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.
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"The journey of a thousand miles begins with a single step."

Graduates ..............................................................................................................................................
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, "kipimâcihonâwâw ka-wehcasin; kinehiyâwiwinâwâw wi-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.

"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.
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-ère pimâtiwân mîna kâsâpâsâkamaniwâcik, Leona Makokis, owîhtamâkwetisâk

nîkan nîkànisâkamâw mâmâwâ-ôhtâwinâw e-isi-mâwâchâsikyîhâwâk òta kiskinohamâtowîkamâwâhîk, kîmîyîkôwâhîmâmânî-ôhtamâwìkamîhîk.


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**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-1867</td>
<td>The education of our children was the responsibility of the parents who were strongly supported by the Elders, aunts, uncles, cousins.</td>
</tr>
<tr>
<td>1867</td>
<td>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.</td>
</tr>
<tr>
<td>1867</td>
<td>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.”</td>
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<tr>
<td>1867</td>
<td>Consolidated Indian Act which provided for day schools.</td>
</tr>
<tr>
<td>1892</td>
<td>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.</td>
</tr>
<tr>
<td>1898</td>
<td>Sacred Heart Mission School is moved and rebuilt in Saddle Lake by the Oblate Order of Mary Immaculate, renamed Blue Quills School.</td>
</tr>
<tr>
<td>1931</td>
<td>Blue Quills Indian Residential School opens at its current site, December 7.</td>
</tr>
<tr>
<td>1951</td>
<td>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.</td>
</tr>
<tr>
<td>1957</td>
<td>Hawthorne Report recommends that integration of children into public schools would hasten assimilation. Policy implemented by DIAND.</td>
</tr>
<tr>
<td>1963</td>
<td>DIAND funds reserves to establish school committees for the purpose of supporting integration policy.</td>
</tr>
<tr>
<td>1966</td>
<td>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.</td>
</tr>
<tr>
<td>1969</td>
<td>St. Paul School Board reports a 94 percent drop out rate of Indian students from provincial schools.</td>
</tr>
<tr>
<td>1969</td>
<td>Contracts with the churches to provide Residential Schools are dissolved by the Federal government.</td>
</tr>
<tr>
<td>1969</td>
<td>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.</td>
</tr>
<tr>
<td>1970</td>
<td>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.</td>
</tr>
<tr>
<td>1971</td>
<td>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.</td>
</tr>
<tr>
<td>1972</td>
<td>'Indian Control of Indian Education’ report tabled by the National Indian Brotherhood with the federal government.</td>
</tr>
<tr>
<td>1973</td>
<td>Federal government adopts the NIB recommendations based on administrative principles, jurisdiction remains with federal department.</td>
</tr>
<tr>
<td>1990</td>
<td>Blue Quills becomes a College, established by a constitution of the 7 Chiefs.</td>
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</tbody>
</table>
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),

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

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.

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 Steinhauler 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.
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.
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
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 Keewatin 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.

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 mónîyawak. 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.

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 rely run. A 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."

nation building

"Education is today, what the buffalo was yesterday to our people."

Chief Perry Bellegarde

Luke Steinhauer - artist

1971 - 2001 pimohteskanaw
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.

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 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 bachelor’s 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.

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 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
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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.

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.

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.

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.

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.
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 NAIIHL

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 (NAIIHL). 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...
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.

khîceyihtok - 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 another will be the one deed that we will never regret.
nôhtâwinân, 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.

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.

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.

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.

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
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.

âhtayóhkewina - Sacred Legends
Legends play a significant role in the teachings. hñayûkewin 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.

takwâkin - 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 is 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-pihtwâwinîhkehk - 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.

- **wîhkaskwa - 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 selflessly.

- **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 will continue to honor the Nistameymahanak dreams and visions for generations yet unborn.

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.
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.
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

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

This learning is facilitated in collaboration with the College and members of the seven First Nations.

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

Dependent, Independent, and Interdependent Learning.
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 - MAMAWÊ
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, Maskwacis 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
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.

ACREDITATION ‘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.

**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.

**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.

**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 mōniyâwak ‘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 papâmihâw 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 papâmihâw 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 papâmihâw asiniy are hard to find. However, 135 years later, papâmihâw asiniy still exists, held in captivity by successors to the Methodists of that era. Currently, ‘on loan’ to Suncude Aboriginal Gallery, official ‘ownership’ still resides with the United Church’s University of Victoria located in Toronto, Ontario.

In 1999, papâmihâw 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 papâmihâw 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 withstand 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**

Kâkiyaw ôma ôta kâkisínahamâke kîkway kesi nehiyawâne ápô kesi nehiyaw pimâtisi kâkiyaw nikihteyimânânak nikakwe apachihnânâk öhi tipahaskâna òta ka-witâpisimâyâhik tahtwaw ehispayik. Metoni nwahpahtenân e-ati wanîtâcik kitôskayiminâwak
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 'onehiyâwiwiniyiw' 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.
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 Brettton, Elder
Tammy Brettton, 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 Poitras, O & M Supervisor
Ron Poitras, 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 Tingeay, 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.
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
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 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 honored 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! Ambawathich!

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

Regional Director General
Indian and Northern Affairs Canada
Alberta Region
Walking Together
Letters of Support

Athabasca University
Office of the Vice-President, Student Services

26th September, 2001

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

Dear Dr. Makokis,

I am thrilled to congratulate Blue Quills First Nations College on the occasion of its 30th 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,

[Signature]

Judith Hughes, Ph.D.
Vice-President, Student Services
October 22, 2001

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

RE: 30th 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 30th 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, Ed.D.
Executive Director
FNAHEC
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

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 Hafe
Patricia Makokis
Rita Marten
Gloria McGilvery
Ada McLain
Janet Pedersen
Elizabeth Poitras
Joan Poitras
Sarah Price
Edwin Sangrey
Alice Steinhauser
Joyce Stone
Alex Woods

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

1979
High School
Danny Cardinal
Sharon Cardinal
Victor Half
Clayton Lapatak
Viola Moyal
Rachael Quinney
Dale Steinhauser
Diane Steinhauser
Rita Steinhauser
Lorraine Stone

AVC - Secretarial
Arlene Badger
Margaret Bolt
Beatrice Cardinal
Debra Cardinal
Martha Cardinal
Irene Houle
Joyce Houle
Brenda Jenkins
Valerie John
Peggy Vanbrabant
Dorothy Wood

Public Administration
Leona Dion
Frances Warke

1980
High School
Cecille Cardinal
Joey Gladue
Sally M Gilvery
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
Donna Abahose
Connie Badger
Janet Cardinal
Violet Gladue
Patricia Halfe
Tanya Janvair
Denise McGilvery
Rhonda Pasquayak
Vincent Steinhauser
Stanley Wood
Wanda Young

1982
High School
Bernice Amahoose
Lloyd Benoit
Carl Bernard
Beverly Black
John Campbell
Doreen Cardinal
Sharon Cardinal
George Cardinal
Janette Glade
Eunice Hunter
Bryan McRee
Larry Moseweah
Cecille Namemahoo
James Ominiyak

U of A - Bachelor of Education
Patricia Makokis
Joan Poitras
Jan Pederson
Leen Poitras

1983
High School
Arlene Amahoose
Harley Buffalo
Kevin M. Cardinal
Sam Cardinal
Candace Dion
Brian Hafe
Judy Hafe
Beverly Hunter
Sherry Hunter
Shirley Hunter
Laverne Jackson
Vivian Jackson
Miles Kakum
Andy Makokis
Cynthia Makokis
Nadine Makokis
Neil Makokis
Joseph Steinhauser
Jason Wood

AVC Clerk-Typist
Marie Chisholm
Donna Wilson

Morning Star (3 year program)
Valerie Cardinal
Shirley Fayant
Gloria Makokis
Margaret Mack
Mary Redcrow
Diane Steinhauser
Ruby Yellowmee

U of A - Bachelor of Education
Julia Auger
Mavis Bretton
Julia Bull
Blue Quills First Nations College • 30th anniversary

Bachelor of Education
Mavis Bretton
Linda Bull
Shirley Fayant
Esther Giroux
Russell Hunter
Barbara Laderoute
Gloria McGilvery
Diane Steinhauser
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 Mossowah
Glen Mossowah
Patsy Mossowah
Early Pasquayak
Glen Quinney
Elston Steinhauer
Beverly Waquan
Elaine Jackson
Randy Whitney

AVC - Clerk-Typist/Stenographic
Dolores Bergeron
Denise Brault
Evelyn Cardinal
Leona Cardinal
Suzie Delver
Barbara Gamblin
Rose Hafte
Joyce Logan
Marcy Mercier
Lisa Mitchell
Colette Richard
Colleen Sinclair

ECD Certificate
Cynthia Bearhead
Josephine Cardinal

1985 High School
Roxanne Bearhead
Charlene Bernard
Barry Bugghins
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 Sunnun

AVC Clerk-Typist/Stenographic
Angie-Marie Boulinne
Mary Collins
Ann Cousinsau
Margaret Jackson
Irene Kelly
Sue Korstrom
Kerry Krekowski
Rosane Lupel
Rona Noel
Cindy Sereniak

Sharon Siemers
Ruby Sparklingeyes
Josephine Cardinal
Julia Cardinal
Karen Rose Cardinal
Mariana Cardinal
Regina Cardinal
Shirley Houle
Marjorie Jackson
Mary Irene Makokis
Sandra McGilvery
Lydia Makokis
Delphine Memnook
Barbara Moses
Ernestine Quinney

ECD Certificate
Betty Cardinal
Eunice Cardinal
Sandra Cardinal
Jeanette Hunter
Shirley Hunter
Kathy Locke
Theresa McLinden
Donna Melchoir
Bernadine Pimak

Athabasca University
Brenda Cardinal
Rena Cardinal

1986 High School
Delores Delver
Glen Eagletail
Aaron Hafe
Michael Jacko
Frances Jackson
Shirley Jackson
V.J. Jackson
Elaine E. Lameman
Gary D. Lameman
Frances J. Poltras
Mark Stanley
Mona Wahsantow
Albert Whitsone
Pauline Youngchief

Social Services Worker Diploma
Charlotte Agnew
Patricia Butcher
Ernestine Cardinal
Nancy Cardinal
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-Jean Cardinal
Lorraine Coire
Pollyanna Fontaine
Bella McGilvery

Management Studies Certificate
Roxanne Bearhead
Betty-Ann Cardinal
Elva Cardinal
Shirley Cardinal
Theresa Cardinal
Clara Delver
Dale Jackson
Louis Lapata
Richard Ruller
Dean Steinhauer

Bachelor of Arts
Pollyanna Fontaine
Bella McGilvery

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)

Social Services Worker Diploma
Florence Blois
Raymond Bulldog
M urphy Cardinal
M aya Childs
Bryan Horse
Sandra Houle
Barbara Lavole
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 Wahsantow
Robert Whitekynack
Laura Wirsta

Management Studies Certificate
Roxanne Bearhead
Betty-Ann Cardinal
Elva Cardinal
Shirley Cardinal
Theresa Cardinal
Clara Delver
Dale Jackson
Louis Lapata
Richard Ruller
Dean Steinhauer

Bachelor of Arts
Pollyanna Fontaine
Bella McGilvery

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)

1971 - 2001 pimohteskanaw
1988
High School
Rhnonda Alexis
James Breton
Gladys Cardinal
Noella Cayen
Gail Cross
Roland Hunter
Melva Hogg
Robert Jackson
Tina Johnson
Heather Poitras
Pauline Youngchief

Bachelor of Arts
Lorraine Houle
Evelyn Makokis
Janelle Richard

Management Studies/Accouting
Certificate
Sam Cardinal
Genevieve Couillard
Phyllis Makokis
Glen Mosewah
Marlene Plaquin
Cynthia Quinn
Robin Spacil
Ruby Stone
Marilyn Ward

Management Studies Diplomas
Roxane Bearhead
Betty Ann Cardinal
Shirley Cardinal
Theresa Cardinal
Clara Delver
Louis Lapata
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 Brettton
Daniel Bull
Kathleen Cardinal
Lorraine R. Cardinal
Sandra Cardinal
Lorraine Glosop
William Half, 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
Sheri Shirt
Donalda Stanley
Cherrielle Steinhauser
Curtis Steinhauer
Fong Thamnovoanga
Eva Tkachyk
Colette Tremblay
Janice Wahsatenow
Rosalind Whiskeyjack
Rose Mary White
Nola Youngchief

Management Studies Certificate
Nor een Cardinal
Irma Crane
Adeline Grandbois
Fabian Large
Luc Noel
Ernest Robert
Eva Stamp
Rachel Steinhauser
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 Beauregard
Audrey Franklin
Joyce Gladie
Shirley Hunter
Sylvester Komick
Raymond White

Bachelor of Arts
Rosie Ann Halfe

1990
UCEPP
Patsy Anderson
Rocky Brighteyes
Kathy Cardinal
College J. Everett
Lina Gadwa
Aaron Half
Anne Himschoot
Clayton Houle
Lavina Houle
Peter E. Jackson
Sandy Jackson
Shirlain Jackson
Carol Jenkins
Darren John
John M Gilivery
Ricky Noel
Lily Potskin
Irma Quinn
Kevin Quinn
Shanda Seenum
Leon H. Steinhauser
Lucy Weinmeier
Garry Youngchief

Management Studies Yr I
Edna Auger
Darrell Brettton
William Halfe, Sr.
Karen Laboucan
Doreen Makokis
Florence Moses
Doreen Steinhauser
Lorraine Koss

Social Work Diploma GMCC
Elaine Cardinal
Joyce Half
Glen Hunter
Mary Hunter
Howard Lebrocq
Shirley Memnook
Sheila Osborn
Bridget Quinn
Darlene Steinhauser
Paula Wizniuk

Management Studies Diploma GMCC
Irina Crane
Fabian Large
Wanda Stone
Shirley Whiskeyjack
Denise Whitford

1991
UCEPP
Eugene Bull
Darlene Curtis
James Dion
Sheldon Fineday
Roxanne Fontaine
Dean Hennin
Ruby Sparklingeyes
Caroline Houle
Charlotte Joseph
David Makokis
Samantha McCloody
Gail Ronaghan
Shanda Seenum

Business Management, Yr I
Maryann Cardinal
Leslie Cote
Denise Giant
Lydia Giant
Peter Jackson
Sandy Jackson
Pauline John
Darlene Pomerleau
Irena Quinn
Kevin Quinn
Ronald Watchmaker
Corrine Youngchief
Lorelle Youndchief
Lillian Youngchief
Sharay Youngchief
Andrew Cardinal

Athabasca University
Dean Cardinal
Genevieve Couillard

1993
UCEPP
Clara Auger
Lisa Blake
Roxanne Brettton
Carolyn J. Cardinal
Elizabeth Cardinal
Jarrod Cardinal
Lyle Cardinal
Myles Dion
Greg Gladue
Henry John
Irvin Keewatin
Claire Kennedy
Lisa Labossiere
Lilly Large
Lisa Makokis
Randy Methewalas
Judy Quiney
Deanna Steinhauser
Tracy Steinhauser
Grace Watchmaker
Donna Youngchief
Earl Youngchief

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
<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Name</th>
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<tr>
<td>1971-2001</td>
<td>pimohteskanaw</td>
<td></td>
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</tbody>
</table>
U of A - Masters of Education
Gloria McGilvery
Diana Steinhauser

1998
Bachelor of Arts
Elizabeth V. Cardinal

Bachelor of General Studies
Louise Gadwa (Arts and Sciences)
Priscilla Jackson
Yvonne Lapatak
Eve Singer
Grace Wahsatonow
Denise Mosewah
(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 Hefner, B.S.W., UofC

Secretarial Arts and Office Administration Certificate
Cheryl Badger
Linda Badger
Judy Brettton
Tammy Brettton
Erica Cardinal
Crystal Chomlak
Jo-Anne Delver
Melanie Desaulniers
Christine Gratton
Lenora Jackson
Doris Lytle
Jo-Anne Makokis
Carol Mosewah
Cheryl Mosewah
Barbara Pascal
Irene Potras
Shella Potras
Nina Quinn
Giselle S. Arnault
Shanda Seenum
Trina Shirt
Elaine Watchmaker

UCEPP
Tanya Boudreau
Kerry Brettton
Benita Cardinal
Jenny Cardinal
Karen Cardinal
Mike R. Cardinal
Raeanne Cardinal
Tim Cardinal
Greg Desjarlais
Alex Dion
Jolleen Houle
Geraldine Lalonde
Cynthia Makokis
Georgette Mennoook
Orville Mennoook
Betty Ann Moses
Nicole Poitras
Darla Quinn
Barry Snithur
William Snithur
Stanley Sparklingeyes
Anne Steinhauer
Shirley Steinhauer
Valerie Steinhauer
Marvin Venne
Wallace Watchmaker
Jacqueline Youngchief
Kehewin Campus
Adrienne Badger
Tanya Collins
Lloyd Watchmaker

EC Level 1
Kehewin
Beverly N. Cardinal
Pauline Cardinal
Rita Castor
Christine Collins
Betsy Dion
Hazel Dion
Lori Dion
Roxanne Faithful
Pamela Gadwa
Sheri Gadwa
Helen Gadwa
M. Ildred Gadwa
Debra F. John
Brenda McCarthy
Colleen McCarthy
Lyla G. McCarthy
Grace Watchmaker
Laura Watchmaker
Corrine Whiskeyjack
Louise Youngchief

High Level
Lorraine Ahnassay
Stephanie Ahnassay
Denise I. Apannah
Angel Auger
Karen Auger
Chantel Beauilieu
Darlene Bulldog
Keviin Bulldog
Mona Lisa Bulldog
Penny Bulldog
Roberta Bulldog
Marjorie Dahdona
Pearl Habitant
Mary-Anne Hamelin
Cornelia g. Judd
Diane Kipling
Wanda Kipling
Philemona Konda-Marrel
Wanda Litzotte
Leona M. Marcredy
Noreen Moberly
Dorothy Pasand
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 Leonskin
Audrey Noskii
Alma Noskii
Doris Noskii
Loma Noskii
Ramona Seeseequon
Amanda S. Arnault
Eva S. Arnault
Jennifer S. Arnault
Melissa S. Arnault

1999
Bachelor of Commerce
Roberta Steinhauser
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
D. Gadwa, B.Ed., UofA
Penny Bulldog
Kimberly M. Mennoook-Faithful, B.Ed., UofA

UCEPP
Paul Bruneau
Cheryl Bull
Jarrod Bull
Fabian Cardinal
Tery Faithful
Alma Favel
Tyrose Gladeau
Cleophs Houle
Paul Hunter
Loretta Jacknife
Andrea Jackson
Andrew Jackson
Collette Jackson
Cheryl Bull
Beverly Whiskeyjack

Certificate in Business Administration
Leadership and Management
Certificate
Daisy John
JoAnne Makokis
Sheila Poitras

Secretarial Arts and Office Administration Certificate
Tanya Boudreau
Patricia G. Cardinal
Shella L. Cardinal
Tanya Cardinal
Pearl Horse
Elaine Large
Linda Littlechild
Claudia Makokis
Georgette Mennoook
Daria Quinney
Leanne Quinney
Lincolne Quinney
Koren Steinhauser
Angela Theroux
Grace Watchmaker

Teacher Assistant Certificate
Michelle Hunter
Lydia Wildcat

UCEPP
Paul Bruneau
Cheryl Bull
Jarrod Bull
Fabian Cardinal
Tery Faithful
Alma Favel
Tyrose Gladeau
Cleophs Houle
Paul Hunter
Loretta Jacknife
Andrea Jackson
Andrew Jackson
Collette Jackson
Sharon Jackson

Peggy West, B.S.W., UofVc.

SIFC - Certificate of Indian Social Work
Carol Alexander
MaryJane Anderson
Bonnie Beretton
Wendy Cardinal
Donna Glude
Marcie Half
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
Patricia G. Cardinal
Shella L. Cardinal
Tanya Cardinal
Pearl Horse
Elaine Large
Linda Littlechild
Claudia Makokis
Georgette Mennoook
Daria Quinney
Leanne Quinney
Lincolne Quinney
Koren Steinhauser
Angela Theroux
Grace Watchmaker

Trade Program
Semester 1
Paul Burgess
Victor Cardinal
Kenneth Castor
Steven Dumais
Joseph Gladue
Paul Hunter
Cody Mennook
Leslie Mennook
Gerald Moses
Michael Watchmaker
Wallace Watchmaker

Semester 2
Howard Allchurch
James Beauregard
Rudy Gladue
Rodney Hunter
Chad Hunter
Ferres Janvier
Darin M. Feeters
Dean M. yak
Mark Robinson
Brian Roy
Envol Roy
Joe Trydall

EC Level 1
Saddle Lake
Doris Benson
Judy Brettton
Mira Cardinal
Candace A. Cardinal
Earlene Cardinal
Jannay Cardinal
Marta Cardinal
Nicole Cardinal
Darlene Couillard
Clara M. Delver
Jannay Delver
Tracy Eaglespeaker
M. arice Favel
Wanda Giant
Connie M. Jackson
Gloria Mosewah
Jody Quinn
Josie Quinn
Jessie Quinn
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. Glade
Lisa Glade
Sylvia Glade
Marie McCarthy
Julie Whiskeyjack
Laurel Mountain
Denise Mountain-Bourque
Lynda Mountain
Ruby Mountain
Sheila Mountain
Linda Piche
Linda Potts
Lisa Quintel
Julie Whiskeyjack
Heart Lake
Maire 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
Jordan Cardinal
M. Icheal T. Cardinal

**Bachelor of General Studies**
Jordon Cardinal
Trades
Ivan Whiskeyjack
Wanda Turner
Errol Roy
Tanis Redcrow
Marcella Quinney
Barbara Paquette
Patricia Pahatayken
Linda Noon
Nicole Moyah
Blaine Moosewah
Tracey Machatis
Seanna Lapatak
Jimmy Jackson
Jannay Cardinal
Jodi A. Glade
Lisa Glade
Sylvia Glade
M. Arie McCarthy
Annie Mountain
Denise Mountain-Bourque
Lynda Mountain
Ruby Mountain
Sheila Mountain
Linda Piche
Linda Potts
Lisa Quintel
Julie Whiskeyjack
Heart Lake
Maire Callioux
Adeline Cardinal
Sandra Gadwa

**Bachelor of Arts**
Hilda Blackstar
Joanne Couillard

**Bachelor of Commerce**
Andrea Cardinal
Lisa Houle

**Bachelor of Administration**
Rema Horse

**University Certification 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

**Certificate 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
Sheila Poitras

**Leadership and Management Certificate**
Deanna Bearhart
Cyndie Buffalo-Moosewah
Leslie Callioux
Adrian Dunkin
Winston Lapatak
Randall Potts

**Business Applications and Data Management**
Christine Cardinal
Michel Cardina
Kevin Hafl
Candace Houle
Michael Lapatak
Louella Lapatak
Renée Makokis
Ferlin McClIver
Joseph Steinhauser

**Teacher Assistant Certificate**
Cathy M. Cardinal
Maureen Jackknife

**Social Work Diploma**
Lisa M. Cardinal
Ginny Collins
Pauline Hunter
Andrea Jackson
Marilyn LaBreque
Kimberly Makokis
Judy Pasquayak
Marilyn Sparklingeyes
Marvina Venne
Christine Whiskeyjack

**Community Wellness Certificate**
Lissa Buck
Patricia Cardinal
Lillian Hunter
Linda Littlechild
Evelyn Steinhauser
Koren Steinhauser
Ken Tripp
Carrie Wolfe-Shirt

**Doctor of Education (USD)**
Patricia Makokis

2001

**Trades & Technology/UCEPP**
Edward Amyotte
Tyrone Baines
Gene Cardinal
Noreen Cardinal
Andrew Castor
Emily Cryer
Kimberlee Desjarlais
Gregg Favel
Nicole Gladue
Rudy Gladue
Kurt Halff
Sheldon Hunter
Leon Littlewolf
Darren Mergl
Melissa Moyah
Paul Moyah
Girtie Pahtyken
Donald Quinn
Helen Rochon
Vicky Sparklingeyes
Benjamin Moses
Priscilla Jackson
Deanna Bearhart
Cyndie Buffal-Moosewah
Leslie Callioux
Adrian Dunkin
Winston Lapatak
Randall Potts

**Technology Certificate**
Kenneth Castor
Jodi Dion
Victoria Emes
Leona Mason

**Bachelor of Indian Social Work (SIFC)**
Marilyn Bird-Quinney
Shelly Delver
Donna Gladue
Marcia Halff
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 Glessop
Shawna John

**Bachelor of General Studies**
Walter Breetton
Sheryle Shirt
Donna Youngchief

**Bachelor of Arts**
A. Aria Cardinal
Yvonne Lapatak
Carmen Moosewah

**Bachelor of Administration**
Charlotte Kishayinew
Cecilia Machatis
Lorna Youngchief

**Doctor of Education (USD)**
Leona Makokis

1971 - 2001

pimohteskanaw
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 Brertton, 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.