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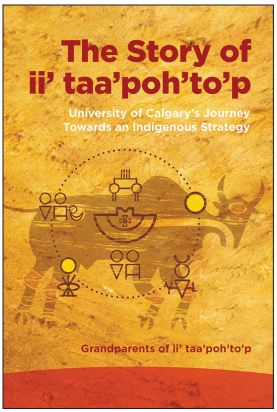

THE NEXT WAR: INDICATIONS INTELLIGENCE IN THE EARLY COLD WAR

Timothy Andrews Sayle

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Afterword

MAGIC AND POWER

This is an oral narrative that my dad, Joe Crowshoe, Aapohsoy'yiis [Weasel Tail], smudged and shared. We transfer knowledge and stories with the sweetgrass and the smudge. So this story is told in honour of my dad's knowledge. He was probably in his eighties when he shared this story with me. A couple of generations ago, the Medicine Men were very powerful, and when they practised healing they actually performed magic. An old man, Piítaa i'poyi [Eagle Talker], was a Medicine Man that my dad knew when he was younger. One day he asked my dad to come and drum for him for a healing ceremony. My dad sang the old man Eagle Talker's healing song, and there were some rocks in the fire in the middle of the tipi. Eagle Talker reached into the fire and took out the stones; they were red hot. My dad didn't see him get burned by the rocks. He talked about the power of healing. When Eagle Talker hit the rocks together, butterflies came out. Then he put the rocks in a basin of water, and when the steam came up he took his eagle bone blower, and he blew steam on Máóhk ápi [Red Old Man], who was sick. My dad told me, "I don't see those kinds of powerful Medicine Men anymore." I asked him, "What is magic, and what is power in our language?" He said, "The power is knowledge." The old man, Eagle Talker, had so much knowledge about how to heal and how he would use the rocks and the medicine and the herbs together through his song and ceremony. That was his knowledge of medicine and healing, and that was his power. When he hit the rocks together to start healing and the butterflies came out, and the people in the tipi lodge saw that at the same time (the minute they understood what he said and what he was doing), that minute of understanding is what he called magic, because they all saw the same thing, and they all understood what he was saying. And that is where the belief system and power in our medicines are strong because of that knowledge and magic. When I am talking to people and they understand, at that point of understanding, that is

where the magic is. Those were the stories that my dad told me about, when Medicine Men had power and magic. And we still need those people today. We have power and knowledge among our relatives; it's still there, we just see it in a different form.

Reg Crowshoe

Sketch of *ii' taa'poh'to'p* Tipi Design Painting. May 14, 2018. University of Calgary, Olympic Oval. Photo credit: Riley Brandt, UCalgary.

Sketching the *ii' taa'poh'to'p* tipi design on large canvas. May 14, 2018. University of Calgary, Olympic Oval. Photo credit: Riley Brandt, UCalgary.

Painting the *ii' taa'poh'to'p* tipi canvas. June 21, 2018. Campfire Chats, Elbow River Camp, Stampede Park. Photo Credit: University of Calgary (University Relations).

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Reg Crowshoe
Rose Crowshoe
Calvin Williams

CULTURAL GIFTS

Andy Black Water, Blackfoot *ii' taa'poh'to'p* name (2017)

Amelia Crowshoe, buffalo image for the *ii' taa'poh'to'p* cultural model (2017)

Reg Crowshoe, *ii' taa'poh'to'p* cultural symbols (2017), tipi design and painted tipis (2018) and *ii' taa'poh'to'p* winter count buffalo robe (2021)

Rod Hunter, University of Calgary honour song (2018)

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Andy Black Water, Kainai First Nation, Alberta
Edmee Comstock, Métis Nation of Alberta
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Rose Crowshoe, Piikani First Nation, Alberta
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Sophie Tail Feathers, Kainai First Nation, Alberta
Roy Weasel Fat, Kainai First Nation, Alberta
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About the Authors

Grandparents of *ii' taa'poh'to'p*

> Within that oral Blackfoot Piikani system of making relatives, I am acknowledged as a ceremonialist who will run the Sun Dances, or the Thunder Pipe ceremonies, or other ceremonies, such as those of the Brave Dog Society. I've also had the privilege of caring for a few bundles that I've transferred on to new owners. Once you've transferred on a bundle, you become a ceremonial grandparent to that individual or to that group of individuals. And then you're recognized as an Elder, according to our traditional criteria. But I would call myself a ceremonial grandparent. In our traditional community, that's how I'm recognized. And I'm also a teacher, and I'm still facilitating our ceremonies.
>
> Reg Crowshoe

After completion of the Indigenous Strategy, Elder Reg Crowshoe bestowed the honour and significant responsibility of grandparent or Elder of *ii' taa'poh'to'p* on the four co-chairs: Dru Marshall, Jacqueline Ottmann (Steering Committee co-chairs), Shawna Cunningham, and Jackie Sieppert (Working Group co-chairs). As Kim Anderson writes, "one cannot overstate the role of elders in traditional Indigenous societies" (2011, 126). Elders are respected because they "are teachers of history, traditions, language, and philosophy. They are also keepers of the law, nurturers, advisors and leaders in ceremonial practices" (Mosôm Danny Musqua, quoted in Anderson 2011, 126). Elders have earned authority and responsibility for "generational exchange: elder generations pass on power and knowledge toward life to younger generations" (Anderson 2011, 127) since they have

gained deep understanding of *bimaadiziwin* (life) or *mino-bimaadiziwin* (good life). In many Indigenous circles, grandparents have corresponding responsibilities.

The gift bestowed to us by Elder Crowshoe was also a tremendous responsibility. We are the keepers of the *ii' taa'poh'to'p* story, its origin, growth, and release. As we do in this book, we have shared this story from our perspectives and provided details of the spirit, intent, and actions that led to the formal strategy document. Our responsibility as grandparents is to nurture and advise when called upon, even from our positions and places outside the University of Calgary. Through *ii' taa'poh'to'p*, we will always be connected to this university.

We accepted the responsibility that Elder Crowshoe gave each of us by stating the authorship of this book as "the Grandparents of *ii' taa'poh'to'p*." This collective authorship also recognizes the difficulty that we had with "Western" practices of publication related to multiple authorship and the seeming erasure of some of the authors by the application of "et al." in citations. This goes against Indigenous ways of being, knowing, and doing and contributes to the colonial-directed and -driven lived experiences of Indigenous peoples in which erasing and silencing were primary goals. Authorship order is given in the chapters, but this also was not an easy process for us. As *ii' taa'poh'to'p* inspires systemic change, perhaps the declaration of issues such as authorship will lead to creative solutions.

Reg Crowshoe

My name is Reg Crowshoe. My Blackfoot name is Awakaaseena, which is Deer Chief in our language, and that was my grandfather's name. I'm from the Piikani Nation in southern Alberta. My father is Joe Crowshoe or Aapohsoy'yiis [Weasel Tail]. Aapohsoy'yiis was an Elder and a Bundle Keeper from the Piikani Nation for many years. He held on to the Short Thunder Medicine Pipe Bundle, and he ran the Sun Dances and was instrumental in bringing back the Brave Dog Society and the Chickadee Society. I think without his teachings we would have lost a lot of our culture. I'm happy to have been exposed to his teachings. He was over one hundred years old when he passed away. So I benefited from his knowledge. My mother's side of the

family was from the Nez Perce Nation in Idaho, and Chief Joseph, who fought the US Army all the way up to the Canadian border and brought his people's children to the Canadian side; the children were taken and hidden by the Piikani. When the Indian Agent asked who this new group of people claiming to be Piikani were, our people gave them the only name they could think of that related to the children; they gave them the last name of Warrior. So today we still have the family name of Warrior in my mother's family.

For white man's knowledge, I was brought to the St. Cypriot Anglican Residential School on the Piikani Nation when I was young. But before I went to school, I spoke my language, and I believed in my grandmothers' and grandfathers' ways. When I went to residential school, I was totally lost because the written system did not reflect my oral belief system in any way. But I have to admit that I got an education through residential school. It wasn't good, but I learned how to read and write, and that's still helping me today. I completed my high school, and I went to the University of Calgary for a while, but we were still being monitored by an Indian Agent. My mind was focused on freedom and not education at that time, so I felt like I needed to run away from university. Later I joined the RCMP. Once I was stationed in Pincher Creek, I moved back to my community and started working with the Piikani Nation. All along, I continued to learn from looking after the old people. I started working with Indigenous governance and cultural processes. I travelled extensively and met with Indigenous peoples around the globe and learned about common hardships and traditional governance structures. I decided to write a book to capture oral governance practices and parallels. I co-authored a book published by the University of Calgary Press titled Akak'stiman*: A Blackfoot Framework for Decision-Making and Mediation Processes* (Crowshoe and Manneschmidt 2002). I have contributed to numerous other publications and video/film projects that include the Piikani perspective on justice and sentencing circles, science, sustainability, and organizational strategies. In 2001, I received an honorary Doctor of Laws degree from the University of Calgary.

I had a chance to learn and understand both written and oral systems and to find the parallels between the two, allowing me to extract oral systems and tools that we need to share with and teach our young people so that they can understand and carry on our culture. My passion is cultural

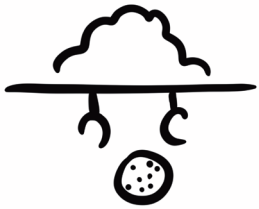
preservation, protection, and renewal of our ways. I have worked with many organizations on cultural interpretation/translation to find parallels to transform systems and make relatives.

Dru Marshall

My name is Dru Marshall. I am also known as Nipomaki Innskii Aki [Chickadee Song Woman], a name that Elder Reg Crowshoe gifted to me during the launch of our Indigenous Strategy. I was the provost and vice-president academic for the University of Calgary when we developed the strategy and during the first years of its implementation, and I served as the co-chair of the Steering Committee for the strategy. I am an educator, a leader, coach, daughter, wife, sister, and an aunt. I am originally from Winnipeg and have spent almost all of my life on the beautiful big-sky country of the Canadian prairies. I was fortunate to have parents and grandparents who encouraged me to do and be anything that I wanted to do and be, even when many others in society did not believe that young girls had multiple options. My mother was a nurse and taught me to value and appreciate the differences in people regardless of nationality, race, gender, colour, sexuality, or any other defining characteristic. My father was an undercover detective with the Winnipeg Police Force, and I learned early on how disadvantages in upbringing can have consequences later in life.

The development of *ii' taa'poh'to'p* was a transformative experience for me. I was in awe of the dedication and commitment of our co-chairs and Traditional Knowledge Keepers to reconciliation and indigenization efforts. They served, and continue to serve, as excellent role models for me and others. Learning is important to me, and I learned many lessons during the development of our Indigenous Strategy. I consider myself an educated person but was stunned by my lack of knowledge of Canadian history, particularly as it relates to Indigenous peoples. How could I not have learned about residential schools and the resulting intergenerational trauma in history classes? I recall how proud I used to feel about being part of a country that did not have the overt racism that you might see in other countries. In fact, I learned that the covert racism toward our Indigenous relatives is much worse in many ways. Until recently, Canadians have

refused to acknowledge the impacts of colonization on Indigenous peoples and accept our roles in reconciliation to address the pain, suffering, abuse, and intergenerational trauma that have resulted. As a result of the learning acquired developing this strategy, I feel a deep sense of responsibility to support our journey together as we walk parallel paths in mutual respect and a good way.



Jacqueline Ottmann

Aniin nidinowaymahginuk (Greetings, my relations). I am also known as Mizowaykomigukpaypomwayotung [Thunder Rolling Over a Large Landscape] (gifted to me as an infant by Elder Silverquill), and I am Anishinaabekwe from Treaty 4, nochikinnozāoning (Fishing Lake First Nation in Saskatchewan). The late Chief Allan Paquachan and Marjorie Paquachan (Kayseas) would address me as *nitanis* (daughter). Henry and Marjorie (Kitikaywinnie) Kayseas and Andrew and Helen (Desjarlais) Paquachan would call me *nōhsis* (granddaughter). I grew up with five younger brothers (*ničimēnsuk*) (Fenton, Keith, Giles, Jeffrey, and Kevin) who identify themselves as providers, or hunters, for our community.

My grandparents had a lifetime of education but experienced varying degrees of schooling. *Nimosôm* (my paternal grandfather) Andrew spent many years attending Gordon's and Elkhorn Indian Residential Schools, whereas my *nookoo* (maternal grandmother) Marjorie did not attend these schools and thus had a strong connection to the *nakawe* (Saulteaux/Plains Ojibwe) language, culture, and traditional practices. I spent a lot of time with my *nookoo* Marjorie in my early years. I remember being in the garden with her, walking through the bush while she picked medicines, and responding to her request to sit still while the thunderbirds moved past us. Now I have many responsibilities: mother of two gifted young adults (Cole and Shawkay), wife/partner of Pat, daughter, sister, auntie, leader, and teacher. These responsibilities are informed by Anishinaabe ways of being, knowing, and doing.

I have always valued education, largely because my parents valued and were passionate about it. Education, from this perspective, would include

schooling in a provincial system in addition to the learning that comes from the everyday lessons of life. Prior to entering Kindergarten at age four, I spoke only Saulteaux, as did most everyone in my community. My parents spoke English only when required. I remember being not only nourished by, and feeling strongly connected to, my family and community but also perplexed and concerned by the challenging realities that we, as First Nations Peoples, encountered on a recurring basis.

I earned my Bachelor of Education degree in May 1989 from the University of Calgary and then went back to the university in 2004 as a faculty member in the Faculty of Education (now the Werklund School of Education). I spent thirteen years there teaching, researching, publishing, establishing national and international scholarly networks as a faculty member, and undertaking various leadership roles. Co-chairing the Steering Committee with Provost Dru Marshall and working with co-chairs Shawna Cunningham and Jackie Sieppert, Elders Reg and Rose Crowshoe and other inspiring Elders, and the committed organizing teams and volunteers to bring *ii' taa'poh'to'p* into reality were pivotal experiences for me. I will be forever grateful for this opportunity.

Shawna Cunningham

My name is Shawna Cunningham. I am also known as Mai'stóó pi'kssakii [Crow Spirit Woman], a name gifted to me in 2014 by Elders Reg and Rose Crowshoe, whom I have been blessed and honoured to know since childhood. I am Métis, with historical and ancestral ties to the Edmonton (North Saskatchewan) River Valley, St. Albert, Lac Ste. Anne, and the Lesser Slave Lake region. I had the great privilege of being born and raised in the heart of Blackfoot country—in southwestern Alberta, along the foothills and the shadows of the Rocky Mountains—a landscape that I love and a place that is forever part of my being.

My Métis-Cree-settler heritage and the place in which I was born and raised are part of my cultural, intercultural, and intergenerational identity. I come from a family of educators. I have devoted my career to Indigenous inclusion in postsecondary education systems and my heart to helping create a learning environment in which Indigenous people feel welcome,

safe, and respected. I envision universities as places where Indigenous students, communities, and knowledge systems can thrive without interference or prejudice.

I have a long history with the University of Calgary. In 2000, I was hired as the director of the Native (Student) Centre (now the Writing Symbols Lodge) and served in that role for seventeen years. In late 2015, I was appointed by the Office of the Provost to the Indigenous Task Force Steering Committee and was one of the co-chairs of the Working Group that helped to develop the University of Calgary's Indigenous Strategy. In 2017, shortly after the launch of the strategy, I was appointed as the director of the strategy and have continued to work on the implementation of *ii' taa'poh'to'p*.

Working together on the development of the Indigenous Strategy was a profound collective journey and continues to stand out as one of the highlights of my career in postsecondary education. I remain grateful to the university for giving me the opportunity to be involved and for providing us with the space and time we needed to co-create this strategy in a good and respectful way. The spirit of *ii' taa'poh'to'p* carried us on parallel paths that unfolded naturally, were guided through ceremony, and were supported by university leadership, the campus community, and the surrounding Indigenous communities. During this journey, we committed to a creative process in collaboration with community; our journey was grounded by mutual respect, common goals, and a commitment to building and maintaining good relatives.

Jackie Sieppert

My name is Jackie Sieppert. I am also known as Oot'soo Piik'sii [Shore Bird], a name that Elders Reg and Rose Crowshoe gifted to me in 2018. I am a social worker, an educator, a father, and a grandfather. I am also the product of homesteader families, settlers who came to Canada with hope and gratitude for the opportunity to build new lives. They were as hard as the soil that they tilled, absolutely driven to create a bright future for their children, and the hardest-working people whom I have ever known. As a child in the Hand Hills of southern Alberta, I revered my grandparents. I believed that they

taught me everything I would ever need to know in life. In most ways, they did.

As an adult, though, I now know that there were things my homesteader families did not teach me. I have learned that, like all of you, I am a treaty person. I have learned that I knew nothing of Indigenous communities or the historical relationships that we have had with those communities. I have learned as a social worker that we continue to see Indigenous peoples marginalized and over-represented in our corrections and child welfare systems.

Most of all, I have learned about the impact of loss and the legacy of residential schools. As a father, I have experienced the relentless, unforgiving loss of a child. Yet I am here to say that I have no capacity to imagine the loss endured by Indigenous families who saw their children removed from them without notice or reason. Families who were not allowed to see their children. Families who witnessed the conscious process of assimilation that stole their children's love, culture, identity, and future. Families who learned that their children were abused in so many ways. This is why—as a social worker and father—I am so passionate about *ii' taa'poh'to'p*. I am an ally who cares deeply about creating hope and new futures for those children and their families.

Being an ally has been essential to my career at the University of Calgary, now over three decades long. During this period, I have been privileged to be a faculty member in the Faculty of Social Work, and between 2010 and 2020 I served as its dean. It was while I was in this leadership role that the provost asked me to join the Indigenous Strategy's Steering Committee and to co-chair the Working Group tasked with developing the strategy itself. Looking back, it was a transformative experience. I remain engaged on this journey and hope to earn the honour of being called a neighbour of Indigenous communities.

Backside view of *ii' taa'poh'to'p* tipi. June 29, 2018. University of Calgary. Photo credit: Riley Brandt, UCalgary.

Appendix: Videos

CHAPTER 3

3.1 In a Good Way

This short video provides an overview of the Indigenous proverb—"in a good way"—as explained by Jacqueline Ottmann. This teaching is a foundational key concept of the University of Calgary Indigenous Strategy.

University of Calgary. 2017. "In a Good Way." Edited by Trevor Alberts. Calgary, AB, November. Video, 1 min., 2 sec.

https://digitalcollections.ucalgary.ca/AssetLink/w3ft3p433ii73wa366736v8364nsy88q/In-a-Good-Way.mp4.mp4.

CHAPTER 4

4.1 The Journey

This short video provides an overview of the University of Calgary's journey towards the development of the Indigenous Strategy *ii' taa'poh'to'p*.

University of Calgary. 2017. "The Journey." Edited by Trevor Alberts. Calgary, AB, November. Video, 3 min, 48 sec.

https://digitalcollections.ucalgary.ca/AssetLink/tao4n7rg22f17xk3330a655i7402vf4l/The-Journey-2017-.mp4.mp4.

CHAPTER 6

6.1 Transformation

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for the concept of transformation.

University of Calgary. 2017. "Transformation." Edited by Trevor Alberts. Calgary, AB, November. Video, 31 sec.

https://digitalcollections.ucalgary.ca/AssetLink/3lno4f4kj42i3ytbjr6gdv4115xxe276/Transformation.mp4.mp4.

6.2 Renewal

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for the concept of renewal.

University of Calgary. 2017. "Renewal." Edited by Trevor Alberts. Calgary, AB, November. Video, 32 sec.

https://digitalcollections.ucalgary.ca/AssetLink/2t44yp6ts50rlb545ska1rcf2m0vupuv/Renewal.mp4.mp4.

6.3 Shared Space

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for the concept of shared space.

University of Calgary. 2017. "Shared Space." Edited by Trevor Alberts. Calgary, AB, November. Video, 44 sec.

https://digitalcollections.ucalgary.ca/AssetLink/0o20q0t10ww1p1181y6nrre2438j0m7c/Shared-Space.mp4.mp4.

6.4 Ways of Knowing

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for one of the four visionary circles titled "Ways of Knowing."

University of Calgary. 2017. "Ways of Knowing." Edited by Trevor Alberts. Calgary, AB, November. Video, 45 sec.

https://digitalcollections.ucalgary.ca/AssetLink/x5n0674c5348604fhbi480g3u75l4wjq/Ways-of-Knowing.mp4.mp4.

6.5 Ways of Doing

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for one of the four visionary circles titled "Ways of Doing."

University of Calgary. 2017. "Ways of Doing." Edited by Trevor Alberts. Calgary, AB, November. Video, 34 sec.

https://digitalcollections.ucalgary.ca/AssetLink/1u035j5e0e5yg86qry288687xah8xpck/Ways-of-Doing.mp4.mp4.

6.6 Ways of Connecting

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for one of the four visionary circles titled "Ways of Connecting."

University of Calgary. 2017. "Ways of Connecting." Edited by Trevor Alberts. Calgary, AB, November. Video, 37 sec.

https://digitalcollections.ucalgary.ca/AssetLink/tc2451s4by7p8jop6j68dgtr1r1if0l1/Ways-of-Connecting.mp4.mp4.

6.7 Ways of Being

This short video, featuring Piikani Elder Reg Crowshoe, provides an overview of the cultural symbol and traditional teaching for one of the four visionary circles titled "Ways of Being."

University of Calgary. 2017. "Ways of Being." Edited by Trevor Alberts. Calgary, AB, November. Video, 29 sec.

https://digitalcollections.ucalgary.ca/AssetLink/hqknt753ff5hj04j58db6g6c5d7xun12/Ways-of-Being.mp4.mp4.

CHAPTER 7

7.1 Andy Black Water, The Name

This short video provides the cultural teaching about the gifting of the Blackfoot name *ii' taa'poh'to'p* to the University of Calgary for the Indigenous Strategy. The name was gifted, with an affiliated cultural teaching, by the late Kainai Elder Andy Black Water.

University of Calgary. 2017. "Andy Black Water, The Name." Edited by Trevor Alberts. Calgary, AB, November. Video, 1 min, 7 sec.

https://digitalcollections.ucalgary.ca/AssetLink/wlbf6r3dv63042nq65353m3yt7wup8td/Andy-BlackWater-The-Name.mp4.mp4.

CHAPTER 8

8.1 Tipi Painting, Timelapse Video

This short video shows the creation of the *ii' taa'poh'to'p* tipi, from the drawing through to the final painting of the Indigenous strategy cultural symbols on to large scale tipi canvas. The *ii' taa'poh'to'p* tipi was designed and transferred to the University of Calgary by Piikani Elder Reg Crowshoe.

University of Calgary. 2018. "Teepee Painting, Timelapse Video." Calgary, AB, August. Video, 57 sec.

https://digitalcollections.ucalgary.ca/AssetLink/yxg6i5o01q7ybq3tdauqfs372h688gyi/Timelapse_-UCalgary-tipi-painting-and-raising.mp4.mp4.

8.2 Tipi Painting, Campfire Chats Partnership Event at Stampede 2018

This short video shows painting of the *ii' taa'poh'to'p* tipi at a Campfire Chats community event hosted by the University of Calgary in partnership with the Calgary Stampede in honor of National Indigenous Peoples Day on June 21, 2018. The video highlights the final painting of Indigenous strategy cultural symbols on to large scale tipi canvas.

University of Calgary. 2018. "Tipi Painting, Campfire Chats Partnership Event at Stampede 2018." Calgary, Alberta, June. Video, 1 min., 38 sec.

https://digitalcollections.ucalgary.ca/AssetLink/ww3a42xjo6w2n1ijkjoq73qnx05r0v6j/Campfire-Chats---Tipi-at-Stampede.mp4.mp4.

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The Story of ii' taa'poh'to'p is the story of the creation of the University of Calgary's Indigenous Strategy. The result of an enlightening and transformative process of relationship building and deep learning and listening, the Indigenous strategy required the intentional and respectful creation of parallel paths for institutional and Indigenous frameworks to create the strategy. Truthful conversations occurred in the ethical space between two worldviews, allowing for increased understanding of differences and similarities between cultures.

The Grandparents of ii' taa'poh'to'p welcome readers to learn from their experiences. They share insightful stories and lessons about the importance of being relational; honoring ways of knowing and doing from cultures with seemingly disparate worldviews; developing generational strategies that persist over time; acknowledging and understanding the impacts of fear; and making assumptions about people's prior and baseline knowledge. The authors discuss how relationship building through deep listening across cultures is essential to the development of an Indigenous strategy. *The Story of ii' taa'poh'to'p* is essential reading for all those interested in the development of an Indigenous strategy in the pursuit of truth and reconciliation.

The Grandparents of ii' taa'poh'to'p are a collective of leaders from diverse cultural backgrounds and experiences who guided the development of the Indigenous strategy at the University of Calgary. They include Shawna Cunningham, Jacqueline Ottmann, Jackie Sieppert, Dru Marshall, and Reg Crowshoe.

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