

Culture Builds Community! **Engage**

Fall/Winter 2017
VOLUME 7, ISSUE 3

Sask **Culture**

FUNDING
PROVIDED BY



Walking the Talk

A Place to Call Home

History Returns Home

Engage

Published by
SaskCulture Inc.,

is designed to

highlight
the work of
cultural leaders,
volunteers

and the

diversity
of activities

supported by the
Culture Section of
Saskatchewan
Lotteries Trust Fund
for Sport, Culture and
Recreation.



ON THE COVER:

Participants make jewelry at Saskatoon Open Door Society's Culture Days 2017 celebration. Photo by Kevin Hogarth.

Contents

Fall/Winter 2017 VOLUME 7, ISSUE 3

CEO's Message	3
Truth and Reconciliation - Walking the Talk	4
Showcasing Culture in Yorkton	6
Cultural Village Showcases African Canadian Culture and Youth.....	8
A Rightful Place to Call Home	9
Lost and Found.....	13
History Returns Home	16
Beyond Plates of Perogies	19
Métis Cultural Immersion.....	22



Direct Inquiries to:

Diane Ell, Editor
dell@saskculture.ca

Shaunna Grandish, Publishing Coordinator
sggrandish@saskculture.ca

404, 2125 11th Avenue, Regina SK S4P 3X3
Tel: (306) 780.9284
www.saskculture.ca

Graphic Design:

J. Lauder Publishing & Design
joanne.lauder@sasktel.net

Contributing Writers:

Sarah Ferguson, Shaunna Grandish,
Miranda Hanus and Danica Lorier

Print copies of this publication are circulated for free to SaskCulture members, partners and through community outreach activities as determined by SaskCulture Inc. **Engage** is also available in PDF version on the SaskCulture web site at www.saskculture.ca. **Engage** is published thanks to financial support from Saskatchewan Lotteries Trust Fund for Sport, Culture and Recreation. The publication does not currently accept paid advertising. Article ideas for future publications can be submitted to saskculture.info@saskculture.ca or by calling (306) 780-9284.

Published December 2017. Articles may be reprinted with permission.

In Memoriam - Janice Kyle



It is with sad hearts that we announce the passing of our friend and co-worker, Janice Kyle. Janice passed away on Thursday, November 2nd as a result of a heart related condition. She was 56 years old. Janice was with SaskCulture, and its predecessor SCCO, since the fall of 1993. Working as Business Administrator, she was a valuable part of the organization as it evolved over the years, from its early days of six staff members on 365 Victoria Avenue, to our current team of 19. Janice was a caring and generous person

and will be remembered for her dedication to the organization, balancing the accounts and getting payments made on time, her daily support to SaskCulture members with pension and benefits information, and her commitment, especially to her co-workers - her second family - who she looked after in many ways. We will miss her sharp wit and generous spirit; she will forever be with us in spirit.



Message from the CEO

This issue of *Engage* magazine focuses on multiculturalism, inclusiveness and diversity. These three terms are significant to the work of SaskCulture and have been since its incorporation 20 years ago. From the start its Constitution has contained the following values:

- accessibility, inclusiveness, equality and democratic processes;
- respect the diversity of the people of Saskatchewan; and
- multiculturalism within the context of the current provincial and federal legislation.

Given where our organization, province and country are today I would say “SaskCulture got it right” in its Constitution. Those values have driven the organization’s work and are very significant to its progress over the past 20 years. In the last six years, SaskCulture has placed more effort on its Diversity and Inclusiveness Strategy. Initially, the strategy was a Multiculturalism Strategy; it was then changed to ensure that the work of SaskCulture, and the name of the strategy, was inclusive of First Nations and Métis peoples. First Nations and Métis peoples, as the original inhabitants of this land, do not see themselves as part of multiculturalism and SaskCulture respects that perspective. Inherent in strategy:

1. Recognition that Saskatchewan’s First Nations and Métis cultures have an active part in the strategy and that their history and culture as founding peoples are distinct.
2. SaskCulture recognizes the significance of the Truth and Reconciliation Commission’s (TRC) Calls to Action as a foundational document to understanding the need for change and understanding.
3. Recognition that the Diversity and Inclusiveness strategy of SaskCulture moving forward is inclusive of Saskatchewan’s past history of peoples coming to the province (turn of century, pre- and post- World Wars immigration), as well as the increasing number of new citizens arriving in the last ten years and into the future.
4. That SaskCulture’s Diversity and Inclusiveness Strategy will maintain the values and principles of the two Acts (*The Multiculturalism Act of Saskatchewan* and *The Canadian Multiculturalism Act*).
5. SaskCulture views multiculturalism as inclusive of many diverse cultures but also as the interaction between cultures interculturalism.
6. A key element of SaskCulture’s belief in terms of multiculturalism is that it is seen within a positive framework that contributes to Canadian society.
7. That SaskCulture’s Diversity and Inclusiveness Strategy is inclusive of all organizations within SaskCulture’s network, not just those organizations with a multicultural or ethno-cultural mandate.
8. That the focus of SaskCulture’s Diversity and Inclusiveness Strategy will be the social capital aspect of building community and civil society.
9. That SaskCulture’s Principles and Values, as defined in its Constitution (1997), speak to the importance of Multiculturalism within the work of the organization:

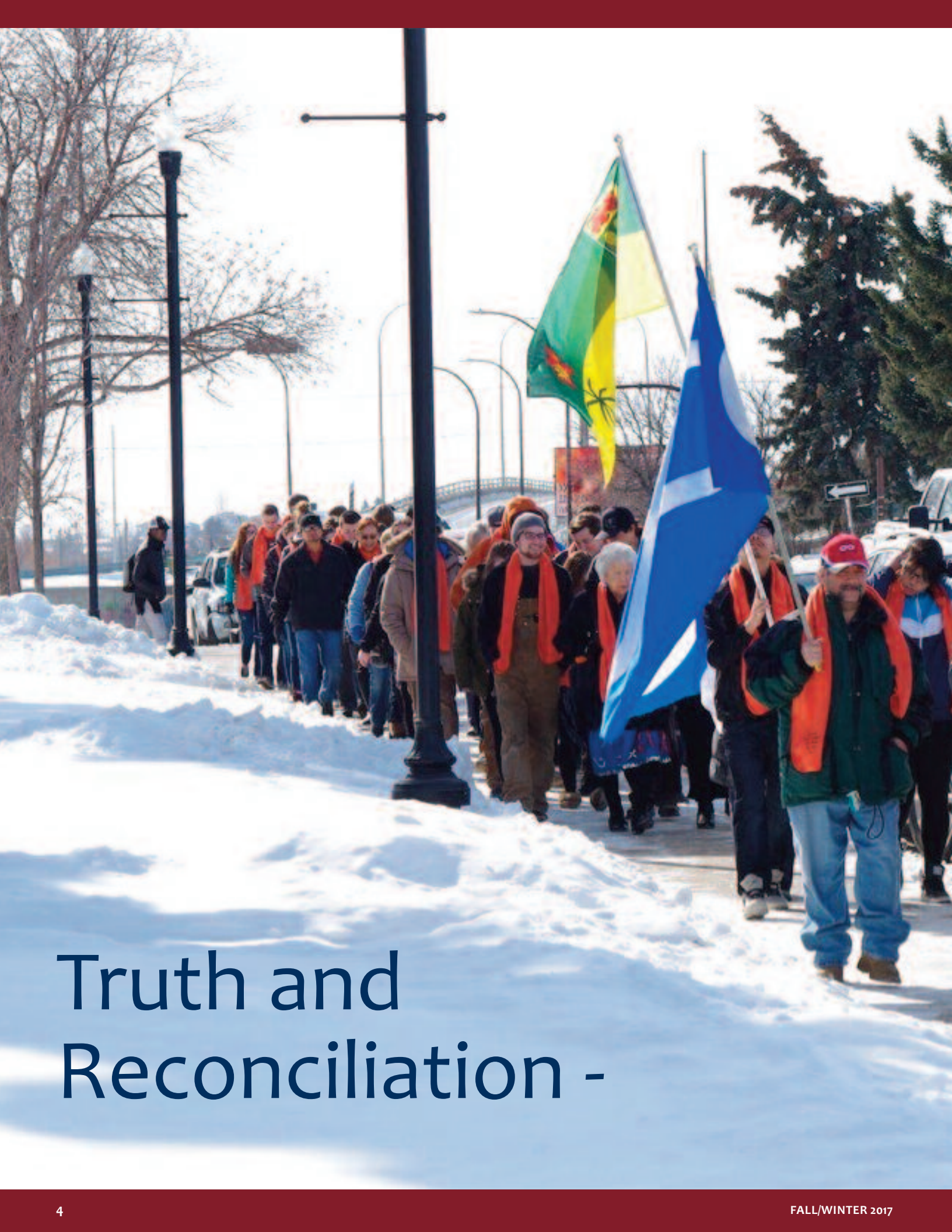
To gain even more understanding of the work that SaskCulture has done to support its Diversity and Inclusiveness Strategy, please visit the following link on the our website: saskculture.ca/programs/organizational-support/multicultural-inclusiveness-strategy.

Sincerely,

Rose Gilks



School groups learn about Métis culture during Culture Days 2107 at Batoche.
Photo courtesy of Société historique de la Saskatchewan, 2017.



Truth and Reconciliation -

Walking the Talk

BY MIRANDA HANUS

Earlier this year, high school students from the Chinook School Division participated in a walk to remember the First Nations and Métis children who experienced residential schools – and help raise awareness of the truth and the damage caused by these institutions.

The Truth and Reconciliation - *Let's Walk the Talk* event was held in Swift Current on March 14, 2017. Funded by SaskCulture's Multicultural Initiatives Fund, the purpose of the walk, along with coinciding presentations, was to create awareness of the residential schools attended by many First Nations people in Saskatchewan - and how their experiences continue to impact Indigenous communities.

Bula Ghosh was one of the organizers. She is a literacy coordinator at the Great Plains College, and is dedicated to literacy enhancement with ESL students in southwest Saskatchewan.

According to a report, Ghosh says, 30 per cent of residents in Alberta, Saskatchewan and Manitoba are still unaware of the history of the Indian Residential Schools. "In my own conversations in social circles, I was surprised that people either did not know about the history of the schools, or they had a different viewpoint . . . that the schools were not considered a cultural genocide."

As part of the March event, the high school students walked from the Great Plains College to the City Centre wearing placards that featured ten of the Truth and Reconciliation Commission's Calls to Action. Once they reached the City Centre, flags from all three levels of government were raised, as well as the Treaty Four flag, and the Métis Nation flag.

Close to 200 students participated in the walk. They were all given orange scarves to wear and take home. Ghosh says that's where she hopes the conversation with their families can begin. "Through the students, so many families will talk about it, 'why did you go?, where did you go?';



that's how we can spread (awareness)."

The day also featured Cree Elder Noel Starblanket, from the Starblanket First Nation. Ghosh says he spoke to students in the morning, and then hosted a storytelling session with 250 ESL students and community members in the evening at the Swift Current Branch library.

For a future event, Ghosh says she would like to have Saskatchewan Métis poet Zoey Roy present to the youth.

"Reconciliation is everybody's business," she adds. "It does not matter when you came to this country, we only enjoy this land as a result of Treaties. For all that happened in the past, we all need to take responsibility and do something in our own world to make a difference, and work towards reconciliation. Everyone has a role to play."

The organizing committee included partners from the Living Sky Casino, the Southwest Multicultural Association, and the City of Swift Current.

"For all that happened in the past, we all need to take responsibility and do something in our own world to make a difference, and work towards reconciliation. Everyone has a role to play."

- Bula Ghosh

Photos courtesy of Bula Ghosh.

Showcasing Culture in Yorkton

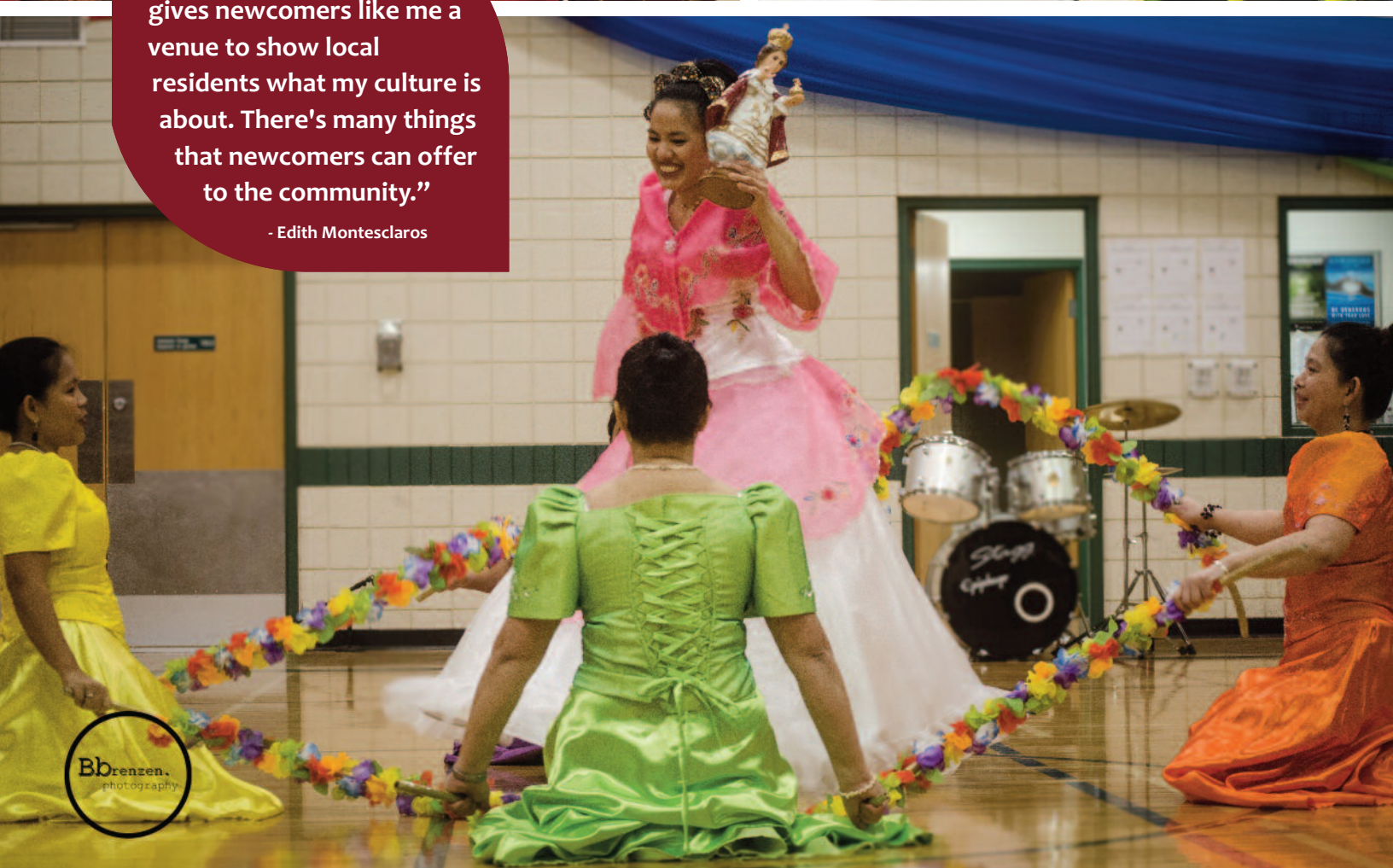
Yorkton Festival of Cultures provides welcoming venue for newcomers

BY SARAH FERGUSON



“Yorkton’s Festival of Cultures gives newcomers like me a venue to show local residents what my culture is about. There’s many things that newcomers can offer to the community.”

- Edith Montesclaros





A fundamental principle of kindness is a respect for people and diversity. A local Saskatchewan festival is working to promote these values.

Edith Montesclaros, a newcomer and Settlement Senior Supervisor at the Yorkton Newcomer Welcome Centre, says celebrating multiculturalism is one of the most important aspects of living in a community. "Yorkton's Festival of Cultures gives newcomers like me a venue to show local residents what my culture is about. There's many things that newcomers can offer to the community."

Known as the largest multicultural event in the region, the festival's main objectives are to show the commonalities and uniqueness of cultures in the Yorkton area. Montesclaros says, "The festival also provides newcomers with a venue to proudly showcase their cultures. It also provides the opportunity to show local

residents that multiculturalism, acceptance, diversity and inclusion thrives in the region."

She adds, "There's been a substantial yearly increase in attendance and last year we sold out all 600 tickets. Children are allowed to attend for free, so in total, we had close to 1,200 people attending this past year. We're even getting people coming in from Manitoba."

According to Montesclaros, the Yorkton Festival of Cultures, which was founded in 2011, highlights the cultures of newcomers and established groups in the east-central Saskatchewan region.

The one-day festival, an event held by the Yorkton Newcomer Welcome Centre and affiliated with the Saskatchewan Abilities Council, is made possible by SaskCulture's Multicultural Initiatives Fund, and occurs every November in the region. Always held on a Sunday, it coincides with the province's Multicultural Week events,

which take place annually, during the second last week of November.

Originally, the festival focused on established cultural groups and newcomers in the Yorkton region. "Each group has a booth that showcases a different aspect of culture in the area," Montesclaros explains. "Some of them sell food, showcase cultural artifacts, traditional wares, or music. The politics of different areas are also showcased and we encourage people to talk about what happens in their countries. Last year we had 16 cultures represented, and for a small community that's pretty impressive."

She adds, "There are so many things that we would like to share. And the festival is a positive, venue that welcomes everyone."

Photos by Bb Renzen Photography.

Cultural Village Showcases African Canadian Culture and Youth



Involving youth in performance and creative expression is one way the African Canadian community in Saskatchewan is building its cultural voice in the province and leaving a legacy.

To bring different cultural communities together and to celebrate Canada's 150, the Saskatchewan African Canadian Heritage Museum (SACHM), along with its partners from the City of Regina, University of Regina, African Canadian Resource Network (ACRN) and Ugandan Canadian Association of Saskatchewan (UCAS), worked to create a Cultural Village where different cultures would come together and youth could share, learn and perform traditional and contemporary dramatics,

music and dance. Workshops were presented leading up to the Cultural Village, which was held in Wascana Park as part of Canada Day celebrations on July 1, 2017.

"Art is a very powerful form of communication, a reflection of a particular group or country," explains Ted Jelata, coordinator of the Cultural Village. "It's the way we understand who they are."

Various youth, from mainly African backgrounds, attended workshops leading up to Canada Day event, where they learned how to develop and perform in a dramatic play. During the Cultural Village, various performances were held, featuring performers representing many different African cultures, including Somalian,

Nigerian, Burundian, South Sudanese, Ugandan, Congolese, and Ghanaian, as well as those representing other cultures, such as East Asian, German, Chinese, and First Nations.

Davy Sage, a Nigerian-born, urban pop and R & B performer, noted that the event was "a platform that gives young artists an opportunity to be discovered. Just by performing at the event, I was able to connect with a new audience."

He goes on to say that, "Saskatchewan is an environment that is now home to many different cultures and people from different parts of the world. It's a growing community right now. This is a good platform to bring people from different walks of life and different parts of the world together to share their culture."

Organizers had hoped this event was an opportunity for youth to gain knowledge and awareness about the contributions of African ancestry in the province, as well as build intercultural understanding. SACHM has been instrumental in preserving and promoting the history, heritage and contributions of people of African ancestry in Saskatchewan. Activities, such as the Cultural Village and the publication of a children's book called *Li'l Shadd* by Miriam Körner and Alix Lwanga, help share and celebrate the history of African Canadians in the province, which dates back over 100 years.

SACHM Executive Director, Carol LaFayette-Boyd, explains that it is important for people to be aware of those of African ancestry living here in Saskatchewan. SACHM has collected many histories of African peoples and their contributions to Saskatchewan, including the stories of pioneers on the prairies, athletes and veterans. "We want people to recognize that people have been here for a long time and to know that history."

Jelata adds that engaging young people is important to sharing the cultures. "We want to make sure we have young people step up. We want this to last forever."

This project received funding support from SaskCulture's Multicultural Initiatives Fund.

Photos courtesy of Ted Jelata.

A Rightful Place to Call Home

Newcomers sharing their stories to local audiences

BY MIRANDA HANUS

Working near a newcomer centre gave Gerry Ruecker an idea. He was inspired to create a photo project called *A Rightful Place* featuring newcomers as a way of bridging cultures and countering the racial discrimination they often experience.

Ruecker, southern artistic director, Common Weal Community Art's Inc. based in Regina, says, "I was thinking about how newcomers must have experiences of racism and culture shock in coming to a new country, because I had that myself at one time," he explains. "I thought this project would be a good way to show respect and support by giving them the opportunity to simply tell their story. Human stories are universal."

Ruecker made trips around the province, and asked eight newcomer welcome centres to participate. "I proposed the [project] idea to them and received more ideas in return from staff at the centres as to what they thought would be beneficial." The role of the newcomer welcome centres was to contact their clients that might want to be involved. Each centre put forth the names of three newcomers.

Ruecker continues, "Photographer Michael Bell and I would travel to a scheduled meeting at a newcomer's centre where we would meet the newcomers, spending

"We all really do want the same things in life. Our commonalities are considerably more than our differences."

- Gerry Ruecker

about an hour with each one, taking their portrait."

Along with portraits, Ruecker and Bell worked with each newcomer welcome centres to assist them in writing their own story about their immigration experience. "From their journey to their arrival, whatever was more noteworthy in their opinion. We also asked if each newcomer would provide a personal photograph reflecting their current life, to tell just a little bit about their new life here," notes Ruecker.

In the end, *A Rightful Place* had 25 newcomer participants, with portraits and narratives, from across Saskatchewan. Countries represented include Afghanistan, Syria, Ukraine, Russia, Jamaica, the Philippines, Serbia, Latvia, Rwanda, and the

Democratic Republic of the Congo.

Ruecker says the commonalities amongst the participants were that they were very proud to be in Canada, and a new Canadian as well as how much they wanted to contribute to our society and culture.

The participants were very excited about the finalized project and attended the exhibition with family and friends. According to Ruecker, they were "very proud, very happy."

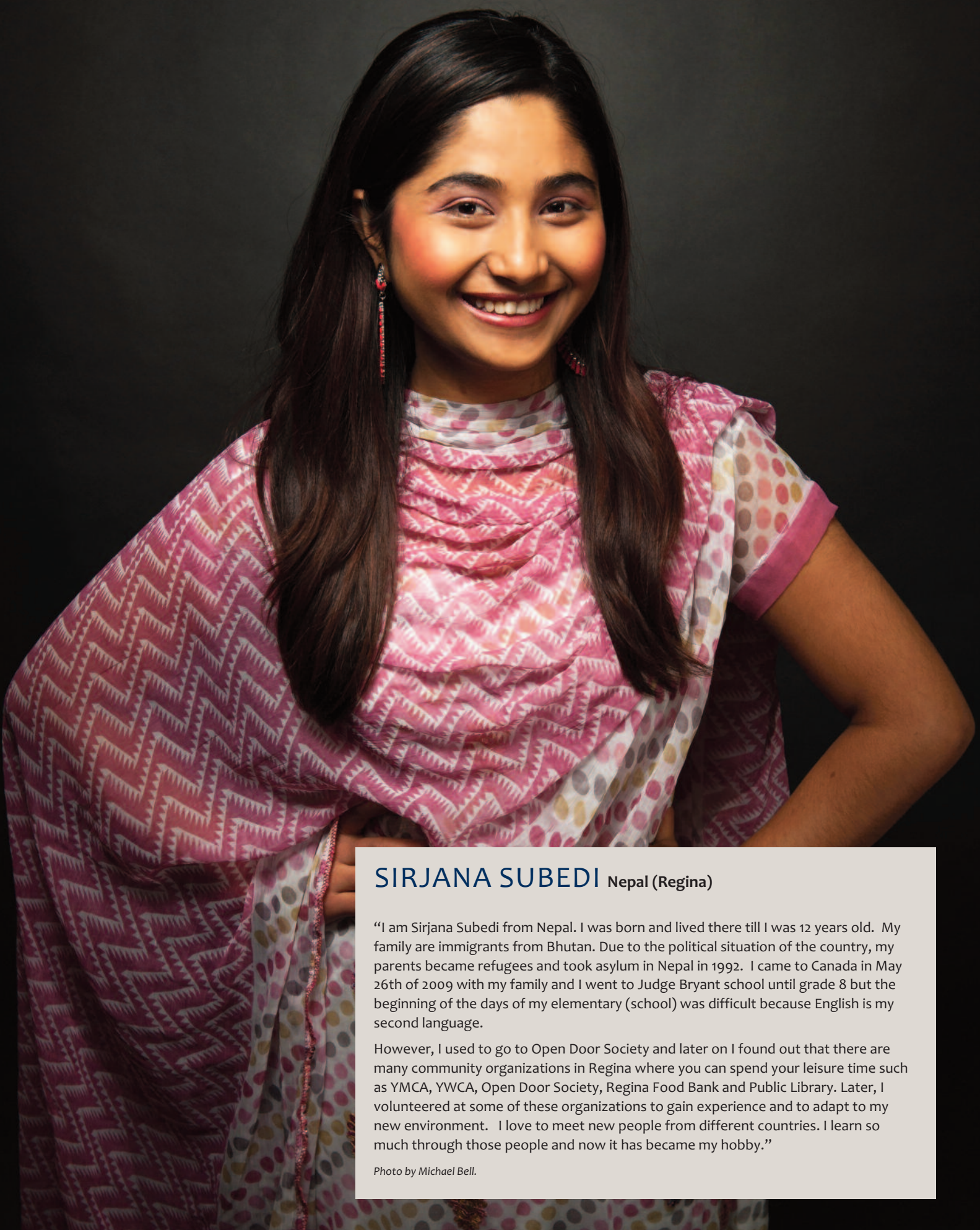
Ruecker adds that there were four scheduled showings, but that number grew as requests were received for a stop in more communities.

Funded by SaskCulture's Multicultural Initiatives Fund, the photo project is currently on display at the Moose Jaw Museum and Art Gallery, until December 31, 2017. It will then go on a two-year tour of the province through the Organization of Saskatchewan Arts Councils (OSAC).

"We're hopeful and optimistic as to how it's going to be received throughout the province. Ruecker further explains that the project has really strengthened his belief in multiculturalism. "We all really do want the same things in life. Our commonalities are considerably more than our differences."

Photo courtesy of Tetiana Hrytsenko.





SIRJANA SUBEDI Nepal (Regina)

“I am Sirjana Subedi from Nepal. I was born and lived there till I was 12 years old. My family are immigrants from Bhutan. Due to the political situation of the country, my parents became refugees and took asylum in Nepal in 1992. I came to Canada in May 26th of 2009 with my family and I went to Judge Bryant school until grade 8 but the beginning of the days of my elementary (school) was difficult because English is my second language.

However, I used to go to Open Door Society and later on I found out that there are many community organizations in Regina where you can spend your leisure time such as YMCA, YWCA, Open Door Society, Regina Food Bank and Public Library. Later, I volunteered at some of these organizations to gain experience and to adapt to my new environment. I love to meet new people from different countries. I learn so much through those people and now it has become my hobby.”

Photo by Michael Bell.

TETIANA HRYTSENKO

Ukraine (Saskatoon)

“Imagine a country with fertile land, the seas and forests, rivers and lakes, a city built for European masters, the people who are unafraid of work, ingenuity and fun. ‘Live and be happy’. But the only people that could rejoice were the evil and rich. We just tried not to lose hope. Because ‘discouraged’ is a sin. We worked, whenever it was possible. But it was not always paid. We studied at the institute and walked all of the time. All this difficult time, and we have a daughter born Masha - our joy! We thought how can we live, not to die. We looked around looking for answers and saw that a great many people live, and eventually get used to it. And we did not want to get used to it. We began to dream. Daydreaming and gave birth to a son Joseph. But the dream did not stop. And we had a newborn son, Nathan!

But we were so tired, had also to deal with a huge and fearsome beast, which we could not defeat, a beast called ‘corruption’. This beast had lots of heads in every city, in every office. And people hate him so much and are so afraid. Beast robs people of strength, life and joy. Any document, any signature and stamp cost us a slice of life. And we realized that’s a way to die. Again we began to dream. And then another miracle happened – the magic door opened and then there was Canada. The first who went on a long journey was my husband. He arrived and called that everything here is good, while any ‘beasts’ are not visible, only people. And they are fearless, cheerful. Now it was my time to take on the journey.

After three and half months, saying goodbye to the weeping mother and closest people in my life, taking an armful of three children and two suitcases, leaving a piece of the heart with friends and family, I firmly closed the magic door.”

Photo by Michael Bell.





ALFONSO VARGAS

Colombia (Prince Albert)

“My name is Alfonso Vargas Murcia. I was born on October 13th, 1962 in Pitalito, Huila-Colombia. I come from a large family of ten brothers and I grew up on my father’s farm.

At eighteen, I decided to move to Bogota to begin my professional career in the army. I worked as a sergeant for 11 years in the Military Service of Colombia. When I was thirty-five years old, I retired from the army to dedicate myself to my family: my wife Martha, and my two children, Gabriel and Camila.

I decided to move to Canada for reasons of security and violence in my country. Because of my involvement in the military, my life and my family’s life were in danger. I applied for political asylum at the Canadian Embassy in Colombia and was accepted. I immigrated to Canada in 2007, accompanied by my wife and children, and two of my brothers. Since then, I live in Prince Albert, Saskatchewan, where I continue to adapt to the differences in language, culture, and above all climate. It hasn’t been easy, but I am satisfied and grateful to have had the chance to immigrate to Canada. I have had the opportunity to work, my children have been able to study, and my family and I can live in safety.”

Alfonso Vargas (right) with his brother. Photo by Michael Bell.

Lost and Found

Relearning the forgotten story of Yee Clun

BY DANICA LORER



embody several different forms of discrimination, both racist and sexist at the same time. We had the story of somebody who was trying to work against the law.” He explains that the project focuses on “little known stories that are usually connected to communities that haven’t had a chance to tell their story.”

Each of the stories chosen for *The Lost Stories Project* had to be engaging, but needed more. “We seek out stories from the public, we give the stories to artists who have to transform them in to a physical object, and the whole process is documented in film,” adds Rudin.

Xiao Han was the artist chosen for the Yee Clun project. Han is a photo and performance-based artist who lives in Saskatoon. “I am Chinese and going to be a Canadian now. I know both cultures and it’s interesting how these two societies understand each other and what I understand of both. I feel like a bridge, or a tunnel in between.” The artwork is a series of photographs where Han has recreated period scenes and photographed herself as the characters in the story.

“One of the major points of this project was to make visible the process of

(continued on page 15)

One of Regina’s little known immigrant stories was recently brought to light thanks to a Canada-wide storytelling project.

The story of Yee Clun was chosen as one of four stories from across the country for *The Lost Stories Project* in 2017 to celebrate Canada 150. Each story was transformed into site-specific works of public art.

In 1924, restaurant owner Yee Clun challenged the “white women’s labour law”, a law forbidding Asian business owners from hiring white women without special permission from the municipality. The law was on the books from 1912 until it was repealed in 1969. “It is a story of overcoming racial prejudice and it is also a story of how racism in the past relates to racism in the present,” says Kristin Enns-Kavanagh, executive director, Saskatchewan History and Folklore Society (SHFS). “Instead of addressing the vulnerability of women workers in general, it picked on Chinese Canadians.”

Ronald Rudin, director, *Lost Stories Project*, explains, “The thing about this story, for me, was how in one law you managed to



Top: Xiao presents her progress at the Chinese Cultural Centre. Bottom: Yee Clun Family, ca. 1927. Standing, right to left: Yee Yin (Yee Clun’s older brother), Jack Yee (Yee Clun’s nephew, Yee Yin’s son), Yee Low (Yee Clun’s younger brother). Seated, right to left: Dan, Eng Shee (Yee Clun’s wife), Mamie, Ruby, William, Katie, and Yee Clun.



Yee Clun in the News

In 1924, Yee Clun, who passed away in 1967, submitted a request as proprietor of the Exchange Grill café to be allowed to employ white women. Here's a sampling of the newspaper coverage of Yee Clun's application.



TOP: Exchange Café early 50s Clarence Sihoe BOTTOM: Yee Clun's daughter Katie stands in front of the family home located at 1821 Osler Street.

COUNCIL TURNS DOWN REQUEST OF YEE KLUNG

Refuse Permit to Chinese to Employ White Female Help, After Hearing Women

With all but four aldermen opposing the application and encountering further opposition from the W. C. T. U. and the Local Council of Women, the application of Yee Klung, proprietor of the Exchange Grill restaurant, for permission to employ white girls was refused when it came before the council last night.

It had previously received the endorsement of both the license inspector and the chief constable.

D. J. Thom, solicitor for the Local Council of Women, addressing the council, said they were not asking the council to originate any discrimination against Chinese; this had already been done by the Dominion government. Aside from that, Chinatowns have an unsavory moral reputation and he quoted Mrs. Emily Murphy, of Edmonton, for the statement that white girls lose caste when they are employed by Chinese. He urged that the reputation of the city should be considered rather than the bare question of whether an individual Chinese is of good character or bad.

A. G. MacKinnon, solicitor for the Chinese residents of Regina, submitted that the application should be granted because the applicant, Yee Klung, was a law-abiding citizen, and the city was not bound by any law to discriminate against him. He ventured to say there had not in the last five years been as many convictions of Chinese as of people of other nationality. Yee Klung was the leader of the Chinese in Regina, a man of high type, and it was well known his influence had been all for good.

WOMEN OBJECT TO YEE CLUN'S APPLICATION

Delegations of W.C.T.U. and Women's Labor League to Interview Council

Resolutions expressing disapproval of the recent request of Yee Clun, proprietor of the Exchange Grill cafe, to be allowed to employ white girls, were passed at meetings held yesterday by the Women's Labor League and the executive of the three Regina W.C.T.U. branches. Both will send delegates to the city council meeting next Tuesday, to express their views.

According to views expressed at the meeting of the executives of the Northside, Central and West End W.C.T.U., held last night at the home of Mrs. Robert Sinton, it would not be in the best interests of the young womanhood of the city to grant the request of the restaurateur. It was stated that experience in other cities, notably Montreal and New York, strongly indicated that undesirable conditions were apt to arise.

Cases had been known, it was stated, where girls employed in Chinese restaurants had been murdered. One member had been approached

(continued from page 13)

constructing the physical object, telling the story of the past through the physical object. We are always passing objects like that in our daily lives, but we have no idea how they got there or the decisions the artists had to make,” says Rudin. Kelly-Anne Reiss was chosen to document the process. Her film will be posted at loststories.ca by the end of 2017.

Community support of the project and a place to put the art work were also critical factors in deciding which stories would be told. Other partners of this project were Regina’s Chinese Cultural Society of Saskatchewan and Regina’s Heritage Community Association.

On August 17, 2017, the art was unveiled in Regina’s Art Park located at the corner of Halifax and 11th Ave. The ceremony included a Lion Dance and was followed by a celebration dinner. According to Han, 27 members of Yee Clun’s family came to Regina and had a reunion because of the art unveiling.

The SHFS was a critical link in the project’s success, taking on much of the local logistical weight. SHFS receives funding from the Saskatchewan Lotteries Trust Fund for Sport, Culture and Recreation.

TOP: Installation of public art piece commemorating the story of Yee Clun. BOTTOM: Yee Clun’s descendants.

Photos courtesy of Lynn McCaslin, Kristin Enns-Kavanagh and Yee Clun’s family.





History Returns Home

Chief Poundmaker's belongings came back to the museum that bears his name

BY SHAUNNA GRANDISH

Chief Poundmaker's items have temporarily returned home. This past July, for the first time since 1885, several personal belongings of Chief Poundmaker came back to the community where they were taken from more than 100 years ago. Poundmaker's Winchester gun and his staff went on display at Poundmaker Museum, located approximately 175 kilometres northwest of Saskatoon at Poundmaker Cree Nation.

Chief Poundmaker was a 19th century Plains Cree chief who was convicted of treason and imprisoned after the 1885 North-West Resistance. According to local history, he passed away shortly afterward his release from prison. Many of Poundmaker's belongings were taken and ended up in museums around the world.



Floyd Favel, curator, Poundmaker Museum says, Poundmaker's belongings represent the respect he held within his community. "They are important as it indicates the stature that this man held in the Cree society, and it was a great injustice that the Canadian Government falsely accused him of treason and sentenced him to prison. It was our way to acknowledge the past."

Prior to 1885, the shortage of bison and broken Treaty promises of food rations and agricultural implements left Poundmaker's people starving. According to Wikipedia, Poundmaker and his band members tried to get help for his people by traveling to Battleford to ask federal agents for food. However, when news of their arrival spread across the community, it's believed that terrified settlers and the Indian agent fled inside Ford Battleford.

Top (L to R): Roxanne Tootoosis, Jordan Tootoosis, Corporal Lefevbre, Lakota Tootoosis, Councilor Milton Tootoosis and Blaine Favel.
Bottom: Chief Poundmaker, photo courtesy of the National Archives of Canada.



“This was the significance of these two items coming to our community. Together these two objects, by once again landing in the land from which its owner was unjustly taken from, can only lead to positive results.”

- Floyd Favel

During this time, the town of Battleford was looted, however, accounts of whether who was responsible differ. After being refused to speak to the Indian agent, Poundmaker and his band members went back to their reserve.

Published history notes that on May 2, 1885, Lieutenant-Colonel William Dillon Otter's troops attacked Poundmaker's camp near Cut Knife Hill to punish Poundmaker for the 'siege' of the fort. Otter's troops were badly beaten and retreated. Poundmaker, who did not take part in the fight, ordered his warriors not to pursue the soldiers. Poundmaker went to Battleford to surrender to authorities after hearing the news of Louis Riel's defeat. Records show he was convicted of treason and died of a lung infection shortly afterwards. (*)

According to Favel, the return of belongings could help with the exoneration of Chief Poundmaker. He says, "The fact that once again, our Chief was being spoken of, can only lead to the possibility of



TOP: Chief Poundmaker's rifle. BOTTOM: Display at Poundmaker Museum. Photos by Floyd Favel and Damon Badger Heit.

exoneration. Canada must admit its wrong. Its unjust conviction of our Chief, I would say, its fraudulent conviction of our Chief based on a false letter, and a complete twist of his requesting of food, being turned into a hostile act.” He adds, “Our Chief was falsely and deliberately manipulated by Government forces, in order to silence this respected political leader. The result of this was decades of oppression for our people in our community, and decades of shame and obstacles to enjoyment of life and pride.”

Favel initiated the process of temporarily bringing these items back, with the long-term intent that the museum can repatriate these and other items held in other areas of the world.

Favel explains, “Chief Poundmaker lived during a troubled time. He was the most influential Chief in the Treaty 6 area, along with Chief Big Bear, as both were advocating for the fulfillment of Treaty promises and terms. The gun that was once Poundmaker’s ... I don’t know how the museum came in possession of this gun ... to us represents livelihood, as it was a gun that once protected and fed

one’s people. The staff, mistakenly called a ‘war club’, represents good governance and authority. For any First Nation to succeed in this era, they need good governance. This was the significance of these two items coming to our community. Together these two objects by once again landing in the land can only lead to positive results.”

On July 18, 2017, the Poundmaker Museum and Historic Site re-opened with the

unveiling of Poundmaker’s returned belongings and with the presence of dignitaries and Elders who spoke of the history of the resistance of 1885. The Poundmaker Museum received funding from SaskCulture’s Museum Grant Program and worked with Parks Canada, the Manitoba Museum and Fort Battleford to secure the loaning of Poundmaker’s belongings.

“Having Poundmaker’s objects back allows us to once again own our own history and cultural artifacts and to interpret our own history in our way, not in the standard Canadian manner, which has proven itself to be incorrect or very biased on many occasions. To have reconciliation, we must approach each other in a place of equality,” adds Favel.

“To have reconciliation, we must approach each other in a place of equality.”

- Floyd Favel

* Historical information on Poundmaker was found on:

<https://en.wikipedia.org/wiki/P%C3%AEhtokahanapiwiyin>

<http://www.cbc.ca/news/canada/saskatoon/poundmaker-artifacts-saskatchewan-museum-exhibit-1.4191865>.

INCLUDE ALL CULTURES...

...BUILD COMMUNITY!

PROGRAMS, RESOURCES, GRANTS AND MORE.
saskculture.ca | [f/SaskCulture](https://www.facebook.com/SaskCulture) | [@SaskCulture](https://www.twitter.com/SaskCulture)

SaskCulture

FUNDING PROVIDED BY

Saskatchewan LOTTERIES

Beyond Plates of Perogies

Saskatoon celebrates Ukrainian Day in the Park

BY DANICA LORER



Ukrainian Day in the Park brings people together in Saskatoon to learn about Ukrainian culture and its unique influence in Saskatchewan.

“Ukrainians are known for their hospitality and it’s wonderful for us to throw a party for our friends and neighbours,” explains says David Prokopchuk, chair, Ukrainian Day in the Park organizing committee. His family has been in Saskatchewan since 1897 and he says he values the opportunity to share the culture with his grandchildren and the larger community. “It is important for Ukrainians to celebrate their culture and their 'Ukrainian-ness'. The celebration includes music, dancing, food and so much more.”

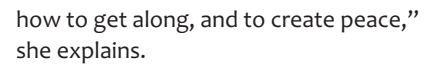
“It is important for Ukrainians to celebrate their culture and their ‘Ukrainian-ness’.”

- David Prokopchuk

Jennifer Fedun, cultural tent coordinator, Ukrainian Day in the Park, says, “So many people within Saskatchewan identify, at least partially, as of Ukrainian descent, but there has really been a disconnect with anything to do with the culture, except maybe perogies. For the cultural displays, I

wanted things to be hands-on because then you are really learning, and you can take it back home and maybe replicate it. I feel those kinds of things, the more ancient agricultural traditions are really important to being a Ukrainian in Saskatchewan.”

Award-winning author Marion Mutala read from her books, *Kohkum's Babushka* and *More Babas Please!*, in the children’s area. Her writing promotes diversity and peace. “I think we need to find out our roots and treasure them and then share them with the world because it makes the world a better place. If I learn about your roots and you learn about mine we educate each other and learn tolerance,



The free event is supported by SaskCulture's Multicultural Initiatives Fund and a host of other sponsors and individuals. "I'm humbled and touched by the volunteerism of the community. It takes more than 160 people to put this on and these people give freely of their time," says Prokopchuk. Over the festival's 15 years, the crowd has grown to nearly 10,000 people.

The cultural tent allowed guests to experience less familiar traditions including hair braiding, traditional doll making and embroidery. There was also a chance to talk to members of the Saskatoon branch of the Saskatchewan Genealogical Society who were on hand to provide resources to help people map out their ancestry. “We are so proud of our cultural traditions, we try to keep them strong in Saskatchewan,” says Nykole King, summer student and Ukrainian Canadian Congress Community Animator for Saskatchewan. “It’s not just the surface level of the festival, not just the food, or drink, or dancing, it goes a little bit deeper.”



Photos by Danica Lorier.



Canada and members of the Métis community.

Patricia Choppinet, project coordinator, Société historique de la Saskatchewan, says the students were very engaged with learning about Métis culture and history. She explained how the older students saw the Louis Riel play, which was based on a Chester Brown graphic novel. Since the play involved difficult subject matter, puppets – or marionettes – were used to make the material more appealing to youth.

“It’s a very deep and serious subject matter, but by using puppets, the material becomes much more accessible for children,” Choppinet adds. The youth also had the opportunity to make their own marionettes.

The children also watched Métis actors perform vignettes about Métis culture. “It was very emotional as well,” notes Choppinet. “A fiddler came in and they had the kids do some jigging. The kids moved with the actors around Batoche site. The Métis group also spoke to the children about their identities and the difficulties with identifying as Métis. It was pretty emotional.”

An educational workbook about Riel was also produced for students to use throughout the school year. Choppinet explains that because of the link forged between her organization and the Métis

Métis Cultural Immersion

BY SHAUNNA GRANDISH

Youth experienced the rich identity and history of the Métis up as part of the Culture Days weekend.

From September 27 – 29, 2017, approximately 900 francophone students

from grades 4 to 12 experienced first-hand the richness of Métis culture at the Batoche National Historic Site thanks to the partnership between Société historique de la Saskatchewan, Parks



culturedays

community and Elders, more workshops on Métis culture and history may be produced be toured through schools across the province.

Choppinet explains that as they worked through this project, they discovered that there was a lack of knowledge about Métis culture in Saskatchewan. “They’ve had to struggle to identify themselves and I think it’s important to remember their fight as minorities and to understand the problems they have today.”



Journées du Patrimoine – Heritage Days: Culture Métisse was also open to the public on September 30, 2017, as part of the Culture Days weekend. The day featured interactive Métis activities, such as jigging, the Louis Riel play and back-stage marionette workshop, live historical vignettes, games, as well as featuring the *Taste of Métis Culture Craft Show*, which was hosted by the Friends of Batoche, who received funding through Saskatchewan’s Culture Days Funding Assistance.

Nearly 300 visitors came to the Culture Days event. The Société historique de la Saskatchewan partnered with associations serving Saskatchewan newcomers, such as the Saskatoon Open Door Society and Assemblée communautaire francophone. According to Choppinet, 24 per cent of visitors were newcomers and represented parts of Africa, Iran and Korea. “We are particularly proud of this partnership, as we believe that bringing Canadian heritage to them helps build mutual understanding, and helps to bring a sense of pride and belonging in our province,” says Choppinet. She adds, “Diversity provides so much richness. There are so many things that are part of Canadian heritage that belong to all Canadians that we should be proud of and Métis culture is part of that.”



Photos courtesy of Société historique de la Saskatchewan, 2017.



ABOVE: Children taking part in Culture Days 2017 activities in Martensville.

Sask
Culture

FUNDING
PROVIDED BY



404 - 2125 11th Avenue
Regina, SK S4P 3X3
saskculture.info@saskculture.ca
www.saskculture.ca

Publication Mail Agreement #40063014

Return Undeliverable Canadian Addresses to: Administration
Printing Services
111-2001 Cornwall Street
Regina, SK S4P 3X9
Email: adminprint@sasktel.net