



**PUBLIC AGENDA  
MUNICIPAL HERITAGE ADVISORY COMMITTEE**

**Wednesday, January 6, 2016, 11:30 a.m.  
Committee Room E, Ground Floor, City Hall  
Members**

**Ms. C. Duval-Tyler, Chair  
Ms. M. Schwab, Vice Chair  
Councillor C. Clark  
Mr. S. Deprez  
Ms. D. Funk  
Mr. D. Greer  
Ms. J. Lawrence  
Ms. P. McGillivray  
Mr. R. McPherson  
Mr. L. Minion  
Mr. L. Moker  
Mr. B. Penner  
Mr. J. Scott  
Ms. L. Swystun  
Ms. A. Torresan  
Mr. M. Velonas  
Mr. M. Williams**

**Pages**

**1. CALL TO ORDER**

**1.1 Appointment of Chair and Vice Chair [File No. CK. 225-18]**

The Committee is requested to appoint a Chair and Vice Chair for 2016. Ms. Carla Duval-Tyler was Chair for 2015 and Ms. Maggie Schwab was Vice Chair.

**1.2 2016 Membership - Municipal Heritage Advisory Committee [File No. CK. 225-18]**

City Council, at its meeting held on November 23, 2015, adopted a recommendation of its Executive Committee that the following be appointed and reappointed to the Municipal Heritage Advisory Committee for the terms indicated:

For 2016:

Councillor Clark

To the end of 2017:

Ms. Patti McGillivray, Public Representative

Ms. Maggie Schwab, Public Representative

Mr. Lloyd Minion, Saskatoon Region-Association of Realtors Inc.

Mr. Mike Velonas, Meewasin Valley Authority

Mr. Michael Williams, Saskatoon Archaeological Society

In addition to the above, City Council, at its meeting held on December 14, 2015, adopted a recommendation of its Executive Committee that Ms. Alana Torresan be appointed to the Municipal Heritage Advisory Committee to the end of 2016 as a representative of the Broadway Business Improvement District to replace of Sarah Marchildon.

**Recommendation**

That the information be received.

**2. CONFIRMATION OF AGENDA**

**Recommendation**

That the agenda be confirmed as presented.

**3. ADOPTION OF MINUTES**

**Recommendation**

That the minutes of regular meeting of the Municipal Heritage Advisory Committee held on November 4, 2015 be adopted.

**4. UNFINISHED BUSINESS**

**5. REPORT OF THE CHAIR**

2016 Appointments to the Municipal Heritage Advisory Committee - welcome to Alana Torresan.

**6. REDEFINING OUR HERITAGE: A PROPOSAL FOR RECOGNIZING SASKATOON'S FIRST PEOPLE [File No. CK. 4040-1]**

5 - 30

Attached is a public resolution package from the Committee's meeting held on November 4, 2015.

Director of Aboriginal Relations Gilles Dorval and Community Initiatives Manager Kevin Kitchen will be in attendance.

**Recommendation**

That the Committee provide direction.

**7. REPORT OF THE HERITAGE COORDINATOR**

**8. COMMUNICATIONS**

- 8.1 Heritage Festival of Saskatoon, Sunday, February 7, 2016, Western Development Museum [File No. CK. 225-18] 31 - 33**

Attached is a brochure inviting the Committee to participate in the 2016 Heritage Festival of Saskatoon on Sunday, February 7, 2016. Also attached is an exhibitor registration form. As noted there is a \$60.00 early bird registration fee if sent before January 15, 2016.

In the past the Committee has shared a display booth with the Heritage Coordinator and a volunteer from the Committee has helped with the display.

**Recommendation**

That the Municipal Heritage Advisory Committee participate in the 2016 Heritage Festival of Saskatoon by registering for a display booth at a cost of \$60.00.

- 8.2 Heritage Connections - Saskatoon Heritage Society Newsletter - Winter 2015 [File No. CK. 225-18] 34 - 41**

Attached is a copy of the above-noted newsletter, which includes the Heritage Society Membership Renewal for 2016.

**Recommendation**

That Corporate membership be renewed with the Saskatoon Heritage Society for 2016 at a cost of \$30.00.

- 8.3 Heritage Saskatchewan - 2016 Membership Application [File No. CK. 225-18] 42 - 43**

Attached is a Membership Brochure for Heritage Saskatchewan, which indicates its group membership fee is \$50.00.

**Recommendation**

That group membership be renewed with Heritage Saskatchewan for 2016 at a cost of \$50.00.

**9. REPORTS FROM ADMINISTRATION**

**10. STATEMENT OF EXPENDITURES [FILE NO. CK. 225-18]**

Attached are the 2013, 2014, 2015 budget actuals. The 2016 approved budget is \$17,900 as follows:

Conferences, Education and Research \$5,700

Heritage Awards Program \$5,700

Doors Open Event \$5,800

Heritage Festival \$500

Memberships \$200

**Recommendation**

That the information be received.

**11. PUBLICATIONS**

- Heritage Saskatchewan Newsletter - November 9, 2015 (sent by email dated November 10, 2015)
- Heritage Saskatchewan Newsletter - November 23, 2015 (sent by email dated November 24, 2015)
- Heritage Saskatchewan Newsletter - December 7, 2015 (sent by email dated December 8, 2015)
- Heritage Saskatchewan Newsletter - December 21, 2015 (sent by email dated December 22, 2015)
- Planning + Design, Fall/Winter 2015 - City of Saskatoon semi-annual publication from Planning & Development

**Recommendation**

That the information be received.

**12. ADJOURNMENT**

**PUBLIC RESOLUTION  
MUNICIPAL HERITAGE ADVISORY COMMITTEE**

**Main Category: 5. UNFINISHED BUSINESS**

**Sub-Category:**

**Item: 5.1 Redefining our Heritage: A Proposal for Recognizing  
Saskatoon's First People [File No. CK. 4040-1]**

**Date: November 4, 2015**

*Any material considered at the meeting regarding this time is appended to this resolution package.*

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The Committee Assistant submitted a report regarding the above as prepared by Mr. James Scott.

Mr. Scott provided a powerpoint presentation and requested the Committee to examine the feasibility of a memorial to recognize Saskatoon's First People.

The Committee discussed forming a subcommittee to look at ways of commemorating and interpreting indigenous history, and including the Community Development Division as well as the Director of Aboriginal Relations. The Committee was in agreement further discussion was needed in order to proceed within its mandate.

**Moved By:** L. Swystun

1. That the information be received and the Committee further investigate the creation of a subcommittee to examine and propose a means of including the story of First Peoples in the City of Saskatoon's heritage; and
2. That the Director of Aboriginal Relations and/or a representative of the Community Development Division be invited to the next meeting to continue the discussion and form next steps.

**CARRIED**

# Redefining our heritage: A proposal for recognizing Saskatoon's First People

James T.D. Scott



Founders Statue from the [Whitecap Dakota First Nation](#) website

The Founders Statue at Saskatoon's River Landing represents a meeting between the Temperance colonist, John Lake, and the Dakota Chief Whitecap. Mr. Lake sits pleasantly gazing towards the ever-flowing South Saskatchewan River while Chief Whitecap stands next to him, arm outstretched as if pointing to the beautiful surroundings. The two men are said to have met when Chief Whitecap came across the Temperance colonists while they were having an open air religious service. After an exchange of pleasantries, Mr. Lake asked Chief Whitecap if he might know of a good place to settle and Chief Whitecap recommended Saskatoon.

It is doubtful that Mr. Lake knew what happened to the people who had given Saskatoon its name or why they had been placed on a reserve. How the Cree came to be displaced from their lands is not generally taken into account when relating how the settlers came to take possession of Saskatoon. This omission has led to misunderstandings regarding the Cree and other First People and such misunderstandings have led to tensions within our community. The full story of Saskatoon's colonization needs to be remembered and represented for the benefit of the descendants of the settlers and the First People.<sup>1</sup>

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<sup>1</sup> Judith Lewis Herman, *Trauma and Recovery*, (Basic Books 1992) stated the following at page 1:

The ordinary response to atrocities is to banish them from consciousness. Certain violations of the social compact are too terrible to utter aloud: this is the meaning of the word *unspeakable*. Atrocities, however, refuse to be buried. Equally as powerful as the desire to deny atrocities is the conviction that denial does not work. Folk wisdom is filled with ghosts who refuse to rest in their graves until their stories are told.

Recognition of the First People and their history will assist us in building a more harmonious community with a high quality of life for all. Our narrative as a community includes heritage sites and memorials as well as our written and oral history. Our community narrative needs to recognize how Saskatoon's colonization led to intergenerational trauma as well as systemic and overt racial bias and how these factors have affected and disadvantaged First People. Recognizing First People in our community narrative is a crucial part of a healing process which we need to undergo to build a more harmonious and prosperous community.

### **The Power of Monuments and Stories**

Our city's name, "Saskatoon", evokes a time when our First People's culture and claim to the land were recognized and respected. Although there is a renaissance in the recognition and understanding of Aboriginal culture, this recognition is not adequately reflected in our local buildings and monuments. A monument which recognizes our First People and the tragic history of colonization would be a first step to promote the recognition of Aboriginal culture by physically demonstrating our community's appreciation of and respect for our First People. Moreover, a prominent physical representation of Aboriginal heritage is needed to provide legitimacy and permanence for our shared recognition of Aboriginal people and their culture.

Our future is influenced by how we define our past. An inclusive view of our past promotes an inclusive view of our present and future. An inclusive community is more likely to be harmonious and to flourish. By contrast, a view of the past that excludes, marginalizes and/or fails to recognize the legitimacy of some of its groups promotes disharmony. The negative consequences of excluding and marginalizing a group within a community will be discussed further below.

Saskatoon presently has a number of social problems including one of the highest rates of violent crime in Canada.<sup>2</sup> These social problems are costly obstacles to our peace and prosperity. Our social problems can only begin to be solved when all members of the community are recognized as legitimate citizens, worthy of our respect and consideration.

Aboriginal people are growing in population and influence in Saskatoon. First People are increasingly active in all aspects of our society, including mining, medicine, art, sports, education, entertainment, law, justice, science, service, and politics. However, our community's

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Murder will out. Remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims.

The conflict between the will to deny horrible events and the will to proclaim them aloud is the central dialectic of psychological trauma. People who have survived atrocities often tell their stories in a highly emotional, contradictory, and fragmented manner which undermines their credibility and there by serves the twin imperative of truth-telling and secrecy. When the truth is finally recognized, survivors can begin their recovery. But far too often secrecy prevails, and the story of the traumatic event surfaces not as a verbal narrative but as a symptom.

<sup>2</sup> See Statistics Canada: [Police Report Crime Rates 2014](#) - Table 3 Police-reported Crime Severity Index and crime rate, by census metropolitan area.

landscape omits a substantial portion of Aboriginal heritage and our shared story.<sup>3</sup> Our community effectively marginalizes Saskatoon's First People when we do not adequately recognize their culture and contribution to our way of life. This marginalization results in Saskatoon's First Peoples being less likely or able to contribute to the development of our community and our city. Acknowledging and correcting this omission is a step towards understanding Aboriginal culture and addressing our related social problems.

Our heritage is our shared story, which is legitimized in part by objects or buildings. Our shared heritage is a powerful normative governor because we can trust that members of our community share the same notions of what it means to belong within our community and, therefore, behave according to our accepted norms.<sup>4</sup> A shared story promotes shared norms which allow us to efficiently establish trust and understanding with the new people we encounter daily. Our shared story allows us to work effectively together to maintain a peaceful, productive community. It also provides us with a sense of comfort, security, and belonging.

Saskatoon's inhabitants presently have at least two different heritage narratives. Saskatchewan's First People and many descendants of Saskatchewan settlers possess different stories. The founding of Saskatoon has meant profoundly different things to these two communities. It is difficult to establish trust and understanding between people with different heritage narratives. To foster trust and understanding, we need to establish a shared understanding of our heritage.<sup>5</sup> This shared understanding does not mean assimilation or the end of pluralism. This shared understanding means broadening our mutual understanding.

There is convincing evidence that the government of Canada attempted to erase the physical evidence of Saskatchewan's First People's culture. This attempt has been referred to by the Chief Justice of the Supreme Court of Canada as "the cultural genocide of our First Peoples".<sup>6</sup> As the intended beneficiaries of the colonization of these lands, the people of Saskatoon have an ethical obligation to preserve and protect the Aboriginal story - the First Peoples' heritage.

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<sup>3</sup> The Whitecap Dakota First Nation is acknowledged in Saskatoon by the Founders Statue and 1812 War Memorial and the Métis Nation is represented by the statue of Gabriel Dumont and locations such as Place Riel but there is no physical acknowledgement of the people who gave us legal authority to reside in Saskatoon, the Cree Nation.

<sup>4</sup> Yuval Noah Harari, *Sapiens, A Brief History of Humankind* (Canada: McClelland & Stewart, 2014)

<sup>5</sup> See Isobel M. Findlay and Warren Weir, [Aboriginal Justice in Saskatchewan, 2002-2021: The Benefits of Change](#) (2004 present to The Commission on First Nations and Métis People and Justice Reform - Online) regarding the importance of shared stories.

<sup>6</sup> See Supreme Court Chief Justice Beverley McLachlin says [Canada attempted to commit "cultural genocide"](#) against aboriginal peoples, Toronto Globe and Mail, May 28, 2015 (online); Also see [Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada](#) (online); and [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online);

Genocide is defined in [Article 2](#) of the *Convention on the Prevention and Punishment of the Crime of Genocide* (1948) as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, Racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] **forcibly transferring children of the group to another group.**" This definition is similar to the definition of genocide in [The Convention on the Prevention and Punishment of the Crime of Genocide](#) (1951). Also see [Smith, D., Varcoe, C. & Edwards, N.](#) (2005). *Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice*. Canadian Journal of Nursing Research, 37(4), page 52.

Our history is too voluminous for us to preserve in its entirety. We should be selective in conserving and interpreting our heritage for both practical and political reasons. This selection must be done in a manner that benefits all of us. We should not omit portions of our heritage when such omissions do us harm.<sup>7</sup> Regrettably, our present selection and interpretation of our heritage omits the fundamental fact that Saskatoon is founded upon a process of colonization (including residential schools) which attempted to eliminate Aboriginal culture.<sup>8</sup> The process of colonization included the forcible removal of First Peoples from the lands we now call Saskatoon.<sup>9</sup> It has been argued that the process of colonization has not ended and continues to affect our community to the present day.<sup>10</sup>

### **Incomplete Stories and Social Harm**

An incomplete story of our heritage leaves the impression that Saskatoon's settlers came to an underused frontier and turned empty lands into a beautiful productive city through hard work, faith and persistence. The role of Saskatchewan's First People is omitted from this story. Those who recognize this incomplete notion of our heritage note that, although many Aboriginals in Saskatchewan show remarkable resiliency,<sup>11</sup> too many have not flourished to the same extent as the settlers. Further, this incomplete story allows for the false assumption that Aboriginals are culturally or genetically deficient due to the fact that 1) the children of Aboriginals are disproportionately taken from their parents and made wards of the Crown<sup>12</sup>, 2) Aboriginals are three times more likely to be the victims of crime,<sup>13</sup> 3) Aboriginals are disproportionately incarcerated<sup>14</sup>, 4) Aboriginals are disproportionately poor in a socio-economic sense<sup>15</sup>, 5)

<sup>7</sup> Kirmayer, L.J., Gone J.P. Moses J. (2014 Vol. 51(3) 299-219) [Rethinking Historical Trauma](#). Transcultural Psychiatry at page 300. Also see Mohatt, N. V., Thompson, A. B., Thai, N. D. & Tebes, J. K. (2014). [Historical trauma as public narrative](#): A conceptual review of how history impacts present-day health. Social Science & Medicine, 106, page 130.

<sup>8</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online); [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online); Also see [Smith, D., Varcoe, C. & Edwards, N.](#) (2005). *Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice*. Canadian Journal of Nursing Research, 37(4), page 52.

<sup>9</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013).

<sup>10</sup> See [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>11</sup> Isobel M. Findlay and Warren Weir, [Aboriginal Justice in Saskatchewan, 2002-2021](#): The Benefits of Change (2004 present to The Commission on First Nations and Métis People and Justice Reform - Online).

<sup>12</sup> Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. International Journal of Circumpolar Health, 68, page 2186.

Also see Sinclair, R. & Grekul, J. (2012). [Aboriginal youth gangs in Canada](#): (de)constructing the epidemic. First Peoples Child & Family Review, 7(1), page 10.

<sup>13</sup> Katie Scrim, *Aboriginal Victimization in Canada: A Summary of the Literature*. Victims of Crime Research Digest No.3, Ottawa: Department of Justice Canada, Research and Statistics Division, 2015. Online at: <http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>.

<sup>14</sup> See *R. v. Ipeelee* [2012] 1 SCR 433, 2012 SCC 13 (CanLII); Also see, Public Safety Canada - [Table E3](#) of their [Corrections and Conditional Release Overview](#) for 2013; M. Jackson, *Locking Up Natives in Canada, Report of the Canadian Bar Association Committee on Imprisonment and Release* (1988); reprinted in (1988-89) 23 U.B.C. L. Rev. 215; Jonathon Rubin, [Aboriginal Over-representation and R. v. Gladue: Where We Were, Where We Are and Where We Might Be Going](#), Supreme Court Law Review (2008), 40 S.C.L.R. (2d); and [Honouring the Truth](#),

Aboriginals are significantly underrepresented in educational attainment<sup>16</sup>, and 6) Aboriginals are disproportionately mentally and physically unhealthy compared to non-Aboriginals<sup>17</sup>.

The social problems that many attribute to First People in Saskatchewan have been consistently linked to the historic and intergenerational trauma experienced by other colonized people worldwide.<sup>18</sup> Colonization has historically caused direct trauma and intergenerational trauma. Too many people in Saskatoon are not aware of or do not understand the intergenerational harm caused by colonization. Our community will not be able to address our growing crime rate and our disparity in health and wealth until we come to grips with our shared heritage. Cynthia C. Wesley-Esquimaux and Magdalena Smolewski put it best when they stated:

Only by naming and deconstructing historic trauma and remembering the past, will Aboriginal and non-Aboriginal people be able to free themselves from the oppositional realms they occupy in existing dominant and resistant cultural structures.<sup>19</sup>

It does great harm when we do not grieve our dead and their suffering.<sup>20</sup> We do harm to First People when we omit our legacy of cultural genocide because this denial hinders First People from grieving the loss of their ancestors and the loss of parts of their culture.<sup>21</sup> We show disrespect to the descendants of historic trauma when we forget cultural genocide which in turn causes an intergenerational toxic shame. We are implying through this omission that those First

[Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 217 (online)

<sup>15</sup> Sinclair, R. & Grekul, J. (2012). [Aboriginal youth gangs in Canada](#): (de)constructing the epidemic. *First Peoples Child & Family Review*, 7(1), 8-28.

<sup>16</sup> Katie Scrim, *Aboriginal Victimization in Canada: A Summary of the Literature*. Victims of Crime Research Digest No.3, Ottawa: Department of Justice Canada, Research and Statistics Division, 2015. Online at: <http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>.

<sup>17</sup> Jillian Boyce, Cristine Rotenberg and Maisie Karam, [Mental health and Contact with Police in Canada](#), (Statistics Canada 2012 online); Also see Dr. Billie Allan and Dr. Janet Smylie, [First Peoples, Second Class Treatment – The Role of Racism in Health and Well Being of Indigenous Peoples of Canada](#) (The Wellsley Institute – online at [www.wellesleyinstitute.com](http://www.wellesleyinstitute.com)); Also see Jennifer S. Middlebrooks and Natalie C. Audage [The Effects of Childhood Stress on Health Across the Lifespan](#) National Center for Injury Prevention and Control of the Centers for Disease Control and Prevention.

<sup>18</sup> Katie Scrim, *Aboriginal Victimization in Canada: A Summary of the Literature*. Victims of Crime Research Digest No.3, Ottawa: Department of Justice Canada, Research and Statistics Division, 2015. Online at:

<http://www.justice.gc.ca/eng/rp-pr/cj-jp/victim/rd3-rr3/p3.html>. Also see Amy Bombay, Kim Matheson, Hymie Anisman, “[Intergenerational Trauma](#): Convergence of Multiple Processes Among First Nations People in Canada”, *Journal of Aboriginal Health*, 2009:6-47.

<sup>19</sup> Cynthia C. Wesley-Esquimaux, Ph.D. Magdalena Smolewski, Ph.D., [Historic Trauma and Aboriginal Healing](#) (Aboriginal Healing Foundation, 2004); Also see [Smith, D., Varcoe, C. & Edwards, N.](#) (2005). *Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice*. *Canadian Journal of Nursing Research*, 37(4), page 54-55.

Furthermore, public reactions significantly affect individual and communal posttraumatic adaption and healing. When a conspiracy of silence develops, where those who were not affected are unable to understand the horrific nature of the survivor experiences and may actively avoid hearing about them, this may increase feeling of isolation, loneliness, and mistrust among survivors. See Evans-Campbell, T. (2008). [Historical trauma in American Indian/Native Alaska communities](#): A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, 330.

<sup>20</sup> Brave Heart, M.Y. & DeBruyn, L. (1998). The American Indian holocaust: Healing historical unresolved grief. *American Indian and Alaska Native Mental Health Research*, 8, 60-82.

<sup>21</sup> Brave Heart, *supra*, 8, 60-82.

People who died as a result of colonization are not worthy of our regard. We are implying that the victims of colonization are in some sense less than human, and this attitude is harmful to community relationships.<sup>22</sup>

The settler-founders who named Saskatoon must have admired and respected the First People to have used the Cree word for our city's location. However, too many of us seem to have lost that respect. We do not seem to appreciate the attachment the First People have to these lands, the impact First People had on these lands and the impact colonization has had on First People. The relationship between the First People and their lands is not told in our shared story.

### **A Shared Story of Colonization**

Our shared story can be told as follows:

There were millions of people inhabiting the American continents prior to Columbus.<sup>23</sup> Some of those people were farmers, some were foragers, and some lived in cities located on both continents.<sup>24</sup> The Cree in particular are a successful and ancient people who called the lands we now call Saskatoon their home prior to our settlement.<sup>25</sup> Saskatoon was not founded on “untouched native prairie”<sup>26</sup> but on lands that had been advertently managed in a sustainable manner by First People for millennia.<sup>27</sup> The indigenous people of the prairies managed the buffalo as their primary economy.<sup>28</sup> The buffalo supplied the people of the plains with nearly everything.<sup>29</sup> The Cree were devastated by the crash of the buffalo population in 1878 and this loss has rippled down through the generations.

The bison hunters of the Saskatchewan prairie had a sophisticated social order, customs, norms, education, medicine, technology, religion, law, philosophy, and an intimate understanding of the universe<sup>30</sup>. The Cree and their ancestors have been here from prehistory and had a lifestyle that was in harmony with their environment.<sup>31</sup> Their widespread culture allowed them to manage the prairies in an effective and sustainable manner.

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<sup>22</sup> Brave Heart, *supra*, 8, 60-82.

<sup>23</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 4 to 8, 29;

<sup>24</sup> See Charles C. Mann, *1491 (Second Edition): New Revelations of the Americas Before Columbus* (First Vintage Books, 2006); Also see Daschuk, *supra*, at page 4 to 8, 29;

<sup>25</sup> [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online)

<sup>26</sup> See Public Minutes – Municipal Heritage Advisory Committee, February 4, 2015, Item #4: Presentation – Northwest Swale Master Plan.

<sup>27</sup> Daschuk, *supra*, at page 4 to 8, 29; David Meyer and Dale R. Russell, [Saskatchewan: Geographic Perspectives](#), (Regina, Canada Plains Research Center, 2007) at page 101; Yuval Noah Harari, *Sapiens, A Brief History of Humankind* (Canada: McClelland & Stewart, 2014) at page 71.

<sup>28</sup> Meyer and Russell, *supra*, at page 106

<sup>29</sup> [Encyclopedia of Saskatchewan](#) (online);

<sup>30</sup> Meyer and Russell, *supra*, at page 107 to 115; Studies of skeletons have shown that in the mid-nineteenth century people on the plains were perhaps the tallest and best nourished population in the world. See Daschuk, *supra*, at page 100.

<sup>31</sup> Meyer and Russell, *supra*, at page 106

It is important to remember that the buffalo did not magically disappear from the prairie. The buffalo were massacred by incomers on an industrial scale for food<sup>32</sup> and for their hides which were fashioned into the large belts used to connect steam engines to machines in eastern factories.<sup>33</sup> Many buffalo carcasses were left to rot on the prairies.<sup>34</sup> There were numerous pleas to Ottawa from a variety of interested parties in the Northwest Territories for the Government of Canada to protect at least some of the buffalo, but Ottawa did nothing.<sup>35</sup>

The Cree negotiated Treaty 6 in 1876 as means of mitigating the dramatic changes which they foresaw resulting from the loss of their way of life.<sup>36</sup> The numbered treaties were negotiated by the First Nations and the Crown from positions of mutual strength.<sup>37</sup> The Cree and other First Nations allowed the newcomers onto their lands in return for guarantees of nutrition, education to help them become self-sufficient, and medicine to help them deal with the incomer's diseases which had caused the Cree to suffer a series of deadly plagues.<sup>38</sup>

The buffalo population crashed in 1878<sup>39</sup>, two years after Treaty 6 was signed, and the plains Cree became totally dependent on their treaty rights for survival. The Cree people were not told by Canada's negotiators about the *Indian Act* which was enacted in the same year as Treaty 6 was signed.<sup>40</sup> The goal of the *Indian Act* was to eliminate "Indians". None of the numbered treaties referred to the *Indian Act*<sup>41</sup> and the *Indian Act* does not refer to the Treaties<sup>42</sup>. Many of the treaty provisions were not honoured by the Government of Canada.<sup>43</sup> The First Nations were tricked and forced out of their land by the newcomers.<sup>44</sup>

The *Indian Act* was based on a form of social Darwinism and was designed to promote the elimination of indigenous peoples' culture.<sup>45</sup> Canadians saw themselves as civilized

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<sup>32</sup> Daschuk, *supra*, at pages 31, 34, 43, 60, 61, and 65.

<sup>33</sup> Daschuk, *supra*, at page 65,

<sup>34</sup> Candace Savage, *A Geography of Blood, Unearthing Memory from the Prairie Landscape* (Vancouver, Greystone Books, 2012) at pages 88-89.

<sup>35</sup> Daschuk, *supra*, at pages 101-102.

<sup>36</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5; Also see James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 97,

<sup>37</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 99

<sup>38</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5; Also see Daschuk, *supra*, at page 98

<sup>39</sup> Daschuk, *supra*, at page 101; The fish population was also severely depleted by incomers - see page 150.

<sup>40</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5.

<sup>41</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5.

<sup>42</sup> Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online)

<sup>43</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 56 (online)

<sup>44</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5. Also see [Honouring the Truth, Reconciling for the Future](#), *supra*, page 57 (online)

<sup>45</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online)

and saw the “Indians” as backward and incompetent to manage their own affairs.<sup>46</sup> The *Indian Act* combined two existing acts, *The Gradual Civilization Act* and *The Enfranchisement Act*.<sup>47</sup> The Crown strategically did not tell any of the First Nations that the Crown’s over-arching goal was to eliminate “Indians”.<sup>48</sup>

The *Indian Act* granted enormous powers to Indian Agents who controlled nearly every aspect of a First Person’s life.<sup>49</sup> The effect of the provisions of the *Indian Act* was to deny the Cree the ability to farm except in the form of small hand-tilled plots for their own subsistence.<sup>50</sup> “Indians” were not allowed to compete economically with the newcomers.<sup>51</sup> “Indians” were not eligible to obtain homesteads.<sup>52</sup>

The *Indian Act* controlled the Cree’s mobility by giving the Indian Agents the power to enforce a pass system – one of the first modern forms of apartheid.<sup>53</sup> A commission from South Africa visited Western Canada in 1902 to study our pass system as a means of social control.<sup>54</sup> It may be that our pass system contributed to the development of South Africa’s infamous system of apartheid.

The Head Indian Agent, Edgar Dewdney, and Prime Minister John A. MacDonald knew that our system of apartheid was illegal.<sup>55</sup> Dewdney wrote MacDonald stating that they should amend the treaties for the pass system to be legal.<sup>56</sup> The treaties were not amended but the *Indian Act* was amended to abolish the pass system in 1951.<sup>57</sup>

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<sup>46</sup> [Honouring the Truth, Reconciling for the Future](#): *supra*, and [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online).

<sup>47</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online).

<sup>48</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and 5. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: The Indian Act and Indians: children of the State (online).

<sup>49</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and 5.

<sup>50</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 122 and 160. Also see [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3 and Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online); and [Honouring the Truth, Reconciling for the Future](#), *supra*.

<sup>51</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*, and [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5.

<sup>52</sup> [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online).

<sup>53</sup> Barron, F.L. (1988). [The Indian Pass System in the Canadian West](#), 1882-1935. *Prairie Forum*, 13(1), 25-42. Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online); [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5.

<sup>54</sup> Barron, *supra*, 13(1), 25-42.

<sup>55</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3.

<sup>56</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at pages 161-162.

<sup>57</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Online.

The government of Canada used the threat of starvation as a means of controlling Treaty Indians and to keep them on the reserves.<sup>58</sup> Indian agents also had the power to take Cree children from their families to be sent to residential schools with the intention of “killing the Indian in the child”.<sup>59</sup>

“Indians” were also prohibited from practicing their rituals and religion.<sup>60</sup> “Indians” could not take their grievances to court because the *Indian Act* prohibited “Indians” from getting legal advice and prevented lawyers from representing “Indians”.<sup>61</sup> “Indians” could not complain to their Member of Parliament because they were not considered “persons” and they did not have the vote.<sup>62</sup>

*Report of the Aboriginal Justice Inquiry of Manitoba* pointed out that:

The *Criminal Code* in 1892 made it possible to charge with an indictable offence any person "who induces, incites, or stirs up any three or more Indians, non-treaty Indians or half-breeds" to meet together to make demands upon civil servants in a riotous or disorderly manner. This clear violation of the fundamental principle of freedom of association enjoyed by Canadians significantly prevented the development of Aboriginal political organizations and minimized the pressure on the federal government to honour its obligations. Any efforts by Indian people to pursue justice through Canadian courts about their grievances were blocked effectively as well by the *Indian Act*, which made it an offence to raise money to commence claims against the Crown and made it illegal for a lawyer to receive fees to represent an Indian or band for this purpose without the consent of the Superintendent General from 1927 to 1951. (*An Act to amend the Indian Act*, S.C. 1926–27, c. 32, s. 149A)<sup>63</sup>

The Government of Canada forcibly cleared the plains of “Indians” so settlers could be granted homesteads.<sup>64</sup> “Indians” were forced onto reserves pursuant to the *Indian Act* after entering into the treaties.<sup>65</sup> The Government of Canada did not live up to its treaty

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<sup>58</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 133.

<sup>59</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online); [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapters 3 and 5.

<sup>60</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*, and [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online).

<sup>61</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online).

<sup>62</sup> [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship (online).

<sup>63</sup> [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3.

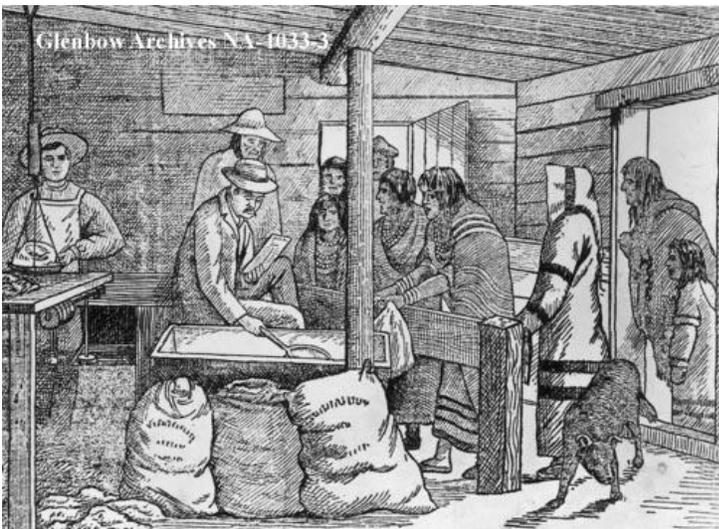
<sup>64</sup> In 1881 the Government of Canada ethnically cleansed 5000 people from their home in the Cypress Hills to make way for the railway. See James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 123; Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada (online)

<sup>65</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 141. Also see [Report of the Royal Commission on Aboriginal Peoples](#), Part Two: False Assumptions and a Failed Relationship Chapter 9 (online).

obligation of providing the Cree food in the event of famine.<sup>66</sup> There was a horrible famine amongst the Cree after the crash of the buffalo.<sup>67</sup> The Cree were reduced to eating their horses, dogs, buffalo robes, and in some cases their snow shoes.<sup>68</sup>



Destitute family of Cree, Cypress Hills Saskatchewan, 1878 – from the Glenbow Museum website



People receiving rations – from the Glenbow Museum website

Dr. Augustus Jukes wrote Edgar Dewdney from Fort Walsh on October 21, 1882 complaining that the daily ration had fallen to 4 ounces of flour and 2 ounces of dried

<sup>66</sup> Daschuk, *supra*, at pages 133-146.

<sup>67</sup> Daschuk, *supra*, at pages 133-146.

<sup>68</sup> Daschuk, *supra*, at page 101.

meat per person.<sup>69</sup> There was starvation at Fort Ellice where the ration was 12 ounces of flour and 3 ounces of bacon.<sup>70</sup>



This is an 1884 picture of Chief Crowfoot and his family from the Glenbow Museum website. All 8 of his children died within 2 years of posing for this photo. The names of these children should be memorialized – but they are not. Chief Crowfoot died of congestion of the lungs in the spring of 1890.<sup>71</sup>

The Government of Canada intended that the “Indians” should go hungry.<sup>72</sup> Reverend John Hines reported in 1885 that people were “literally starving”<sup>73</sup> at the same time the deciphered telegrams between Dewdney and MacDonald communicated that rations imported for the militia lay piled up and spoiling.<sup>74</sup> The government built a stockade at Fort Battleford to keep the starving Cree from the food supplies.<sup>75</sup> Father Cochin described the condition of the children at the mission school during the 1883-84 winter:

After the disappearance of the buffalo, the bacon and the cakes made with some bad flour did not satisfy the appetite of the Indians. I saw gaunt children dying of hunger, coming to my place to be instructed. Although it was 30 to 40 degrees below zero their bodies were scarcely covered with torn rags. These poor children came to catechism and to school. It was a pity to see them. The hope of having a little morsel of dry cake was the incentive which drove them to this cruel exposure each day, more, no doubt, than the desire of educating themselves. The privation made many die.<sup>76</sup>

<sup>69</sup> Candace Savage, *A Geography of Blood, Unearthing Memory from the Prairie Landscape* (Vancouver, Greystone Books, 2012) at pages 148-150.

<sup>70</sup> James Daschuk, *Clearing the Plains, Disease, Politics of Starvation, and the Loss of Aboriginal Life* (Regina, University of Regina Press, 2013) at page 121, 122

<sup>71</sup> Daschuk, *supra*, at page 164.

<sup>72</sup> Daschuk, *supra*, at pages 108-109, 136-141

<sup>73</sup> Daschuk, *supra*, at page 164.

<sup>74</sup> Daschuk, *supra*, at page 164 see footnote #44 at page 246.

<sup>75</sup> Daschuk, *supra*, at page 108.

<sup>76</sup> Daschuk, *supra*, at page 149.

The One Arrow Reserve near Fort Carlson had a death rate of 141 per 1000 in the winter of 1883-84.<sup>77</sup> By 1889 less than half of the pre-rebellion population of the Battleford reserves remained.<sup>78</sup> The Cree lost nearly all of their leaders.<sup>79</sup>

After the 1885 rebellion the death rates for Indians were staggeringly high. Cree at Thunderchild died at a rate of 233.5 per 1000.<sup>80</sup> The Cree at Sweet Grass died at a rate of 185 per 1000. Deaths at Battleford Agency exceeded births by 4:1. The Sharphead Stoney group in central Alberta ceased to exist as a distinct population.<sup>81</sup>

Our pioneer ancestors became desensitized to the Cree's suffering. There was an advertisement in the Saskatchewan Herald which read:

Found where the Indians starved to death ... a white mare. The owner can have the same by proving property and paying expenses. Apply to Antoine Morin, Battleford.<sup>82</sup>

Cree women were used as comfort women by government employees.<sup>83</sup> They were forced to sell sexual services to Indian agents and farm instructors to feed their children and themselves.<sup>84</sup> In Parliament, M.C. Cameron charged that sexual exploitation of "Indian" women was so persuasive that 45% of "one class of officials" in the northwest had sexually transmitted diseases. Cameron also charged that girls as young as 13 were being sold to white men – some for as little as \$10.<sup>85</sup> Prostitution was unheard of amongst Aboriginals in the west before this time.<sup>86</sup> Aboriginal youth presently make up 90% of the visible sex trade in various Canadian cities.<sup>87</sup> Moreover, the murder and disappearance of aboriginal women were ignored or minimized at the time of the initial settlement<sup>88</sup>.

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<sup>77</sup> Daschuk, *supra*, at page 146

<sup>78</sup> Daschuk, *supra*, at page 162.

<sup>79</sup> Daschuk, *supra*, at pages 160-161

<sup>80</sup> Daschuk, *supra*, at page 164.

<sup>81</sup> Daschuk, *supra*, at pages 164.

<sup>82</sup> Daschuk, *supra*, at page 108.

<sup>83</sup> Daschuk, *supra*, at pages 151-155.

<sup>84</sup> Daschuk, *supra*, at page 153

<sup>85</sup> Daschuk, *supra*, at page 153.

<sup>86</sup> Daschuk, *supra*, at page 153.

<sup>87</sup> Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2192; Also see Laura Barnett, [Trafficking in Persons](#), Library of Parliament Research Publications, Legal and Social Affairs Division 17 March 2011, *Revised 30 September 2013*.

<sup>88</sup> Daschuk, *supra*, at page 155-156.



Cree man at Maple Creek 1884 – from the Glenbow Museum website

It is surprising that the starvation of the Cree has lapsed from our heritage because it was well known by Canadians at the time.<sup>89</sup> It was even the subject of a political cartoon, which satirized the corruption of the Government of Canada with regard to the Cree nation.



**"CHRISTIAN STATESMANSHIP."**  
*Sir John.*—INDIANS STARVING? OH, WELL, THEY'RE NOT "FRIENDS OF DEWDNEY," YOU KNOW. I'LL SEE THAT *you* DON'T COME TO WANT, THOUGH, MR. CONTRACTOR.

from the John A. MacDonald Library website

Although the last part of the 19<sup>th</sup> century was the nadir for First Nations on the prairies, their standard of living did not improve very much for generations.<sup>90</sup> The 1946 [Medical Survey of Nutrition Among Northern Manitoba Indians](#) stated that in winter frequently 10 to 12 "Indians" live in shacks 10 by 12 foot square.<sup>91</sup> The authors stated that the majority of the "Indians" sleep on the floor in the winter and they moved to tents in the summer.<sup>92</sup> Tuberculosis was the major cause of death with 1,400 deaths per 100,000 in the area studied.<sup>93</sup> The authors reported in contrast that "white people" in Manitoba had a

<sup>89</sup> Daschuk, *supra*, at page 150-151.

<sup>90</sup> Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), *Social History*, Volume 46, Number 91, May 2013, pp. 145-172

<sup>91</sup> P.E. Moore, H.D. Kruse, F.F. Tisdall and R.S.C. Corigan, [Medical Survey of Nutrition Among Northern Manitoba Indians](#) *Canad. M.J.A.* Mar. 1946, Vol. 54.

<sup>92</sup> Moore et al, *supra*.

<sup>93</sup> Moore et al, *supra*. Also see Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), *Social History*, Volume 46, Number 91, May 2013, pp. 145-172; and [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 101 (online)

Tuberculosis death rate of 27.1 deaths per 100,000.<sup>94</sup> The reporters discovered a death rate of between 1,000 to 3,000 per 100,000 among the “Northern Indians” they encountered.<sup>95</sup> They stated that the average calorie intake in Norway House was 1,470 calories per day and that 85% of the total calories were from white flour, lard, sugar and jam.<sup>96</sup> They said that Indian shirt size had reduced from size 16 to 17 forty years previous to size 15.5 to 16.<sup>97</sup> Pant-sizes were also greatly reduced. Infant mortality was an astounding 400 out of 1,000 live births. The authors contrasted this figure with the infant mortality for “white people” which was 52 per 1,000.<sup>98</sup>

Moreover, during the 1940s and 1950s, scientists employed by the Canadian Government were performing controlled nutritional experiments on Aboriginal children and adults without their knowledge and consent.<sup>99</sup> These experiments involved withholding nourishment and certain medical treatments from “Indian” populations to study the effects of malnutrition.<sup>100</sup> These nutritional scientists found that residential school children were ideal subjects for the study of malnutrition because they were underfed, vulnerable, and neglected.<sup>101</sup> Canadian nutrition scientists did not follow to the *Nuremberg Code* which requires informed consent, the absence of coercion, and the need of beneficence toward Aboriginal participants. Canadian nutrition scientists believed that the *Nuremberg Code*, which resulted from the Nuremberg Trials at the end of the Second World War, did not apply to them.<sup>102</sup>

Colonization is not just a word, it was and in many respects continues to be a toxic process. It is a pathogen that should be corrected and memorialized lest we forget.

### **The Link Between Our Heritage and Our Social Problems**

Part of the process of colonization was the forcible taking of Aboriginal children from their families and the transporting of them to residential schools.<sup>103</sup> The forcible removal of Aboriginal children began in the 1880’s and the Crown’s goal was to *kill* the Indian in the child.<sup>104</sup> It is

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<sup>94</sup> Moore et al, *supra*.

<sup>95</sup> Moore et al, *supra*..

<sup>96</sup> Moore et al, *supra*. Also see Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

<sup>97</sup> Moore et al, *supra*.

<sup>98</sup> Moore et al, *supra*.

<sup>99</sup> Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

<sup>100</sup> Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

<sup>101</sup> Mosby, *supra*, pp. 145-172

<sup>102</sup> Ian Mosby, [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952](#), Social History, Volume 46, Number 91, May 2013, pp. 145-172

<sup>103</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>104</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

worth noting that Canada's first Residential School was in Battleford, Saskatchewan.<sup>105</sup> Children were forced to denounce their language and culture, their hair was cut, and they were forced to wear Canadian clothes.<sup>106</sup> It is estimated that 100,000 Aboriginal children aged 4 to 18 were removed from their families and placed in residential schools from the mid-1800s until late 1996.<sup>107</sup> Rather than being loved and cared for, they were neglected, malnourished, and forced to work without pay to subsidize the chronic under-funding of their school system.<sup>108</sup> They lived in overcrowded and poorly maintained conditions.<sup>109</sup> Many Cree children were also beaten and sexually abused.<sup>110</sup> A shocking number of Aboriginal children died from the start of compulsory residential schools in the 1880's and onward through the decades.<sup>111</sup>

A report made by Dr. Bryce for the Department of Indian Affairs in the early 20<sup>th</sup> century stated that some schools had a death rate of 60% over a five year period.<sup>112</sup> Two thirds of the last generation to attend residential schools did not survive. It is no coincidence that so many survivors fell victim to violence, accidents, addictions, and suicide.<sup>113</sup> Furthermore, residential schools did not just harm individual children; the residential school policy harmed whole Aboriginal communities. Aboriginal communities lost their ability to plan for or even envision the future of their community when their children were taken away.<sup>114</sup>

Many of the survivors of residential schools felt that they did not fit in anywhere.<sup>115</sup> They felt that they could not fit into home communities and they could not fit into the incomers communities.<sup>116</sup> Some have told the Truth and Reconciliation Commission that they no longer fit in with their family. Some resent their parents. Some cannot stop reliving the moments of victimization – even after years of being removed from the trauma. There is also an

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<sup>105</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*, page 51

<sup>106</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>107</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*; Also see Smith, D., Varcoe, C. & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice. [Canadian Journal of Nursing Research](#), 37(4), 40; Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2186.

<sup>108</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>109</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>110</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>111</sup> [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>112</sup> [Report of the Royal Commission on Aboriginal Peoples](#), (online); [Report of the Aboriginal Justice Inquiry of Manitoba](#), (Online). [Honouring the Truth, Reconciling for the Future](#), *supra*;

<sup>113</sup> Smith, D., Varcoe, C. & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice. [Canadian Journal of Nursing Research](#), 37(4), page 39

<sup>114</sup> Evans-Campbell, T. (2008). Historical trauma in American Indian/Native Alaska communities: A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, 328. Also see Amy Bombay, Kim Matheson, Hymie Anisman, "[Intergenerational Trauma: Convergence of Multiple Processes Among First Nations People in Canada](#)", *Journal of Aboriginal Health*, 2009:6-47 at page 14.

<sup>115</sup> Bombay et al, *supra*, at page 14.

<sup>116</sup> Bombay et al, *supra*, at page 14.

intergenerational dimension to the trauma caused by the residential schools<sup>117</sup> which will be discussed below.

The residential school survivors often experience depression, emotional pain and constant anxiety.<sup>118</sup> One study found that 64% of residential school survivors that had experienced abuse were diagnosed as suffering from Post Traumatic Stress Disorder (“PTSD”).<sup>119</sup> PTSD symptoms included experiencing fear, helplessness, horror, anger and shame.<sup>120</sup> Half of residential school survivors diagnosed with PTSD also had other comorbid mental illnesses such as substance abuse disorder, major depression and dysthymic disorder.<sup>121</sup> Many survivors develop addictions as a means of coping.<sup>122</sup> Suicide becomes a tempting solution for survivors.<sup>123</sup> Survivors can lash out in stressful or threatening circumstances and the path from residential schools to prison tends to be a short one for many survivors.<sup>124</sup>

The historical trauma experienced by Aboriginals can be passed down to subsequent generations<sup>125</sup> through the following means:

1. Survivors of residential schools tend to retain the lessons and values they learned from their adverse childhood experiences and pass those lessons on to their children – many of those lessons and values are harmful;<sup>126</sup>

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<sup>117</sup> Mohatt, N. V., Thompson, A. B., Thai, N. D. & Tebes, J. K. (2014). [Historical trauma as public narrative](#): A conceptual review of how history impacts present-day health. *Social Science & Medicine*, 106, page 129. Also see Bombay et al, [supra](#), at page 10.

<sup>118</sup> Bombay, A., Matheson, K. & Anisman, H. (2011). The impact of stressors on second generation Indian Residential School Survivors. *Transcultural Psychiatry*, 48, 367-391. Also see Amy Bombay, Kim Matheson, Hymie Anisman, “[Intergenerational Trauma: Convergence of Multiple Processes Among First Nations People in Canada](#)”, *Journal of Aboriginal Health*, 2009:6-47.

<sup>119</sup> Also see Bombay et al, [Intergenerational Trauma supra](#), at pages 15-16.

<sup>120</sup> Bombay et al, [Intergenerational Trauma supra](#), at page 10.

<sup>121</sup> Bombay et al, [Intergenerational Trauma supra](#), at page 10. Also see Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2187-2189.

<sup>122</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

<sup>123</sup> Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2191.

<sup>124</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

<sup>125</sup> Bombay et al, [Intergenerational Trauma supra](#), at page 15; Also see Jillian Boyce, Cristine Rotenberg and Maisie Karam, [Mental Health and Contact with Police in Canada](#), (Statistics Canada 2012 online) and [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

<sup>126</sup> Smith, D., Varcoe, C. & Edwards, N. (2005). Turning around the intergenerational impact of residential schools on Aboriginal people: Implications for health policy and practice. *Canadian Journal of Nursing Research*, 37(4), page 47; Bombay et al, [Intergenerational Trauma supra](#), at page 18.

Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, 367-391. Page 10

2. Too many survivors of residential schools do not know how to parent or how to cope and they can do harm to the children and others around them<sup>127</sup> – especially when such a survivor is self-medicating with alcohol<sup>128</sup>; and
3. Survivors of residential schools are prone to depression, personality disorders, addictions, and various other forms of mental illness which may adversely harm their child's development and mental health.<sup>129</sup>

Aboriginals endure a disproportionately high dosage of adverse childhood experiences.

Aboriginal children are particularly liable to be placed under stress in their home and community.<sup>130</sup> Aboriginals may not simply experience individual and family level responses to traumatic events but may also live in the context of a traumatized community<sup>131</sup>. Too many of Saskatchewan's Aboriginals have been beaten and have watched others being beaten.<sup>132</sup>

Adverse early life events (including neglect and poor parenting) have been shown to increase a person's vulnerability to later stressor-provoked anxiety and depression, PTSD and an elevated risk of suicide.<sup>133</sup> These types of adverse experience can cause people to suffer lasting damage. Studies on children and adolescents have revealed that those who reported a traumatic event, including community violence, sexual abuse and maltreatment, were more apt to use emotion-focused coping strategies, particularly avoidant coping.<sup>134</sup> Children exposed to chronic parental conflict were more likely to use coping methods characterized by the release of frustration, risk-taking and confrontation.<sup>135</sup> Such children tend to be placed in jail and it should be no surprise that Aboriginal youth in Saskatchewan are 30 times more likely to be incarcerated compared to non-Aboriginal youth.<sup>136</sup> Unfortunately, the incarceration of Aboriginal youth exacerbates their trauma because placing a person in jail tends to lower their self-esteem and increase their anti-

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<sup>127</sup> Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, pages 369-381. Also see Bombay et al, *Intergenerational Trauma supra*, at page 10; [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 184 (online)

<sup>128</sup> Evans-Campbell, T. (2008). Historical trauma in American Indian/Native Alaska communities: A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, 331.

<sup>129</sup> Bombay et al, *Intergenerational Trauma supra*, at page 18.

<sup>130</sup> Bombay et al, *Intergenerational Trauma supra*, at page 21

<sup>131</sup> Evans-Campbell, T. (2008). [Historical trauma in American Indian/Native Alaska communities](#): A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23, page 322.

<sup>132</sup> "According to the 2004 General Social Survey (GSS) 19, 20, 21, 22, 23, approximately 40% of Aboriginal people aged 15 years and over reported having been victimized at least once in the 12 months preceding the survey."

"Aboriginal people were also nearly twice as likely as their non-Aboriginal counterparts to be repeat victims of crime." See Jodi-Anne Brzozowski, Andrea Taylor-Butts and Sara Johnson, [Victimization and offending among the Aboriginal population in Canada](#), Statistics Canada – Catalogue no. 85-002, Vol. 26, no. 3 at page 4; Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 217-218 (online)

<sup>133</sup> Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, 367-391, Page 12; Bombay et al, *Intergenerational Trauma supra*, at page 19.

<sup>134</sup> Bombay et al, *Intergenerational Trauma supra*, at page 18.

<sup>135</sup> Bombay et al, *Intergenerational Trauma supra*, at page 18.

<sup>136</sup> See "A One-Day Snapshot of Aboriginal Youth in Custody Across Canada: Phase II – February, 2004" found at the Department of Justice Canada web site [www.justice.gc.ca/en/ps/rs/rep/2004/snap2/3.html](http://www.justice.gc.ca/en/ps/rs/rep/2004/snap2/3.html).

social behaviour.<sup>137</sup> The process of punishing traumatized Aboriginals with incarceration is associated with a disproportionately high number of Aboriginal dangerous offenders.<sup>138</sup>

People are more likely to bounce back from trauma in circumstances where they are provided with effective modifiers to overcome their adverse experiences. Unfortunately, most traumatized Aboriginals have not been provided with any effective modifiers to their trauma. For example, most Aboriginal criminal offenders have not had the comfort and protection of a loving caregiver or a safe, stable, home.<sup>139</sup> Most have had mobility and insecurity forced upon them. Childhood trauma has hindered their development and they have been blamed for failing to develop in an appropriate manner.

The intergenerational effects of residential schools are extraordinarily important for the understanding of the overrepresentation of Aboriginal communities in social problems. However, those effects are only one aspect of intergenerational trauma. For example, the intergenerational effects of residential school cannot completely explain the constant rise in the rate of Aboriginal incarceration since the 1950s.<sup>140</sup> Residential schools have been closed since the 1990s yet the Aboriginal incarceration rate continues to increase. Furthermore, a majority of First People did not attend residential schools,<sup>141</sup> not all of residential school children were traumatized, and only a minority of traumatized children tend to grow up to become abusers<sup>142</sup>. On the other hand, traumatized people who are provided with a healthy, supportive, environment, including absence of ongoing trauma, tend to be resilient.<sup>143</sup> It is important to note that some traumatized groups who have been studied in the past do not experience a snowballing effect from historical trauma.<sup>144</sup> The rising rate of overrepresentation amongst Aboriginals is evidence that too many Aboriginals do not have the proper conditions for recovery.

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<sup>137</sup> Valerie Wright, "[Deterrence In Criminal Justice](#) - Evaluating Certainty Versus Severity Of Punishment"; November 2010. Also see Daniel S. Nagin, "[Criminal Deterrence Research at the Outset of the Twenty-first Century](#)". Chicago Journals, Crime and Justice, Vol. 23, 1998.

<sup>138</sup> Public Safety Canada states at [Table E3](#) of their [Corrections and Conditional Release Overview](#) for 2013 that, as of April 14, 2013, "Aboriginal offenders account for 29.4% of the dangerous offenders and 20.5% of the total federal offender population". It also states that Saskatchewan had designated 61 people as dangerous offenders since 1978 compared to Manitoba's 18 dangerous offenders and Alberta's 53 dangerous offender designations. Statistics Canada stated in the [Adult Correctional Statistics in Canada, 2010/2011](#), at Chart 7, that 77.6% of Saskatchewan's custodial population in 2006 were Aboriginals over the age of 18 years and that Aboriginals made up only 16% of Saskatchewan's general population. This, like the Saskatchewan's dangerous offender rate, is much higher than Manitoba's Aboriginal custodial rate of 69.1% and Alberta's Aboriginal custodial rate of 40.6 %.

<sup>139</sup> James T.D. Scott, [Reforming Saskatchewan's Biased Sentencing Regime](#) (2014 – Online)

<sup>140</sup> See Julian V. Roberts and Anthony N. Doob, [Race, Ethnicity and Criminal Justice in Canada](#), *Crime and Justice* Vol. 21, Ethnicity, Crime and Immigration: Comparative and Cross-National Perspectives (1997), pp. 469-522, for a discussion regarding the overrepresentation of Aboriginals in custody in relationship to discrimination within the criminal justice system.

<sup>141</sup> Kirmayer, L.J., Gone J.P. Moses J. (2014 Vol. 51(3) 299-219) [Rethinking Historical Trauma](#). Transcultural Psychiatry at page 331.

<sup>142</sup> Judith Lewis Herman, *Trauma and Recovery*, (Basic Books 1992) at page 113.

<sup>143</sup> Meta studies on reliance have revealed a short list of factors associated with resilience which include the following: 1) effective care-giving and parenting quality, 2) close relationships with other capable adults, 3) close friend and romantic partners, 4) intelligence and problem solving skills, 5) self-control; emotional regulation, playfulness, 6) motivation to succeed, 7) self-efficacy, faith, hope, belief life has meaning, effective schools, and effective neighborhoods; collective efficacy. See Ann S. Masten, *Ordinary Magic, Resilience in Development* (New York, The Guilford Press – 2014) at page 148.

<sup>144</sup> Kirmayer, L.J., Gone J.P. Moses J. (2014 Vol. 51(3) 299-219) [Rethinking Historical Trauma](#). Transcultural Psychiatry at page 308.

One explanation for the snowballing overrepresentation of social problems amongst First People is that, unlike non-Aboriginals, virtually all Aboriginal groups endure multiple traumatic events in their history.<sup>145</sup> First People are four times more likely to have encountered severe trauma compared to non-Aboriginals and report particularly high incidents of various types of trauma.<sup>146</sup> Aboriginal children are more likely to:

1. experience childhood abuse and neglect;
2. be raised in single parent households;
3. be raised by parents who abused alcohol;
4. be raised by parents who had a history of criminal activity; and
5. be raised by parents who had suffered mental health problems.<sup>147</sup>

These are more pathogens than can be accounted for solely by the intergenerational trauma associated with residential schools. Therefore, we need to look further at our history and the ongoing sources of Aboriginal trauma if we want to begin to understand Aboriginal overrepresentation.

Racial bias is one source of trauma that needs to be explored. Racial bias tends to result from a misunderstanding of an ethnic group. Aboriginal people and communities who show symptoms from intergenerational trauma tend to be misunderstood and blamed in the form of racial bias by the larger community. Experiencing racism can be a pathological stress which causes PTSD-like symptoms<sup>148</sup> and in turn causes the spread of further trauma within an Aboriginal community, amplifying community based racism in a snowballing feedback loop.

We risk misunderstanding First People when we do not recognize the trauma they have suffered as a result of their heritage. We ignore the effects of intergenerational anxiety and depression when we gossip that “Aboriginals get housing and other things provided to them but neglect to maintain those things because they lack appreciation”. We incorrectly gossip that “Aboriginals do not pay taxes” and that “Aboriginals get jobs and the better positions because of race-based favoritism”. We harm ourselves when we advise newcomers to avoid living on “the West Side” and when we say, “I’m not racist but....” Gossip which contains a racial bias reinforces toxic racially-biased norms of behavior within our community. Racial discrimination towards First People causes them pain and additional chronic trauma and this harms everyone in the form of our snowballing social problems.

Dr. Peter Menzies argues that racism and discrimination compound the impact of trauma by fostering the oppression of First People and creating an “insidious trauma”.<sup>149</sup> This trauma is

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<sup>145</sup> Amy Bombay, Kim Matheson, Hymie Anisman, “[Intergenerational Trauma: Convergence of Multiple Processes Among First Nations People in Canada](#)”, *Journal of Aboriginal Health*, 2009:6-47 at page 14.

<sup>146</sup> Bombay et al, Intergenerational Trauma *supra*, at page 15.

<sup>147</sup> Bombay et al, Intergenerational Trauma *supra*, at page 15.

<sup>148</sup> Currie, C. L., Wild, T. C., Schopflocher, D. P., Laing, L., Veugelers, P. & Parlee, B. (2012b). Racial discrimination, post-traumatic stress, and gambling problems among urban Aboriginal adults in Canada. *Journal of Gambling Studies*, 29, 393-415.

<sup>149</sup> Menzies, P. (2008). Developing an Aboriginal healing model for intergenerational trauma. *International Journal of Health Promotion and Education*, 46(2), page 43. Also see Bombay et al, Intergenerational Trauma *supra*, at page 15.

insidious because many First People tend not to realize how social conditions continue to oppress them.<sup>150</sup> Rather than focusing on a singular event that makes the individual feel unsafe, this insidious trauma leads to a view that the world is an unsafe place for the whole group. This “insidious trauma” adds to the other traumas experienced by individuals in the group.<sup>151</sup> We can reduce racism and discrimination through acceptance and understanding. We can make Aboriginal communities, and the community as a whole, healthier by ending racism through an understanding of Aboriginal heritage and by recognizing the legitimacy of Saskatoon’s First People.

Our shared history affects everyone in the community including those in Saskatoon’s criminal justice system. Saskatoon’s providers of criminal justice would be helped if they performed their duties in an environment free of racial bias and if they operated within a community that recognized the legitimacy of its First People. Many writers have stated that the criminal justice system and policing policies and practices are contributing to ongoing trauma in Aboriginal communities.<sup>152</sup> The authors of the Truth and Reconciliation Commission’s final report stated that Canadian law must drastically change if it is going to have any legitimacy within First Nations and Métis communities.<sup>153</sup> The Commission on First Nations and Métis Communities reported that there is a concern within First Nations and Métis communities that they are being policed by racist police officers.<sup>154</sup> This concern was reinforced in Saskatoon by the infamous “starlight tours” which resulted in at least two Aboriginal persons freezing to death and others being brutalized and humiliated.<sup>155</sup>

### **The Need for Further Inquiry**

There has been insufficient historical investigation into the relations between our government and First People. For example, there is a disturbing correlation between the imposition of the Government’s method of policing and criminal justice on Aboriginal communities and the snowballing overrepresentation of Aboriginal in social problems. Aboriginal people in Saskatchewan and Manitoba suffered the effects of colonization and residential schools for generations but the Aboriginal incarceration rate did not start its upward trajectory until the 1950s when our justice system was consistently administered to Aboriginals by the RCMP.<sup>156</sup>

<sup>150</sup> Menzies, *supra*, page 43. Also see Bombay et al, Intergenerational Trauma *supra*, at page 15.

<sup>151</sup> Menzies, *supra*, page 43.

<sup>152</sup> See Isobel M. Findlay and Warren Weir, [Aboriginal Justice in Saskatchewan, 2002-2021: The Benefits of Change](#) (2004 present to The Commission on First Nations and Métis People and Justice Reform - Online); *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010 p.119; Also see James T.D. Scott, [Reforming Saskatchewan’s Biased Sentencing Regime](#) (2014 – Online)

<sup>153</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 258 (online)

<sup>154</sup> [Commission on First Nations and Métis Peoples and Justice Reform](#), Chapter 5 (Online)

<sup>155</sup> [Commission on First Nations and Métis Peoples and Justice Reform](#), Chapter 5 (Online)

<sup>156</sup> See [Report of the Aboriginal Justice Inquiry of Manitoba](#), Chapter 3. The *Report of the Aboriginal Justice Inquiry of Manitoba* stated:

... Although the statistics are notoriously unreliable, the Superintendent (later Commissioner) of Penitentiaries did report annually to Parliament on the numbers of inmates in federal correctional institutions. In our brief survey of the Manitoba incarcerations, we discovered that the proportion of "Indians" and of "Indian half-breeds," and of the various other equivalent designations that appeared in the reports for 1900, 1913, 1932–33, 1934–35 and annually until the 1949–50 report, in the Manitoba

We also need to explore the history of the migration of First People from reserves to urban areas in the 1950s because the interaction between Aboriginals and non-Aboriginals at that time may have been a destabilizing force which continues to cause our social problems. It should not be assumed that Aboriginal migration to the cities caused the ever-increasing rate of overrepresentation of Aboriginals in the justice system. Firstly, urban violent crime rates tend to be lower than rural violent crime rates<sup>157</sup> so urban living should have a calming effect. Secondly, it was not until the late 1960s and early 1970s that a significant number of Aboriginals began migrating to large urban areas in Saskatchewan. The disproportionate rise in the Aboriginal rate of incarceration began a decade before the significant migration to the large urban areas. Furthermore, we should not assume that the First Nations of Saskatchewan moved from their reserves to urban areas because they were attracted to a superior culture and environment. There are many examples of First People who are unwilling to give up their traditional lives and culture for western modernity. For example Inuit People did not want anything to do with southern society prior to the 1950s.<sup>158</sup> FUNAI – The National Indian Foundation (Brazil) states that there are about 84 groups of indigenous peoples in the Amazon Rain forest who still shun modern society.<sup>159</sup>

We need to explore the most likely contributors to intergenerational trauma including our history of policing and family intervention of Aboriginal people in Saskatchewan. There is a strong correlation in time between the enhanced policing of Aboriginals in conjunction with the Province's enhanced use of child and family services on reserves (which both commenced in the 1950s) and the present growing rates of Aboriginal incarceration and the migration of Aboriginals to the urban areas. For example, the arrival of the RCMP in First Nation communities in the 1950s may have precipitated the overrepresentation of Aboriginals in custody as well the migration of Aboriginals to urban areas. The Commission on First Nations and Métis Communities reported that the RCMP treatment of Saskatchewan's Aboriginals was often culturally insensitive and oppressive and that this approach resulted in an atmosphere of fear and mistrust.<sup>160</sup>

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penitentiary population reflected no more than the Aboriginal proportion of the Manitoba population in this period. The Aboriginal proportion of the Manitoba penitentiary population increased in an extraordinary fashion during the decades after 1950. We estimate that more than 55% of all jail admissions in 1989 were Aboriginal, whereas the Aboriginal proportion of the provincial population was just under 12%. **We believe that policing agreements with the Royal Canadian Mounted Police play a part in this story because they introduced consistent enforcement of Canadian law to communities where, until that time, Aboriginal law still operated.**

Also see M. Jackson, *Locking Up Natives in Canada*, Report of the Canadian Bar Association Committee on Imprisonment and Release (1988); reprinted in (1988-89) 23 U.B.C. L. Rev. 215; Also see Jonathon Rubin, *Aboriginal Over-representation and R. v. Gladue: Where We Were, Where We Are and Where We Might Be Going*, Supreme Court Law Review (2008), 40 S.C.L.R. (2d)

<sup>157</sup> Joycelyn Francisco and Christian Chénier, *A Comparison of Large Urban, Small Urban and Rural Crime Rates, 2005* - Statistics Canada Publications Juristat Vol. 27, No. 3. Online

<sup>158</sup> *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010, p.119;

<sup>159</sup> See *National Geographic* April 4, 2014 online; also see *Mark Plokin's* Ted Talk online (Oct. 2014)

<sup>160</sup> *Commission on First Nations and Métis Peoples and Justice Reform*, Chapter 5 (Online)

There is no evidence that the RCMP were educated regarding Aboriginal culture during their early encounters with Aboriginal communities and there is evidence that the RCMP were ethnocentric in their policing practices. For example, the RCMP slaughtered thousands of Inuit sled dogs between the 1950s and early 1970s.<sup>161</sup> Sled dogs were the Inuit’s means of transportation and survival and those dogs were their intimate friends.<sup>162</sup> The RCMP took the view that the sled dogs were a hazard to Inuit children.<sup>163</sup> The Honorable Jean-Jacques Croteau concluded that this ethnocentric approach “created resentment among the Nunavik Inuit that still exists today”.<sup>164</sup> We need to explore our past policing practices in order to improve present cross-cultural friction between police and Aboriginals.<sup>165</sup>

<sup>161</sup> *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010.

<sup>162</sup> *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010,

<sup>163</sup> *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010,

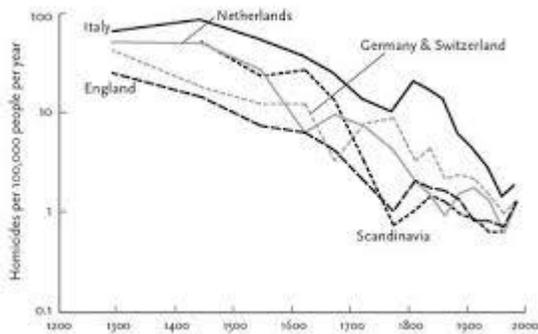
<sup>164</sup> *Final Report of the Honorable Jean-Jacques Croteau, Retired Judge of the Superior Court Regarding the Allegations Concerning the Slaughter of Inuit Sled Dogs in Nunavik(1950-1970)*, March 3, 2010 at page 117.

<sup>165</sup> We should not assume that our declining overall rates of violent crime are due to our criminal justice system.

Other than police dramas, there is no evidence to conclude that the criminal justice system is responsible for the overall reduction of violence. Police forces only started to come into being in the middle of the nineteenth century as a result of the industrial revolution while the rate of violence has been declining since the normative shift caused by the Protestant and the Catholic Reformations and the rise of banking and commerce. See the following graphs:

HOMICIDES  
(per 100,000 People)

	ENGLAND	NETHERLANDS AND BELGIUM	SCANDINAVIA	GERMANY AND SWITZERLAND	ITALY
13th and 14th c.	23.0	47.0	n.a.	37.0	56.0
15th c.	n.a.	45.0	46.0	16.0	73.0
16th c.	7.0	25.0	21.0	11.0	47.0
17th c.	5.0	7.5	16.0	7.0	32.0
18th c.	1.5	5.5	1.9	7.5	10.5
19th c.	1.7	1.6	1.1	2.8	12.6
1900-1949	0.8	1.5	0.7	1.7	3.2
1950-1964	0.9	0.9	0.9	1.0	1.5



The correlation between Canada's criminal justice system and Aboriginal historic trauma is complicated by the fact that the Federal Government delegated authority from the *Indian Act* (1876) over health, welfare and educational services of Aboriginal people to the provinces beginning in 1951. From the 1950s to the 1960s the apprehension of Aboriginal children grew across Canada from 1% to 30-40% as a result of this shift of authority.<sup>166</sup> The rate of Aboriginal family intervention on the part of Child and Family Services has continued to increase since that time. In 1977, Aboriginal children accounted for 44% of the children in care in Alberta, 51% of the children in care in Saskatchewan, and 60% of the children in care in Manitoba.<sup>167</sup> The rate of investigations involving First Nations children was 4.2 times the rate of non-Aboriginal investigations.<sup>168</sup> Investigations of First Nations families for neglect were substantiated at a rate eight times greater than for the non-Aboriginal population.<sup>169</sup> Aboriginal children who come into contact with child-welfare authorities are significantly more likely to die. Research in Alberta indicated that 78% of children who have died in foster care between 1999 and mid-2013 were Aboriginal.<sup>170</sup>

Our system of social assistance and child and family services would benefit from a community-based recognition of the legitimacy of Aboriginal culture and an understanding of the harm caused by colonization. The fields of social assistance and child and family services are influenced by our shared perception of history. These professionals are presently functioning within a community that does not sufficiently understand the historic and intergenerational effects of trauma on the First People. Furthermore, they must contend with the systemic bias against Saskatoon's First People. A general understanding of colonization would greatly improve Saskatoon's environment for social healing.



<sup>166</sup> Moniruzzaman, A., Pearce, M.E., Patel, S.H., Chavoshi, N., Teegee, M., Adam, W., et al. (2009). [The Cedar Project](#): Correlates of attempted suicide among young Aboriginal people who use injection and non-injection drugs in two Canadian cities. *International Journal of Circumpolar Health*, 68, page 2186.

Also see Sinclair, R. & Grekul, J. (2012). [Aboriginal youth gangs in Canada](#): (de)constructing the epidemic. *First Peoples Child & Family Review*, 7(1), page 10.

<sup>167</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 72 (online)

<sup>168</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 187 (online)

<sup>169</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 187 (online)

<sup>170</sup> [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 188 (online)

The legacy of colonialization and residential schools and the current stresses of being Aboriginal are associated with domestic violence, community violence, alcohol and substance abuse, neglect, poverty, racism, and sexual abuse in the home and community<sup>171</sup>. Most Aboriginals appear to be resilient to the legacy of colonization and residential schools but there are too many who are not sufficiently resilient. We need to heal the legacy of colonialization and offer help to those individuals who are less resilient than others.

## Summary

The lack of adequate physical evidence of the First People's prior existence on these lands risks being interpreted as an acceptance of the historic goal of clearing the plains of "Indians". It can also be reasonably implied that this demonstrates that the descendants of the settlers do not think that First People are worthy of a lasting recognition. Furthermore, the lack of physical evidence that Saskatoon is located on Treaty 6 lands suggests that the descendants of the settlers do not sufficiently recognize their collective rights and obligations pursuant to Treaty 6. Saskatoon's omission of the First People's story devalues First People and undermines their sense of belonging in our community. This omission implies that we do not recognize the legitimacy of Aboriginal culture and rights sufficiently to include the First People's story within the larger community's notion of heritage. The First People's place and history in our community is important and valuable and its exclusion from our narrative leads to a sense of alienation. People who are devalued and alienated tend to be anxious, depressed, and marginalized. People who are anxious, depressed, and marginalized tend not to flourish. People who do not flourish tend to become further marginalized. A community creates disharmony amongst its members when it marginalizes a minority group. We harm First People and non-Aboriginal people alike when we marginalize First People by not visibly recognizing the legitimacy of their culture and rights.

The First People of Saskatchewan have a history of flourishing for thousands of years in circumstances where they were not marginalized. It is reasonable to assume that the First People will flourish again if they are no longer marginalized. We will begin to stop marginalizing our First People when we visibly demonstrate that we accept the legitimacy of their culture and our collective rights and obligations pursuant to Treaty 6.

Therefore, as a first step towards including First People in our heritage narrative, we recommend that the City of Saskatoon work with First People to erect a monument in recognition of the legitimacy and resilience of Saskatoon's First People and as a memorial to those First People and their descendants who suffered and died to clear the plains for colonization. This monument should be prominent and located in the heart of our community for all to see. This monument should be an emblem of our aspiration to make Saskatoon a model of harmony and cooperation through reason, compassion, and intelligence.

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<sup>171</sup> Bombay, A., Matheson, K. & Anisman, H. (2011). [The impact of stressors on second generation Indian Residential School Survivors](#). *Transcultural Psychiatry*, 48, 367-391. Page 21; Also see [Honouring the Truth, Reconciling for the Future](#): Summary of the Final Report of the Truth and Reconciliation Commission of Canada page 218 (online)

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## Entertaining Saskatoon

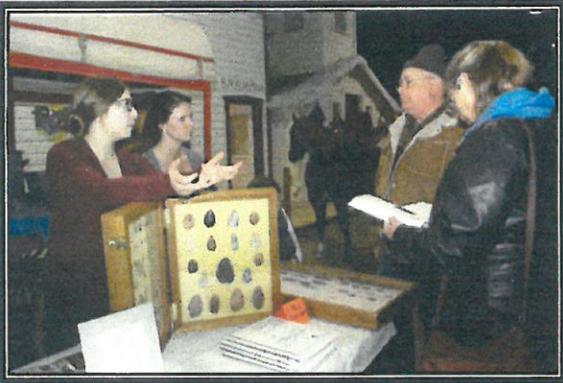
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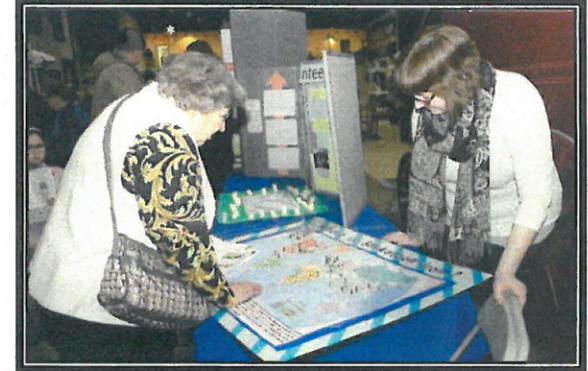
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# Entertaining Saskatoon

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Sunday, February 7, 2016

12 p.m. – 5 p.m.

Western Development Museum

2610 Lorne Avenue

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Address: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Contact Person: \_\_\_\_\_ Booth Attendant (if different than Contact): \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_ Email: \_\_\_\_\_

In accordance with anti-spam legislation, do you consent that we may contact you about the Heritage Festival of Saskatoon at the above email address? Yes  No

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**Early Bird** (postmarked by January 15, 2016) \$60.00 \_\_\_\_\_

**General Registration** \$75.00 \_\_\_\_\_

To assist in coordinating the exhibits, please fill in or check off the spaces below:

# of Tables requested: 1  2 \*

# of Chairs requested: 1  2  3  4

Electrical Outlet access requested: Yes  No

Wi-Fi access requested: Yes  No

Wall Space requested for Image Projection: Yes  No

Space requested for your Free-Standing Screen for Image Projection: Yes  No

Space requested to accommodate your Floor Display Unit: Yes  No

Preferred Floor Display Unit Location: Behind table  To side

Floor Display Unit Dimensions (h & w): \_\_\_\_\_

Please provide a brief description of your display; including any additional information to assist us in the location of your exhibit (please continue on back if necessary):  
\_\_\_\_\_  
\_\_\_\_\_

**\*PLEASE NOTE:** Requests for more than 1 table or additional floor space will be accommodated only if there is room (maximum 2 tables). We will let you know up to 2 days before the festival if we are unable to do so.

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If you have provided your consent above, you will receive a confirmation email within 3 weeks of us receiving your registration.

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306-652-7580

Western Development Museum:  
306-931-1910

[heritagefestivalofsaskatoon@gmail.com](mailto:heritagefestivalofsaskatoon@gmail.com)  
[www.heritagefestivalofsaskatoon.com](http://www.heritagefestivalofsaskatoon.com)



# Heritage Connections

Saskatoon Heritage Society Newsletter

Winter 2015

www.saskatoonheritage.ca

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## Board of Directors for 2015 - 2016

### President:

Patti McGillivray

### Vice President:

Vacant

### Secretary:

Kent O'Grady

### Treasurer:

James Wood

### Board Members:

Claire Bullaro  
 Linda Dietz  
 Roland Dumont  
 Linda Epstein  
 Devon Hanofski  
 Al Morton  
 Peggy Sarjeant  
 Lenore Swystyn  
 Andrew Whiting

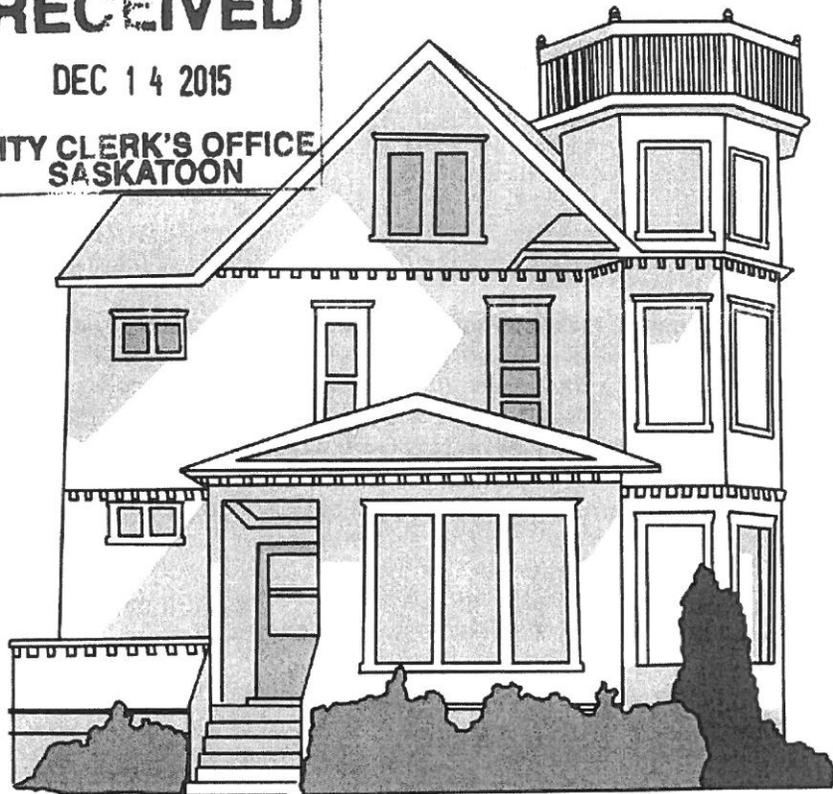
### Youth Ambassador:

Lauren Konok

**RECEIVED**

DEC 14 2015

CITY CLERK'S OFFICE  
SASKATOON



## SHS NEW YEAR'S LEVEE 2016

Your City – Your Heritage: What's Important to You?

Catherine Kambeitz, Saskatoon's Heritage Coordinator, introduces the City's new Heritage Register. And we want you to tell us which buildings and sites hold the most significance for you. Let's Talk!

**Sunday January 3rd**

Marr Residence, 326 11th Street East

**2:00 pm to 4:00 pm.**

Refreshments served.

All welcome. Admission: Free

*Artwork of Pandygrasso House by Jody Oason*

# Message from the Editor

Saskatoon is growing. We can already see it. As the suburbs spread, it is vital that the core neighbourhoods not be forgotten.

Of course, it is inevitable that, with rapid growth (including at least 800 refugees) will come change. In fact, in the last two weeks, I have been to four separate meetings involving plans being made by the City to accommodate the ultimate expected number over the next few years of 500,000 citizens in our City.

With so many people coming here (aren't they lucky!), it is important to think outside the box when planning to reduce traffic, both for the environment and for smooth travel throughout Saskatoon. For that reason, the City is looking at a variety of ways to improve future traffic flow.

Active Transport is one focus. The City is planning ways to make it easier to cycle and/or walk to work, to complete chores or for pleasure. It is even including less traditional ways of moving, such as skateboards.

The City is also planning massive changes to our bus transportation system. I think they have finally understood that the alterations made several years are just not working (an understatement). It is time to provide the service and the routes that will encourage Saskatoon citizens to use buses more often – whether BRT (bus rapid transit) or some of the other creative solutions being looked at by the City Administration. Expect to see some of these changes starting by July 1, and moving forward incrementally over a number of years.

Speaking of changes happening soon, work will begin early in 2016 (if it hasn't already started by the time you receive this issue) on the Traffic Bridge. Weather and other factors permitting, the City expects to start on the east side of the bridge and get partway across this winter, then start up again from the other side in the spring. Sadly, though the City will say it is "reminiscent" of the original Traffic Bridge, the new bridge will be nothing like the original heritage bridge and we will have lost another of Saskatoon's iconic structures.

High-density infill on main thoroughfares is part of the plan, and the City has brought some limitations to individual housing infill in core neighbourhoods to help maintain streetscapes. Suburbs, too, will be designed differently so that services will be within walking distance (another way to cut down on vehicular traffic).

Certainly, we need to consider all these things in planning our City as we move forward, but it is also important to recognize the value of core neighbourhoods and Saskatoon's heritage. Heritage homes and buildings (or even just "older" buildings) provide an opportunity for adaptive re-use and a sense of place even as our City changes. In the meantime, we are not losing our story.

A city is only as good as its foundation. If we respect our roots and our foundation, our City will remain strong and vibrant for many years to come and maintain the values that make Saskatoon, Saskatoon.

-Linda

Remember to Renew Your Membership!

Single Membership: \$15.00    Family: \$20.00    Senior: \$10.00    Corporate: \$30.00

Send your payment to Saskatoon Heritage Society, P O Box 7051, Saskatoon, SK S7K 4J1



NAME: _____	
ADDRESS: _____	
_____	Postal Code: _____
PHONE: _____	E-MAIL: _____
<input type="checkbox"/> Yes, I would like to receive important bulletins and notices by email.	
<input type="checkbox"/> No, please leave me off the email list	
Enclosed is \$_____ for my	<input type="checkbox"/> Single Membership <input type="checkbox"/> Corporate Membership
	<input type="checkbox"/> Family Membership <input type="checkbox"/> Senior Membership

# *A Message from the SHS President*

## *Season's Greetings*

To all our heritage supporters,

It has been a busy year for our society. We all look back with regret and sadness for the loss of the Parrish and Heimbecker Mill and of course tragically, the Farnam Block. Both buildings were significant from both architectural and cultural standpoint that we have discussed at length in previous newsletters.

Our Society, in the past concentrated on the built aspects of heritage conservation. But I think it is important to include the cultural aspects; people, events and emotions surrounding our historical buildings, spaces and areas. For example, would the Farnam Block been so important had it not been over a century old and home to so many different businesses and activities, the last and possibly the most significant being Lydia's - therefore an integral part of the community?

When considering the heritage of a building, there is then a fine line in determining what emphasis should be placed on the cultural aspects and its architectural style particularly when it comes to recognition and possibly designation with the city.

Now, we come to the good stuff. The city has now completed and approved its Heritage Register, listing buildings currently designated, those that are on a register list that may have the possibility of being designated and those that are on a 60 day holding period before demolition. This is a major step forward, has been a while in coming and forms the next step ahead within the City's new Heritage Plan. It is important to note that there may be other properties in our fair community which deserve or should be on that list.

Secondly, I would like to celebrate the Crossings which are a re-purposed Condo/Apartment complex at 830 Idylwyld Drive (formerly Avenue A). This is a fascinating story of culture and architecture. Surprisingly, the property was first the home of John Drinkle built in 1905. Shortly after, it was sold and became Our Lady of Sion Convent. The sisters built an adjacent building called the Sion Academy in 1926, to house an "all girls" Catholic school. In 1967 it was sold to the Catholic School board and used as a neighbourhood high school. Then, in 1984 it became apartments for Kelsey students. Remarkably, in the past year it has been restored to a beautiful historic building now, condos and apartments. Well worth looking at. Do you know of similar buildings and areas of the city that reflect both our culture and/or architectural heritage? Please attend our annual President's Levee to hear from the City of Saskatoon's Heritage Coordinator, Catherine Kameitz and possibly help prioritize and add to the City of Saskatoon's Heritage Register of Buildings.

All the best for the holidays and New Year,

*Patti*



*Our Lady of Sion Academy*  
*photo courtesy of the*  
*Saskatoon Public Library*  
*Local History Room PH-95-48*

PH-95-48

# Thoughts From An Heritage Enthusiast

Two things have happened recently in Saskatoon's core which do not bode well for the continued vitality of our older neighbourhoods and, by extension, for the rich sense of history which these neighbourhoods bring to the city. Most of us are probably aware of the struggle by the City Park Community Association to retain their grocery store. A few days ago, I was shocked to learn that the Royal Bank branch on Broadway was closing and moving out to the far reaches of 8th Street. Both of these businesses were an important part of their local community and provided much needed services. As services continue to disperse ever outward, private vehicle use will increase—transit doesn't work very well for grocery shopping, but there is another disturbing possibility - that residents, especially retirees, will give up on living close to downtown and follow the flight to the suburbs where everything is at hand. From a heritage point of view does this matter? I believe it does. Communities thrive when composed of a varied demographic, where people of all shapes and sizes and varied income levels support each other and support local commerce.



Peggy Sarjeant

Traditionally, local business districts have served their surrounding neighbourhood. In the case of Broadway, there has been a well-established symbiotic relationship between the two, with residents investing heavily in their local shops which have supplied many of their immediate needs. Up until now, the delicate balance between providing necessities such as groceries, pharmaceuticals and banking services, and, on the other hand, showcasing destination businesses, has been maintained quite successfully. As we watch the Royal Bank pull out however, are we seeing the beginning of a trend which will upset that balance and threaten the viability of the street and its relationship with the neighbourhood? Will there come a time when a person will decide to do all their shopping down 8th Street because they have to go there anyway to do their banking? I certainly hope not.

Saskatoon's core neighbourhoods, often with historic commercial areas at their centre (we need to include Sutherland here as well) tell us much about the history of our city and how it developed. They are like villages, each with their own identity - businesses and residences living side by side, supporting each other. In fact, Business Improvement Districts and Community Associations have much to say to each other and relationships between them need to be built up and nurtured. The identity of each neighbourhood business district is often highlighted with a focus on its unique offerings, whether it be an antique store, a specialty clothing store, bakery, restaurant or bicycle shop. The BID's ignore the crucial role of local services at their peril. They need to fight for their retention or the community may be forced to vote with its feet.

I have no answers to the flight of grocery chains and national banks to the suburbs. All I can suggest is that, if you live in a core neighbourhood, support your local businesses whenever you can, and support the efforts of your local Community Association as they do their best to maintain a liveable and vital community. The City needs to recognize the importance of these historic commercial districts too and support them through appropriate traffic measures and any other planning tools available. Our older neighbourhoods provide us with a depth of history and a sense of place which cannot be replicated.



## **IN MEMORIAM**

William (Bill) Ross Barry May 27, 1942 - October 5, 2015.

The heritage community throughout Saskatchewan was sad to say goodbye to Bill Barry of Regina. Bill was well known to CBC Radio listeners for his weekly broadcast on the origin of Saskatchewan place names. He never failed to entertain with fascinating facts about communities such as Climax, Love or Fairy Glen, or with the stories behind the well-known alphabet listing of towns along the Grand Trunk Pacific Railway line. Bill came to the study of Saskatchewan toponymy through his interest in stamp collecting and postmarks. After retiring from a career as teacher and later as a planner for Saskatchewan Health, he embarked on further place-name research and authored several books on the subject, notably *People Places: the Dictionary of Saskatchewan Place Names* and *Geographical Names of Saskatchewan*, both essential reference works for those interested in Saskatchewan history. Bill's most recent passion was the development of the Saskatchewan Virtual War Memorial ( [HYPERLINK "http://www.SVWM"](http://www.SVWM) [www.SVWM](http://www.SVWM)), which he initiated and subsequently helped maintain. He was continually adding to its database.

Members of the Saskatoon Heritage Society may remember Bill Barry as the speaker at our 25th Anniversary Dinner at the Bessborough Hotel in February 2001. With no visual aids, he held the audience in the palm of his hand as he moved figuratively from place to place regaling us with facts and stories about our province - a truly memorable experience. We shall not forget his generosity, his love of life and his passion for his work.

# Heritage Heroes - Della Greer

written by Linda Epstein

Della Greer is a bona fide volunteer. This means that she not only talks the talk; not only walks the walk; but she asks others to join her along the way.

At a young age, she became a Candy Stripper at City Hospital, helping in the hospital wherever she was needed. It led, not only to her career as a registered nurse, but also to a life-long connection to volunteering. She became a Girl Guide leader, volunteered and later became Chair of Shakespeare on the Saskatchewan, served on the Registered Nurses' Association Board, worked on various conferences, and volunteered for Persephone and Live Five. She still volunteers for these groups.

Her focus on arts, culture and heritage evolved quite naturally. Always humble, she says, "I was just interested. One thing led to another. I started billeting for some of the arts organizations and that led to even more."

One day, she heard Jason Wall, now Branch Manager for the Western Development Museum in Saskatoon, speaking about the opportunity to volunteer for the Marr Residence. The Marr Residence is the oldest house in Saskatoon still standing on its original site. Built by in 1884, it was acquired by the City of Saskatoon in 1979 and restored to show what domestic life was like in early Saskatoon. Today, the house also features an exhibit on the relationships between settlers and First Nations during the Northwest Resistance of 1885. A second floor bedroom is dedicated to telling the story of the use of the house as a Field Hospital during the Metis Resistance. The Marr house and garden is open for programs, workshops and tours throughout the year.

Della was intrigued, and called Sue Barrett, later Chair of the Marr Board, to find out more. "It took off from there." That was about 15 years ago. Once involved, Della donated items from her father's homestead. "It was a perfect fit. The items would be seen, and not lost." She also donated a blue brocade wedding dress made in 1872 that had belonged to her great, great grandmother. She wore it during tours until she realized that the now-fragile material meant that it should be placed on display. Ultimately, Della took over as Board Chair, a position that she currently holds.

In her time working with the Marr, Della has been particularly interested in people who come from other countries used to buildings much older than the Marr, who find the history of the Marr fascinating. She has also enjoyed the School Tour Program (which she and Sue run together). "The kids are really interested, especially when they learn that most people that the house originally had no indoor bathroom."

Heritage is about stories and the Marr helps bring Saskatoon's stories to life.

"[My time here] has been a real learning experience," Della says. One of the couples who visited, mentioned that his grandfather was in the medical resistance. Della discovered that his notes were hanging in a binder upstairs. She had the pages protected and placed them on a stand for people to read.

When the Marr held a crafts program on string art, Della researched the craft's origin. She discovered that it was introduced in the late 1800s as a way to encourage girls to learn math. This past summer, the Marr held a presentation by Metis film maker Marcel Pettit on the history of the Metis of the area – a program that drew a great deal of interest. A current program also drawing interest is the Victorian Sewing Circle (see announcements).

Della hopes to increase the number of volunteers so that the Marr can be open more hours and do more programming. And she places no limitations on the age of those volunteers. She asked neighbour Lauren Konok, who was only 11, to join. Lauren became fully involved, familiarizing herself with the heritage, organizing a photo book and entering a contest with a paper on "a day in the life of a soldier", ultimately garnering a top 25 award nationally. Lauren is also active with SHS. "Volunteering is about helping," Della says. "I've been blessed to be asked and very happy that I've said 'yes' to all the things that I've done. Amazing opportunities come out of volunteering."



# ***Fridays @ 2: What We've Been Up 2!***

*by Jody Cason*

The SHS Programming Committee have had a busy autumn season. Kent O' Grady and Jody Cason presented three lectures at the Frances Morrison Library and were well received by a welcoming crowd. They saw a few familiar faces from the membership, and encourage the rest to come out for the next batch in 2016. Here are a few highlights from their presentations:

**On Safari: A Virtual Tour** took place on October 23rd. Based on the map originally created by Peggy and William Sarjeant, Jody "walked" the crowd through our downtown core. Special attention was paid to all the creatures hiding in the architecture - both carved into the stone, and embedded in the stone itself in fossil form! If you haven't had a close look at the Bessborough lately, swing by and appreciate the unicorns, bees, birds, horses, and other beasties who adorn the facade.

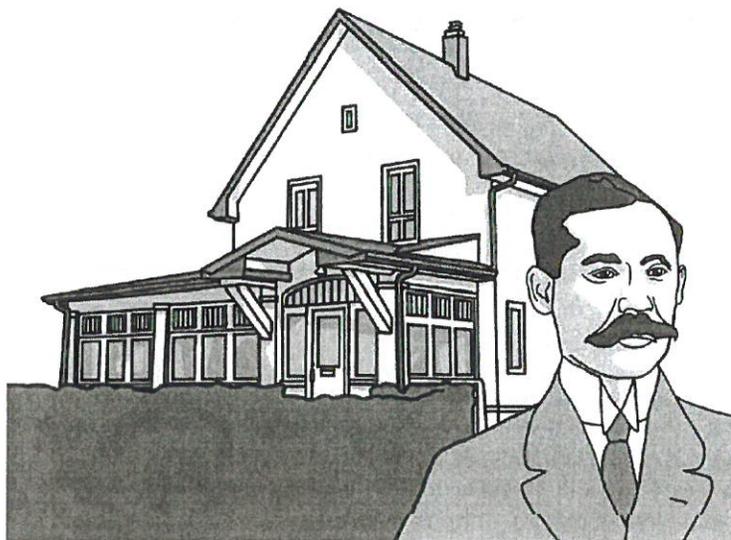


*Photo from the SPL Local History Room, PH-96-23-14*

**Haunted Heritage** spooked the crowd one day before Halloween! Kent and Jody shared all the creepy tales they could resurrect about Saskatchewan hospitals and graveyards. Kent dug up all kinds of great details about the Pioneer Cemetery and the Saskatoon Sanatorium. This was the second time the SHS entertained the patrons of the library and is certainly a tradition we hope to continue.



*Photo from the SPL Local History Room, LH-2607*



## **Caswell and Riversdale Virtual Walking Tour and Colouring Session.**

On November 27th, Jody unpacked a giant suitcase of crayons and encouraged the group to colour a number of Heritage colouring pages, including the Landa House, Hugh Cairns House, the Fairbanks-Morse building as well as a few others. The colouring trend is sweeping the nation, and is a great way to relax and flex out your creativity without having to think too hard about it! The lecture included interesting and historically significant landmarks throughout these two adjacent neighbourhoods, and included a map for those ambitious enough to walk it for themselves.

# ***Important Dates and Announcements:***

## **SHS NEW YEAR'S LEVEE 2016 – Your City – Your Heritage: What's Important to You?**

Catherine Kambeitz, Saskatoon's Heritage Coordinator, introduces the City's new Heritage Register. And we want you to tell us which buildings and sites hold the most significance for you. Let's Talk! - Sunday January 3rd., Marr Residence, 326, 11th Street East, 2:00 pm to 4:00 pm. Refreshments served. All welcome. Admission: Free

## **2016 Heritage Festival of Saskatoon celebrates Saskatoon - Sunday, February 7, 2016, 12 – 5 pm**

Western Development Museum, 2610 Lorne Avenue. Theme: Entertaining Saskatoon. Up to 40 heritage and cultural exhibits, costumed interpreters, informative heritage speakers, entertainment on two stages, children's activities and games, and much, much more! Free Admission and Parking!!

## **BHP Billiton Light Tour**

continues through January 9, 2016 at the Saskatoon Forestry Farm Park & Zoo, 5:30 p.m. - 10:00 p.m. nightly, \$10/person; \$30/car Pass at Shoppers \$25  
<http://www.enchanted-forest.org/>

## **Diefenbaker Canada Centre: A Call for Justice: Fighting for Japanese Canadian Redress (1977-1988)**

produced by the Nikkei National Museum on until December 18. This exhibit tells a powerful story of human rights and perseverance, and the ten-year struggle to achieve an official apology for the unjust treatment of Japanese Canadians during the Second World War.

Open: Monday - Thursday 9:30 a.m. - 8:00 p.m., Friday 9:30 a.m. - 4:30 p.m., Weekends noon - 4:30 p.m.

## **Eaton's Once Upon A Christmas until January 8, 2016**

at the WDM, 2610 Lorne Avenue, 9:00 a.m. to 5:00 p.m. daily. Closed Mondays in January; Phone: 306-931-1910 [www.wdm.ca](http://www.wdm.ca)

## **Puppet Making Drop-In Craft at the Meewasin Valley Centre,**

402-3rd Avenue South. Weekends, December 12 & 13; 19 & 20, 1 to 4 pm. By Donation.  
Phone: 306-665-6888 Website: [meewasin.com/events](http://meewasin.com/events)

## **Potash Corp Wintershines Winter Festival - January 23 - January 31, 2016**

Ice carving, snow park, heart soup cookoff & so much more. Check home website or Tourism Saskatoon website.

## **Gustin House proudly presents Philip Chiu, pianist ~ Friday, January 8**

as part of the Lyell Gustin Recital Series 2016, St. Andrew's Presbyterian Church, 436 Spadina Cres. East  
Performance begins 7:30 p.m., Pre-concert talk at 6:45 p.m.

Admission: Season Pass, three recitals in 2016: \$90 regular, \$75 student. Single recitals, individually priced

## **Victorian Sewing Circle at the Marr Residence, 326 11th St E, Saskatoon, SK,**

Sundays: January 17, February 21, March 20, April 17 - 1:00-4:00 p.m. each date

Bring your historical sewing project and spend the afternoon sewing, planning, and sharing information about historical costuming in Saskatoon. The Marr provides space, basic sewing equipment (straight stitch machines and pressing equipment), light refreshment and---best of all---lively discussion and learning about historical costuming, especially with regard to the periods interpreted in the house (1880s-1920s). Marr Residence volunteers will also be on hand to provide guided tours and information about the history of the house.

- Organized by Laura Hansen and Taran Meyer ([tanitisis.com](http://tanitisis.com))

## **WATCH FOR THE SHS GAMES EVENT TO BE HELD SPRING 2016.**

...and Don't forget to renew your membership at the Levee!!

# Saskatoon

## HISTORY REVIEW



Number 27, 2015

Featuring articles by:

**PAUL VAN PUL**

*The Beginnings of the Saskatoon Air Harbour  
1927-1929*

**DIANNE WILSON**

*Arlington Ingalls Farnam and the Farnam Block*

**DAVE GEARY**

*The Farnam Block and The Merry Mansion  
— a lively cultural history*

**Colour Centrefold of the Farnam Block**

images from Dave Geary's article  
and

**JUDY WOOD**

*The Destruction of a Broadway Icon:  
the Fall of the Farnam Block*

**RUTH WRIGHT MILLAR**

*Diana Wright: From London Society Pages  
to Prairie Activist*

**DON KERR**

*Ed Abramson: World of Talk*

**RICHARD A. REMPEL**

*Walter Surma Tarnopolsky: 1932-1993*

**BOOK REVIEW BY DON KERR**

*Saskatoon Forestry Farm Park & Zoo:  
a Photographic History* by Sara Williams

## The Saskatoon History Review #27 is NOW AVAILABLE!

The newest edition makes a perfect gift for the History Buff or Saskatoon Culture Fan on your Holiday Wish List. You can find the Saskatoon History Review in select bookstores and gift shops in the city for only \$12.00

You may also contact 306-653-5395 or 306-652-9801 to acquire a copy, or find it at the Saskatoon Public Library.

With a colour centrefold and terrific photos throughout, there is something for everyone.

# Application Form

# Partnerships

National Trust  
for Canada  
*Bringing heritage to life*



Fiducie nationale  
du Canada  
*Le patrimoine en vie*

- Yes, sign me up for a free membership with NT. I agree to let NT use my contact information to process my membership and to share future news with me about NT programs.
- Yes, I'd like to take out a subscription to NT's *Héritage* magazine. I have enclosed \$20.00 (for NT's mailing costs). This \$20.00 will be included in my cheque to Heritage Saskatchewan.
- Yes, NT may share my contact information with other organizations.



Individual members of Heritage Saskatchewan can become members of Heritage Regina for just \$10.00; and the reciprocal applies. Here's how ...

- Yes, sign me up for this discounted membership opportunity with Heritage Regina.
- Yes, I agree to let Heritage Regina use my contact information to process my membership and to share future news with me about Heritage Regina.
- Yes, enclosed is my \$10.00 Heritage Regina membership fee. This ten dollars will be included in my cheque to Heritage Saskatchewan (and will be forwarded to Heritage Regina).

Complete the application form (reverse side) along with your choices (above) and mail, along with your cheque\* to:

Heritage Saskatchewan  
#200 - 2020 11th Avenue Regina, SK S4P 0J3

\*Make your cheque payable to Heritage Saskatchewan

For the Saskatchewan Index of Wellbeing Heritage Saskatchewan has partnered with the Community Initiatives Fund and Prairie Wild Consulting.

Last summer's *History Alive! Vignettes* was a partnership of the Saskatchewan Legislative Assembly Visitor Services, the Provincial Capital Commission, Government House, and Reality Check Productions. Plans are underway for the summer of 2016!

The Johnson-Shoyama Graduate School of Public Policy (JSGS) and Heritage Saskatchewan partnered in 2015 to host the *Living Heritage: Growing our Cultural Heritage* workshop and symposium at the University of Regina. This partnership has continued, with plans underway to host another workshop and symposium, to take place at the Royal Saskatchewan Museum in Regina, April 28-29, 2016.

For *Heritage Week 2016*, Heritage Saskatchewan is partnering with the Saskatchewan Heritage Foundation; the Heritage Conservation Branch of the Ministry of Parks, Culture and Sport; and SaskCulture Inc.

Watch for details at [www.heritagesask.ca](http://www.heritagesask.ca)

Heritage Saskatchewan has partnered with the National Trust for members to acquire a free membership with that organization once they've taken out a membership with Heritage Saskatchewan. And, as a pilot project for 2016 Heritage Saskatchewan and Heritage Regina are partnering in a reciprocal membership. See elsewhere on this brochure for details.

Heritage Saskatchewan

200-2020 11th Avenue Regina SK S4P 0J3

PH: 306-780-9191 FX: 306-780-9190

[info@heritagesask.ca](mailto:info@heritagesask.ca) [www.heritagesask.ca](http://www.heritagesask.ca)

Follow us on Facebook & Twitter @HeritageSK



## 2016 MEMBER APPLICATION

**VISION:** Heritage is a valued and dynamic legacy that contributes to our sense of identity, creates an understanding of our past, is used to build communities in the present, and informs our choices for the future.

**MISSION:** Heritage Saskatchewan is the collective voice of all those who value heritage in Saskatchewan.

National Trust  
for Canada  
*Bringing heritage to life*



Fiducie nationale  
du Canada  
*Le patrimoine en vie*

## Special Membership offer for members of Heritage Saskatchewan

The National Trust for Canada (NT) is a national charity that inspires and leads action to save historic places, and promotes the care and wise use of our historic environment. Our sites, projects and programs enhance community and quality of life and inspire Canadians to identify, conserve, use, celebrate and value their heritage buildings, landscapes, natural areas and communities for present and future generations.

Members of Heritage Saskatchewan may take out a free membership with NT and will receive the following benefits:

- ⇒ Free Admission or discounts at selected Historic Sites in Canada and hundreds of National Trust Properties in England, Wales, Northern Ireland, Scotland, Jersey, Australia and the United States
- ⇒ Reduced rates for National Trust conferences
- ⇒ Voting privileges
- ⇒ Exclusive access to tours by the US National Trust for Historic Preservation

And, for a special price of \$20, Heritage Saskatchewan members can add on a subscription to our colourful quarterly magazine *Héritage*, filled with informative features on Canada's **places that matter**, heritage issues and success stories, and places you'll want to visit. See elsewhere on this brochure for how to join NT and/or subscribe to the NT magazine.



Heritage Saskatchewan  
is supported by its  
members and



# Living Heritage Highlights

# Application Form

As an organization that raises awareness for our diverse heritage, Heritage Saskatchewan is focused upon *Living Heritage* – where we recognize that heritage is not frozen in time, but continues to evolve and shapes who we are as individuals and communities, and matters to our quality of life here in Saskatchewan. As we look towards connecting heritage and health and wellbeing, citizenship and social cohesion, education and employment, we see countless opportunities to make those connections in our work as we move forward.

*Living Heritage* research can be viewed on our website. Some of our work to date includes:  
-The *Living Heritage at Work* series - profiles of people who work in heritage-related jobs, including: Stonemason, Recreation Therapist, Public Engagement Specialist, Teacher/Librarian & Education Technologist, Artist / Educator / Researcher / Healer, and a Chief of Police.

-*We Need to Talk! Living Heritage* series includes various aspects of Community Development: Age-Friendly Saskatchewan, Ecomuseums, Municipal Cultural Planning, Saskatchewan Main Street, Projet du terroir, and Quality of Life & Regional Development.



In 2015, over 2400 students, grades 4-8, explored *Living Heritage* through Heritage Fairs; and a mascot was created - a northern saw-whet owl, named *Sunny*.

-Regional Heritage Fairs occurred in Saskatoon, Moose Jaw, Swift Current, and Regina.

-Forty-two students, chosen from the four Regional Fairs, participated in the Provincial Heritage Fair at Government House in Regina. Topics ranged from historical homelands to political figures to sports heroes to the Truth and Reconciliation Commission and more!

-Heritage Fairs is a wonderful way to promote stewardship and citizenship amongst the participants.

-In 2016, the Provincial Heritage Fair will take place at Government House, May 24 & 25.

- Be a part of the **Voice** for heritage in Saskatchewan
- **Vote** at the Annual General Meeting (exception being – Associate Members do not have a vote)
- Be nominated to run for a position on the Board; and if elected, **become involved** in the governance of Heritage Saskatchewan

Have you ever wondered how we're doing as a Province? We have too and now we are doing something about it!

-Heritage Saskatchewan, in collaboration with the Community Initiatives Fund (CIF) has taken on the task of establishing a *Saskatchewan Index of Wellbeing (SIW)* to measure what matters most to Saskatchewan people.

-Indicators used in the SIW will be generated to reflect our provinces unique *Living Heritage*.

-Through this process, we will develop a deep understanding and capacity by fully engaging in a dialogue with Saskatchewan people.

-Watch for information about how to become engaged in this process.

**Annual General Meeting**  
Friday, February 19, 2016  
Delta Bessborough  
Saskatoon

Membership is open to anyone who supports the Vision, Mission and Values of Heritage Saskatchewan.

Membership Type - check one:

- Individual** \$25 (GST included)
- Group** \$50 (GST included)  
Open to any organization, institution, or business at the local, regional or provincial level.
- Associate** \$50 (GST included)  
(Non-voting category)  
Open to any organization, institution, business, government ministry or agency.

Please print and fill in all the blanks:

Name \_\_\_\_\_

\_\_\_\_\_  
Individual's name / Group name / Other

Main Contact \_\_\_\_\_

City \_\_\_\_\_

Province \_\_\_\_\_ Postal Code \_\_\_\_\_

Phone \_\_\_\_\_

Cell \_\_\_\_\_

Email \* \_\_\_\_\_

\*  Yes, as per the Canadian Anti-Spam Legislation (CASL) requirement, I agree to allow Heritage Saskatchewan to send me emails of informational or marketing content regarding Heritage Saskatchewan's activities.

When you take out your membership with Heritage Saskatchewan (application above), grab the opportunity to join the National Trust and Heritage Regina (see over).

For updates on these, or other Heritage Saskatchewan initiatives – [www.heritagesask.ca](http://www.heritagesask.ca)

### Municipal Heritage Advisory Committee

	2013 BUDGET	2013 ACTUALS	2014 BUDGET	2014 ACTUALS	2015 BUDGET	2015 ACTUALS
<b>Conferences, Education and Research</b>	<b>5,600.00</b>		<b>5,700.00</b>		<b>5,700.00</b>	
Heritage Saskatchewan Conference Registration		130.00				150.00
R. McPherson - Heritage SK AGM/Conference		368.59				
L. Swystun - Heritage Foundation AGM/Conference		587.80				
Lucas Richert - Saskatoon Express Newspaper Article				150.00		
Lucas Richert - Saskatoon Express Newspaper Article				150.00		
Lucas Richert - Saskatoon Express Newspaper Article				150.00		
Lucas Richert - Saskatoon Express Newspaper Article				300.00		
P. McGillivray - Heritage SK Forum & AGM (Regina)						489.52
M. Schwab - Canadian Society of Landscape Architects Conference						2,000.00
*May 6, 2015 MHAC meeting - transfer to Doors Open Event					-2,000.00	
<b>Subtotal</b>		<b>1,086.39</b>		<b>750.00</b>		<b>2,639.52</b>
<b>Heritage Awards Program</b>	<b>5,600.00</b>		<b>5,700.00</b>		<b>5,700.00</b>	
Star Phoenix advertising		2,151.61				1,240.15
On Purpose Leadership - Heritage Awards Program		1,785.00		2,186.79		1,785.00
Saskatoon Jazz Society - Heritage Awards Rental				446.25		
J&S Picture Frame Wholesale - Heritage Awards Prints				2,222.68		
Mister Printer - Heritage Awards Program Certificates				121.00		
Judges Expenses						239.85
<b>Subtotal</b>		<b>3,936.61</b>		<b>4,976.72</b>		<b>3,265.00</b>
<b>Doors Open Event</b>	<b>5,600.00</b>		<b>5,800.00</b>		<b>5,800.00</b>	
(In 2013 cross charges were not provided)		0.00		0.00		
On Purpose Leadership - Doors Open Event		0.00		0.00		5,800.00
On Purpose Leadership - Doors Open Event		0.00		0.00		2,000.00
*May 6, 2015 MHAC meeting - transfer from Conferences/Education					2,000.00	
<b>Subtotal</b>		<b>0.00</b>		<b>0.00</b>		<b>7,800.00</b>
<b>Heritage Festival</b>	<b>500.00</b>		<b>500.00</b>		<b>500.00</b>	
Library Photo scans for Heritage Fair Display		161.00		72.00		
Local History Room Photos for Heritage Fair Display		32.00				
Display Table Fee (Registration)		50.00		50.00		50.00
Copy charges				24.30		
<b>Subtotal</b>		<b>243.00</b>		<b>146.30</b>		<b>50.00</b>
<b>Memberships</b>	<b>200.00</b>		<b>200.00</b>		<b>200.00</b>	
Heritage SK Membership Renewal		50.00		50.00		50.00
Architectural Heritage Society Membership Renewal		20.00		20.00		20.00
Heritage Canada Foundation Membership Renewal		42.00		42.00		42.00
Saskatoon Heritage Society - Membership Renewal				30.00		30.00
<b>Subtotal</b>		<b>112.00</b>		<b>142.00</b>		<b>142.00</b>
<b>TOTAL</b>		<b>\$5,378.00</b>		<b>\$6,015.02</b>		<b>\$13,896.52</b>