

COVID-19 CULTURE

A Living Heritage Project of the Pandemic in Saskatchewan

December 2020



A Special Edition of
Folklore
SASKATCHEWAN'S YESTERDAYS PERSONIFIED

Folklore

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Folklore
243 Robin Crescent
Saskatoon, SK S7L 6M8
(306) 975-0826 or 1-800-919-9437
info@shfs.ca www.shfs.ca
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HERITAGE SASKATCHEWAN
#200 - 2020 11th Avenue
Regina, SK Canada S4P 0J8
Treaty 4 Territory and Homeland of the Métis
306-780-9191
www.heritagesask.ca

Provincial Archives of Saskatchewan
2440 Broad Street Regina SK.
306-787-4068. Mailing Address: P.O. Box 1665
Regina SK S4P 3C6
www.saskarchives.com

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This project and its participants live within the traditional homelands of the Nehiyaw/Nehithaw/Nehinaw (Cree), Nahkawe (Saulteaux), Dakota, Lakota, Nakota, and Dene, and the homeland of the Michif (Métis), territories covered under Treaty 2, Treaty 4, Treaty 5, Treaty 6, Treaty 8, Treaty 10, a place many cultures now call home - Saskatchewan.

Editorial Team

Kristin Catherwood, Director of Living Heritage (Heritage Saskatchewan)
Kristin Enns-Kavanagh, Executive Director (Saskatchewan History & Folklore Society)
Katherine Gilks, Outreach Coordinator (Heritage Saskatchewan)
David Siebert, Research Intern (Heritage Saskatchewan)

Graphic Design + Layout

Marieke de Roos, Communications Coordinator (Heritage Saskatchewan)

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Heritage Saskatchewan Photo Contest photo by Nichole Huck

In the summer of 2020, Heritage Saskatchewan held a photo contest challenging Saskatchewan people to capture our province's living heritage through photography. One of the featured categories was Covid-19 Culture, for which entrants were asked to photograph their experiences during Covid. Throughout this piece, look out for photos from the contest, or see them all at:

www.heritagesask.ca



Heritage Saskatchewan Photo Contest photo by Gloria Pawliuk

Heritage Saskatchewan's Covid-19 Culture living heritage project was created in collaboration with the Saskatchewan History & Folklore Society (SHFS) and the Provincial Archives of Saskatchewan (PAS) to document, share, and preserve distinctive voices from across Saskatchewan in response to the Covid-19 pandemic. In March, 2020 the spread of Covid-19 caused unprecedented changes in everyone's lives as workplaces and schools moved online, businesses closed, and our social lives contracted. Witnessing these changes in real time, Heritage Saskatchewan realized this was a historic moment, and one that deserved to be documented.

Heritage Saskatchewan gives voice to living heritage in our province through research, community engagement, and knowledge sharing. It was a natural fit to partner with SHFS, an organization with a long history of collecting, sharing, and preserving the voices of Saskatchewan people. Both our organizations agreed that for this project, it was important to hear from voices that have been traditionally left out of the historic record. We chose the name, Covid-19 Culture, to reflect the understanding that how we respond as individuals and communities to this crisis is often rooted in our cultural contexts, but also to recognize that as Covid-19's impacts change society, it is creating a new culture of its own.

Faced with uncertainty and sudden change, we suspected people in Saskatchewan were drawing upon their living heritage – the values, beliefs and ways of living inherited from past generations that we still use to understand the present and make choices for the future. We can rely on our living heri-

tage in times of vulnerability, since it is the foundation of our individual, family, and community identities. As you will read in the pages ahead, the participants shared how their cultural knowledge guided them, gave them comfort, and provided connections to hold on to during the pandemic.

We worked with six coordinators who each sought out 5-6 participants from various communities to interview. The coordinators were resourceful and creative in collecting interviews during a time of social restriction. The participants range in age from 12-100, are from all corners of the province, and all share their unique experiences living through the early phases of the Covid-19 pandemic. For this special edition of *Folklore*, each coordinator has contributed an article sharing excerpts, perspectives, and analysis of their interviews, demonstrating the sometimes sudden, sometimes unexpected, and sometimes welcome changes the pandemic brought.

Heritage Saskatchewan is proud to partner with PAS to share and preserve this meaningful documentary material. The interviews and transcriptions will be held there to serve as a permanent record of this historic time, and PAS will also make this material publicly available online early in 2021. We are immensely grateful to the community coordinators for their work to identify participants, collect interviews, and share their own experiences. Finally, we are privileged and honoured to share the voices of our project participants in these pages. Their firsthand accounts of what life was like in early 2020 will serve as a meaningful record of the first wave of the Covid-19 pandemic in Saskatchewan.

Stay up-to-date on Heritage Saskatchewan's initiatives by visiting heritagesask.ca, subscribing to our newsletter, and following us on social media



Saskatchewan History & Folklore Society



The Saskatchewan History & Folklore Society (SHFS) is honoured and proud to share Covid-19 Culture as a special edition of *Folklore* magazine.

We are incredibly grateful to Heritage Saskatchewan for championing Covid-19 Culture and for inviting the SHFS to participate. We initially acted as an advisor on the working group for the project. However, as the work progressed, it became clear that a special edition of *Folklore* would be an excellent way to feature the accounts gathered from across the province.

In print since 1979, *Folklore* shares stories of the place now known as Saskatchewan. A typical issue includes a mix of articles on Saskatchewan history, and personal stories and poems that share what it is like to *be* from this place.

Covid-19 Culture frames a significant event in global history through its impact on people's daily life. It fits perfectly with *Folklore's* unique role to share this place's stories, through the eyes of people who live here.

The SHFS is a provincial heritage non-profit that delivers

programs to enable, inspire, and celebrate heritage in Saskatchewan's diverse communities. Our focus is on histories, stories, or traditions, often uniquely personal or local, that pass between and within generations and capture everyday people's lived experiences.

Covid-19 Culture aims to shed light on how our heritage is an essential part of our present actions, both consciously and unconsciously, in our everyday lives. Capturing a "snapshot" of the first wave of the Covid-19 pandemic in this way creates an essential record of an extraordinary time.

In closing, the SHFS would like to thank the many people who worked hard to bring this volume into being. Staff at Heritage Saskatchewan worked tirelessly to envision and implement the project, in particular Director of Living Heritage Kristin Catherwood. The coordinators skillfully identified people who could speak to a range of pandemic experiences and then laboured to record those words faithfully. Most importantly, we are grateful to the people who shared their words with thoughtfulness and integrity to benefit both current and future generations.

To learn more about the SHFS and Folklore magazine, please visit www.shfs.ca



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Heritage Saskatchewan Photo Contest photo by Megan Hazel

Documentary heritage is a natural result of memory and experience, expressing the need to capture knowledge as a tool for remembrance. This heritage exists as a lasting record of time and place, of individuals impacted by events, of society, and of communities.

The value of capturing stories about Saskatchewan's experience during the Covid-19 pandemic cannot be underestimated. When future generations look back at this time and place, the Covid-19 Culture living heritage project will offer vivid accounts of the many personal and shared changes in lifestyle and experience faced by the people of this province during the first wave of the global pandemic. Gathered from many communities and cultural interests, the living heritage of Saskatchewan, through the joint efforts of Heritage

Saskatchewan and the Saskatchewan History & Folklore Society, has been collected at a very significant period of collective experience.

To ensure preservation of both the digital and analog records, this historical collection has been acquired as part of the Permanent Collection of the Provincial Archives of Saskatchewan. The Archives will facilitate wide access to these records by making the finished interviews available on its YouTube channel. As well, the interviews, raw footage, and related project documentation, including transcripts, are being prepared for in-person research at the Archives' Public Reading Room and for distance research use through its Reference and Outreach Services. These records are expected to be available beginning in February 2021.

For more information about the Provincial Archives of Saskatchewan, visit www.saskarchives.com

To submit a reference enquiry related to records from the Covid-19 Culture living heritage project, use the Enquiry Form at "Contact Us" on the Archives' main webpage

To access the Covid-19 Culture interviews on the Archives' YouTube channel, search "Provincial Archives of Saskatchewan YouTube" in your browser and select the Covid-19 Culture playlist



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Lester Laliberty from Cumberland House was interviewed by Pierrette Settee for this project (page 22)

INTRODUCTION

The narratives on the following pages are summaries of the interviews collected by six community coordinators: Louise BigEagle, Joey Donnelly, Christine Fiddler, Marcel Petit, Pierrette Settee, Holly Toulejour, and by Heritage Saskatchewan's Director of Living Heritage, Kristin Catherwood. The coordinators were chosen based on their expertise in multimedia, digital arts, folklore, history, and social work, and because of their strong ties to a diversity of communities across the province. Each coordinator interviewed 5-6 participants, some utilizing online platforms like Zoom, others recording interviews with participants living in remote regions by telephone, and some doing interviews in person employing social distancing practices. Kristin in turn interviewed the six coordinators about their own pandemic experiences and their reflections on the project process. Additionally, she interviewed three community members, making for a total of 41 interviews in this project. During the editorial process, the community coordinators each produced an article for this special edition of *Folklore*. All brought their own cultural backgrounds and singular visions to their interview collection as well as to their interpretations. Some share much personal reflection, drawing parallels with their participants' experiences. Others share the words of their participants directly. All of them provide distinctive perspectives on the events of the first wave of Covid-19 in Saskatchewan.



Heritage Saskatchewan Photo Contest photo by Belle Watson

"You know, our children will always remember this time as how we acted and so I think the next leaders, next generation, are going to use this as a time of one year in fear of the unknown, that you can persevere."

-Cadmus Delorme

Louise BigEagle

I am a Nakota from Ocean Man First Nation, currently living in Regina. I graduated from the University of Regina with a Bachelor of Arts in Media, Arts and Performance. I am a filmmaker, storyteller, writer who enjoys listening to people's journeys on this earth and sharing them with the world.

I chose the people to interview by hearing what people were doing around the province, who was doing what, and how people were being impacted. These are their personal experiences and they trust me to tell them exactly how it was shared, in their personal space, and so it was only right to write it in their own words. What I learned from my interviewees is that we all came back full circle to what was important to us and that was family, keeping in touch with people and making reconnections that may have been lost before, that things aren't as important as we thought, but rather what we are giving to this world. The thing I will come out with during this pandemic is that things we take for granted are the things that are most important to us, but we tend to take advantage of things we think will always be there; also, how everyone may seem like we are on our own, but during a crisis we all can come together and help each other – what humanity should be.

“My name is **Sharon Brabant**. I was born in Regina and I presently live on an acreage outside of Grenfell, Saskatchewan. I am the health services manager at the Zagime Anishinabek¹. On March 4th, I hobbled into my office, sat at my desk and immediately started to develop a pandemic plan for my community and assemble the resources, both financial and people, to keep the communities safe. I think March the 11th they actually declared Covid-19 a pandemic. Our cultural advisor immediately packed up his truck and took off to Manitoba to collect the traditional medicines that would be necessary to be able to keep the community safe, to treat the community. He was gone for about two days, came back, walked into my office and gave me a gallon of homemade Cedar and Chaga tea. I had to let the community members know that they would be available. We continued to have ceremonies in our community, even though they weren't being held in a lot of other communities. Also, [at] the heart, I think the population that had the most difficulty coping were the elders who live alone. Fortunately, we continued to operate our Meals on Wheels program, which delivers hot lunches to them twice a week. So they would have that social check. They said the elderly and children who had not been immunized were the greatest at risk and the motto I had with my staff in our clinic, because a lot of the First Nations health centres in the province were shut down. I didn't shut down my health centre because I knew if I did, that would pull my nursing services out of the community. And when you're dealing with a pandemic, your nurses are your best resource. If I hadn't looked back now on how it's changed the way I think as a mother and as a grandmother, what it did, I think, is take a lot of our families back to the basics. You saw parents who were at home with their children because schools and daycares

were closed. So whereas one time, you know, prior to the pandemic, everybody was so busy and you're constantly on the go, family time, family meals, home cooked meals all disappeared and then that brought them all back. So I still Face Time, a lot of phone calls, Facebooking. My youngest granddaughter in North Battleford learned how to call me on Facebook, you know, so we're making use of the technology. That's the one good thing.”

“My name is **Cadmus Delorme**. I'm Chief of the Cowessess First Nation. It was probably in the fall I was concerned, but to the magnitude of what we're dealing with coming in March, to today, I didn't expect this. Prior to Covid, I was 50 percent on Cowesses, 50 percent off the reserve, meetings, gatherings, public events. I could pretty much be a Chief and be on Cowessess 100 percent with giving credit to technology. So my work life changed a lot. Personally, I have a one and three, twelve, fourteen year old and I have spent every day with them pretty much since March and it's a blessing. My wife and I have spent a lot of time together, mostly good as I kind of joke around. So I feel that, we have a Covid Task force team made up of program managers, Chief and Council, and since March 21st, when we shut down just to increase social distancing. The community responded amazingly. Prayer is powerful, prayer is needed and what Covid does, is it brings in anxiety to leadership, to community. We have had numerous, many little ceremonies at home; pipe ceremonies, various small groups, and just posting in the way we communicate through social media in other ways, saying prayers were rendered. We had a graduation at our powwow grounds and it was the first time we've had powwow drum, dancers and it was very emotional to watch because, you know, you've just been through so much



Covid-19 Culture Coordinator, Louise BigEagle

¹ Formerly Sakimay First Nation



in the last three months and to see, you know, a fancy shawl dancer just dancing her style and you know just mesmerized myself and I know others. So it really makes you appreciate who you are, where you come from, this is what we are as first people. We gather, we communicate, we laugh, and we lift each other up. We hurt together, we heal together and we're actually doing the opposite in many of those in social distancing. You know, our children will always remember this time as how we acted and so I think the next leaders, next generation are going to use this as a time of one year in fear of the unknown, that you can persevere."

"My name is **Nicole Akan**. I am currently living in Regina and I'm from Muskowekwan First Nation. I took a position at File Hills Qu'Appelle Tribal Council Health Services in January of 2020 as a Community Research Assistant. When I first heard about it, I guess I felt a little bit scared you know, just hearing about it on the news and just its potential to become this huge worldwide epidemic. So I guess when it started to get bad and really spread around the world, I just became fearful for my grandparents and our elders just how they would be affected. It was mid-March I had asked my boss if she would be okay with me working from home. I was worried for my son and my partner, who are both immunocompromised and [me] just working in a hospital. I started reaching out to my grandma and elders, asking them if they wanted me to go pick up groceries. So I was doing that a lot for my family and also just working from home. My partner also worked from home. My family has still been able to attend sweats, we've been to a full moon ceremony, but just made sure that we have physical distancing. Actually, this was supposed to be my third year of SunDancing, and because of the lodge that I belong to is a pretty big lodge; they cancelled or postponed it for this year. Usually I would have been SunDancing the first week of June. I think the lesson is we shouldn't take life for granted. Also that we need to be more prepared. So whether that is having your own... food security. Just really spending quality time with family, as well as balancing work life. To me, like, I really tried to see the positives in it. I felt like I was more connected even with my other family that I wouldn't normally keep in contact with."



"My name is **Jennifer Dubois**. I am from George Gordon First Nation and I currently reside in Regina, Saskatchewan. My business is called Miyosiwin Salon and Spa. Mid-March there was a lot of talk about things happening in Saskatchewan. We stayed open pretty much right 'til the end then I was home. I had no work; the stress and the anxiety shot sky high, probably the worst that it's ever been in in my life. Just not knowing what to expect, my husband is, he's higher risk because he has no thyroid. He had thyroid cancer ten years ago. My kids were sent home from school so we stayed home. We were just recovering from a fire the year prior so we were just getting to our year of being re-opened. Yeah so, our lives changed drastically. My daughter's a cheerleader, my son's a



Photos from top to bottom: Sharon Brabant and granddaughter, Cadmus Delorme, Nicole Akan

hockey player, they're both in ju-jitsu so we live a very fast-paced life and then just, for it to just stop was a big change. It's so different to try to practice your culture when in our culture, we support each other by being together, right, so you can't get together and you can't have ceremony. I mean, just recently things have changed, so we weren't able to go to our Raindance and do the things that we do annually to you know, give thanks and pray to Creator, our ancestors. I think, you know as a business owner it really, you always know that your family is important, but this time off really gave myself and my husband time to reconnect and you know just spend time with our children, you don't realize how busy you get. Especially as an Indigenous, as Indigenous people, we're trying to prove ourselves in western society, right, and this kind of takes you back to realizing and understanding that Mother Nature's very important and we can't get caught up in that, that life of living a fast-paced life and making money because that's not everything in the world, right."

"My name is Chief **Brady O'Watch**. I am from Carry the Kettle Nakota Nation. Some of the news that was happening down across the coast there and I was thinking just about what could come about if it was to come overseas. I started making preparations that I knew that we had to keep this out, not only for my family, but my community as well because as a Chief it's your responsibility to take care of all of your members. So, which is kind of good about this whole thing, was our water treatment plant actually burnt down so we had an emergency response preparation plan already prior to this happening. So when this pandemic happened I kind of applied a lot of our emergency prep preparedness. We had that old forestry farm, the PFRA that the band has, a heating and cooling place there so we were able to store large amounts of food there and go out to deliver it to membership. I was always telling my membership, 'these pandemics, even though it's a tragedy, still you know it brings us together.' It made us appreciate something that we lost before which is the concept of being together with family and being as one. So a lot of the stuff that I've learned personally was just appreciating family, appreciating your loved ones because you've seen through news, a lot of families are losing their loved ones to this pandemic. When this was happening our older women in our community all came to our community hall, they started cooking, bringing food, clothing. My dad always talked about how important women are, how they're healers, how they're the backbone of the community and that's true. We actually had a colour system where we would have security going around to different houses and if you were safe, green would be there. If they needed something, it was blue. I always tell everyone when it comes down to this pandemic, it's understanding why, there's a purpose behind everything, there's reasons why things happen."



Photos from top to bottom: Jennifer Dubois, Brady O'Watch

Joey Donnelly

Joey Donnelly is a Community Connections Worker at the Southwest Newcomer Welcome Centre in Swift Current. He was raised on a family farm near Herbert and graduated with an MA in Folklore at Memorial University of Newfoundland. In 2005, he helped reopen the Lyric Theatre in Swift Current and he established his own farm in 2017.

We are at our best when we come together and during the Covid-19 pandemic, Saskatchewan women have led the charge.

Mary-Ann Kirkby sprang into action when the Prime Minister asked overseas Canadians to come home on a snowy day in March.

The journalist and bestselling author of *I Am Hutterite* had just attended her nephew's wedding with her husband when the news broke. They immediately thought of their son studying Law in Amsterdam and quickly purchased a flight.

"He was so shocked," Mary-Ann said. "He couldn't believe that we were demanding him to come home. And he hadn't quite finished his schooling, but indeed then we brought him home."

During the quarantine at their Prince Albert home, Mary-Ann's Hutterite background kicked in, providing "a beautiful little structure." At night, long conversations mixed with rounds of Scrabble and Rummy passed the time.

Later in June, Mary-Ann was heartbroken as she learned of the Covid-19 outbreaks on some colonies in southern Alberta and Saskatchewan, and the subsequent comments directed at Hutterites on social media.

Many of the Covid cases among Hutterites, according to Mary-Ann, resulted from a funeral of three Hutterite teenagers who drowned in southern Alberta. "It was a tremendous tragedy that absolutely was like a fire through the hearts of Hutterite communities," she said.

As the negative comments directed at Hutterites began to appear on social media, Mary-Ann spoke on CBC's *The National* and wrote on her blog, directing criticism towards the religiously-orthodox Hutterite men who ignored safety protocols with a "Trump-like attitude". While some leadership had failed, she noted that any form of discrimination is unacceptable.

"Somehow, in these minority groups, one person defines them all. And that's where we really have to watch ourselves, not to do that," Mary-Ann said. "We can fight back, we can say, 'You're breaking the law and I'm really, really upset at you,' without being racist about it. And that's the important lesson in this."

When the lockdown began in Regina, **Star Andreas** began to self-isolate with her partner in the central downtown neighbourhood that she calls The Hood.

The self-described Treaty 4-woman warrior, originally from the Peepeekisis First Nation, was feeling the quarantine blues. Later, Star noticed that local organizations were helping out, and decided to feed her people again.

"We masked up, we gloved up, we did the social distancing at the front door, and it just felt right. It felt better. I felt better that we still came out, we still helped the people," she said. "I think I did my time at home. Grounded for three months by the government. My mom never even grounded me that long. It's time to rise up! Rise up, fight for what you believe in."

Star made provincial headlines in June as she reignited calls for the removal of the John A. Macdonald statue in Regina's Victoria Park, giving the former prime minister his Dear John letter, saying he's a father of genocide.

"He starved us because he took everything away the buffalo, everything. And then he played a joke on us. He said 'Come! Come get your rations! Come, we'll feed you!' And when they got there, they said, 'April Fools!' April Fools to starving people. They led us to eat grass. Grass! Can you imagine living on grass? This

is what this man did. And the children, we even have an unmarked grave, a graveyard by the residential school outside on Pinkie Road here and we do a walk there every year... If I went into your church and grabbed all the kids out of there, and brought them into sweat lodge, would you be upset?"

During the lockdown, Star gave herself strength by thanking the Creator each morning when she opened her eyes, which she calls her two best gifts. She would call her mom to make sure she was all right, and then play her warrior song: "Bread & Cheese" by A Tribe Called Red.

"I think I'm still in shock about what's going on in this world, right now," she said. "If it's not the virus, it's police brutality, racism, it's everybody's forgetting about the beauty of Mother Earth. And it's been so contaminated by the businesses – like the oils, and the gases, and hate. We're forgetting how to laugh; we're forgetting how to love one another."



Covid-19 Culture Coordinator, Joey Donnelly

Eliza Doyle is a Saskatchewan banjo musician who lives in the countryside outside of Asquith. She first started hearing about the pandemic while she was in working on a new music mentorship program in Stanley Mission on the edge of the Churchill River.

In March, she came to Saskatoon to play the Juno Awards but that big show was cancelled, along with her planned trip to Mexico. Eventually, schools in Saskatchewan were closed and Eliza realized that she wouldn't return to Stanley Mission anytime soon. She tried online learning but soon discovered the barriers her students faced when trying to access technology and reliable internet in the north.

"You really realize how shut off you are from people, especially in the remote communities or underserved populations," she said. "We can just call each other - go and Zoom and this and that. But it's not everywhere."

When an outbreak of Covid-19 occurred in La Loche, Eliza became frustrated when the Saskatchewan government imposed blockades without adequate consultation, saying the so-called Far North is not uniform.

"They put up the roadblocks and people were experiencing all this discrimination. Even in Prince Albert, where people would go down and stay in a hotel for a medical appointment, and they would ask where they're from," Eliza said. "They weren't allowed to stay in hotels, they were denied appointments."

She began collaborating with a friend in La Loche, asking people to sew and donate masks and said the response was overwhelming. "We still have people sewing and making masks, and donations coming in," Eliza said.

"We just buy fabric and plastics for people and we mail them to whatever community needs them." She hopes to normalize face masks and that everyone in Saskatchewan wears one in public as we navigate the crisis.

For **Deanna Baje**, a colleague at the Southwest Newcomer Welcome Centre in Swift Current, Covid-19 has expressed society's deep prejudices. Originally from the island of Luzon in the Philippines, Deanna is the region's Local Immigration Partnership Coordinator and works to foster inclusion, integrity and respect for immigrants and refugees.

She first heard stories about the virus in January. Deanna was at a friend's house and began looking up how the coronavirus originated in China.

"There were stories about how the people in the Wuhan province were selling and eating, you know, bats." She then described a client who avoided Hutterites based on what she heard in the news. "She [the client] said that whenever she sees someone who looks like a Hutterite, they would already keep their distance, which is really sad, right? Because it's similar to what they have been doing to Chinese Canadians," she



Mary-Ann Kirkby being mentored by Arvel Gray



Deanna Baje and company

said. While researchers seek a vaccine for the virus, Deanna hopes that people learn that racism is still out there. In addition to fighting racism and prejudice, Saskatchewan women have been on the frontlines as essential workers.

Jane Ibisiki Tamunobere is from Nigeria and came to the province to attend university. Now in her thirties, she works at a long-term care facility in Swift Current on a closed work permit. When the lockdown began, Jane didn't qualify for any government support programs.



“Not being able to get a second job to supplement my income has put a strain into how much I can help my family back home and help myself. And it just makes you learn how to be a strict budgeter,” she said.

Jane recalled memories of childhood when twenty years ago, her mother, sisters and six other families went into lockdown when the northern states in Nigeria began instituting Shariah law. “We had to get carried away to stay in a different place and were locked in for a while, and so I experienced a little of a lockdown, but not in a pandemic situation,” she said.

When the Covid-19 lockdown began, she was concerned about her family back home, particularly her father who has diabetes. Jane called her parents daily, encouraging them to stay inside and make sure they had their medication.

She also began a YouTube channel called, “I am Plain Jane,” posting videos about cooking, cleaning and life as an immigrant in Canada. As a result of her videos, she has reconnected with old friends, and her family saw her with fresh eyes.



“He saw my face for the first time through YouTube, and he was not sure it was me,” Jane said. “My dad calls me on the phone and goes, ‘You look different young lady! That’s you?’ And I’m like, ‘Yeah, that’s me daddy.’ So for me, it’s like a journal for them to just watch and see who their daughter is now. You know, I haven’t been home since I left.”

Bula Ghosh remembers growing up in Kolkata, India reading stories about the Great Plague of England and the Spanish Flu. She was also aware that scientists were predicting another pandemic within years. Like all of us, Bula wasn’t prepared for the dramatic changes as a result of Covid- 19.

“The first time that I felt ‘really, it is here,’ was the day suddenly overnight at work they said, ‘No, you cannot work from your workplace. You have to work at home.’ I suddenly realized the life is going to change. Now, it has hit here. Before, I knew it was coming but I never thought so much about it. Then I started thinking that how it is affecting our lives. Because my life, it went a turn of 360 degrees.”

Bula works at Great Plains College in Swift Current and is a scheduler for the Saskatchewan Health Authority. When the stay-at-home order was issued, Bula had to adjust to life at home and got the internet for the first time.

“Nothing of that sort to keep engaged and entertained. So it was a big thing for me, change, overnight I had to get Wi-Fi,” she said. “Otherwise, I couldn’t work from home so it was one of the big steps.”

During the lockdown, Bula kept in touch with her sister in California who works as an accountant. “She lives in panic because, you know, in America she lives in the gig economy,” she said. “She lives in that tension and she keeps on texting me, even this morning she texted me that somebody in her company has tested positive to Covid.”



Photos from top to bottom: Deanna Baje, Eliza Doyle, Bula Ghosh



Jane Ibisiki Tamunobere

During the pandemic, Saskatchewan women have risen to the challenge to adapt, care for loved ones, and lead us to better understand the plights of the most vulnerable. Meanwhile, women and girls are feeling the deepest impacts of this crisis and must be at the centre of the recovery. Mary-Ann Kirkby said we need to ask ourselves what we value, what's important, and what's happening in this world.

"It's almost like the chickens have come home to roost," she said. "It's the sins of the fathers all being loaded down on us. It's a collective – we are breaking down. And how... it could be our greatest tragedy, or the greatest moment where we could heal, and find that hate is an unacceptable in life. We must accept each other. We must care about each other."



Star Andreas and company

Christine Fiddler

Christine is from the Treaty 6 Territory of the Waterhen Lake First Nation in Northern Saskatchewan. She currently resides in Saskatoon with her two teenagers. She holds a certificate as a Life Skills Coach, a BA in English Literature, and a Master's of Education degree. She has over twelve years of valuable experience working with the public as a journalist, post-secondary educator, and facilitator. Through her consulting business, Free the Spirit Consulting Services Inc., she offers facilitation for personal development and Indigenous insights. She is currently a PhD student in Indigenous History at the University of Saskatchewan.

I am a nehiyaw (Cree) woman who was brought up with a strong traditional cultural background. As a small business owner and PhD student, I maintain strong beliefs in our powerful cultural ways as well as the empowerment that can be found in educating oneself continuously throughout life. I was honoured to help gather interviews for the Covid-19 Culture project. I saw that the people I interviewed also appreciated this chance to speak on their experiences during the pandemic.

With news of Covid-19 in March 2020, I saw people around me in a sort of shock and fear. It was an abrupt change when everything closed. I was not aware prior to the pandemic how free I was to go about wherever I pleased. My family and relatives living at the Waterhen Lake First Nation went on a lock down. Like other First Nations, they posted security guards at the road leading into the community to curb the virus and monitor visitors.

This summer, my community asked me to facilitate a youth program and offer some advice, guidance, and support. I realized that young teenagers have a very difficult time isolating in their own private spaces, their rooms, which affects their mental health. During this time I learned that helping others and accepting others' help is important, practicing self-care and balance-finding ways to cope with the struggles through practicing Cree spirituality, going outside for walks, meditation, and writing.

I did five interviews for this project: Cecilia Fiddler, Simon and Theresa Sapp, Angela Bishop, the Datta-Chapola family, and Esther Sunchild. All of these people offer diverse perspectives and seek to help others with their caring and kind dispositions, talents, and knowledge. The majority of them rely on cultural traditions to help them persist through the challenges brought about by the pandemic through song, dance, cultural practices, language, prayer, and serving others.

With the onset of Covid-19, **Cecilia Fiddler** had a lot of time on her hands when previously, she attended workshops and meetings as an Elder. "It seems like staying home, it gives me time to reflect on my life. To think, to pray," she said. This spring, she kept busy by gardening and concentrating on her sweat lodge. Her Cree name is Walk-

ing Bear Claw Woman, which means the bear is her helper.

"That's my purpose in life is to put up a bear sweat, it's a family sweat. It helps the family with our healing," she said. Cecilia practices self-care through taking herbal medicines to strengthen her immune system, especially when she gets sick.

"The traditional knowledge has helped me to understand what's happening and to take those traditional medicines like the smudges that don't let germs get in your house, like spruce gum." Her mother, Emma Ernest, who is 85 years old

and her neighbor, told her about using spruce gum to smudge her house starting from where the sun rises, going around clockwise, and dumping it where she started smudging.

When Cecilia travelled outside to the nearby town of Meadow Lake for errands, she found people practicing physical distancing and extra safety precautions. In her community, school was stopped and houses had signs indicating people with weak immune systems.

As a Cree Elder, she does not think much of the social distancing measures created to help reduce the spread of the pandemic. "People need each other for

survival, for compassion, love, kindness, to show those things. We need that on an everyday basis. All those positive virtues. And that's what they tell us, to fall away from that," she said.

Cecilia remembers the advice given to her from her father, Bruno Ernest, who lived through the 1930s depression era. He told her at a certain time to move out on the land to survive, to have a gun to hunt duck, geese, small game, a fishnet with the equipment. "We have to find different ways of survival," she said.

She spoke of moving to her cabin located away from the community by the lake. "If I do what my late dad told me, I'll survive. And my mom's doing right now, she's still alive, showing us the medicines, and that's survival. I think I'll be happier living that kind of a life. Ekosi! (Cree: that is all)," she said.

Simon and Theresa Sapp have been married 67 years, and in Little Pine they are known to help others through herbal medicines and ceremonies. They recalled the news of Covid-19 cases in Saskatchewan and shared pieces of their life histories.



Covid-19 Culture Coordinator, Christine Fiddler



Simon and Theresa Sapp

Simon came to Little Pine from Red Pheasant where he was born in 1931. His mother died when he was twelve and he came back to his father's home community. He was sent to boarding school. "Ahā, yes. I was poor," he said. Simon referred to ten siblings who all passed on including his brother, artist Allen Sapp. With Theresa, he has several children, grandchildren, and great grandchildren. He has done sweats, pipe ceremonies, and sun dances, but now that he is older his son took over.

When Covid-19 came, Simon thought of traditional herbal medicines that would help to fight off the virus. "Oh! I was thinking about it every night. What to use as natives for smudging and praying," he said. "Weekees (Cree: ratroot), we use it every day. I just bite it a little bit, put it in my mouth. It's good for diabetic, or you can boil it too and drink water." He had some difficulty remembering the name of other medicines, then left the room and returned holding bear root. "When they dig, I guess they have to keep digging because if they stop it goes. It crawls back in," he said.

Theresa began to speak about the protocol of traditional medicines, saying that medicines are so pure and a person has to be very careful with them.

- 1 Tuberculosis
- 14 2 Prince Albert

"We just can't say 'You do this you do that.' Not unless somebody gives you tobacco. We're very careful with that," she added.

Theresa became an orphan when she was three or four years old then went to residential school. As a young girl she helped old women pick medicines. She was diagnosed with TB¹ twice and when she was fourteen the doctor gave up on helping her and sent her home when there was no room in the sanatoriums in PA² or Saskatoon. "My aunt took care of me. We lived in a tent in the bush and she told me to get this tree about this high. Three or four feet high, pull out the root and everything and shake it up and I had to chop it up. And that was my medicine for the TB," she said.

"And I got cured," she said. "The doctor was surprised." Her aunt advised her to use the medicine to help others. As for the current pandemic, Theresa said prayer and sweats offer a lot. Theresa shared her thoughts that if people continued to help one another it shouldn't be that bad and that if the virus will come it's meant to come.

"The different prayers are good. Keep persevering, young people, do not be afraid to ask for help from an Elder," she said in the Cree language.

Angela Bishop is a Métis lawyer who started to make masks at her own expense during Covid-19, which she donates to communities and organizations in need.

Angela described her reaction to first hearing about the virus, saying she heard about it in China, but was not immediately concerned.

“I mean, because it seemed so far away and that. Like, I just never thought that it would impact our communities. I never thought that it would have elevated to a global pandemic,” she said. Her reaction was that she was probably not going to be impacted. However, when the pandemic started to get a little closer to Canada, she started to become concerned, especially when she was instructed to work from home in March.

“When I was at home, I was naturally concerned about family members. My father has cancer and my parents didn’t have the luxury of being able to stay home,” she said, adding that her brother drives a medical taxi in Northern Saskatchewan and was not able to stay home.

Angela began to make masks for others free of charge, and delivers the masks to those in need during the pandemic. She describes sewing as cathartic, and it has been her coping mechanism, keeping her busy and allowing her to feel that she is offering some sort of protection in the communities.

Her masks incorporate Indigenous designs and sayings such as ‘awas ota’, which means ‘get away!’ and ‘miyo wasin’ (this is nice), in memory of the language her kohkom spoke. The idea came from Angela’s memories of her kohkom (Cree-grandmother), who would say the words to her grandchildren. “There was a gentle way of communicating and relaying that sort of ‘stop’ without there being any sort of, in my experience, any aggression or whatever.”

“Our whole team of seamstresses are there to really offer protection to our communities because the mask we put on our face—the mask I put on my face is the mask that protects you, our families, our communities. It’s the mask that protects our nations.”

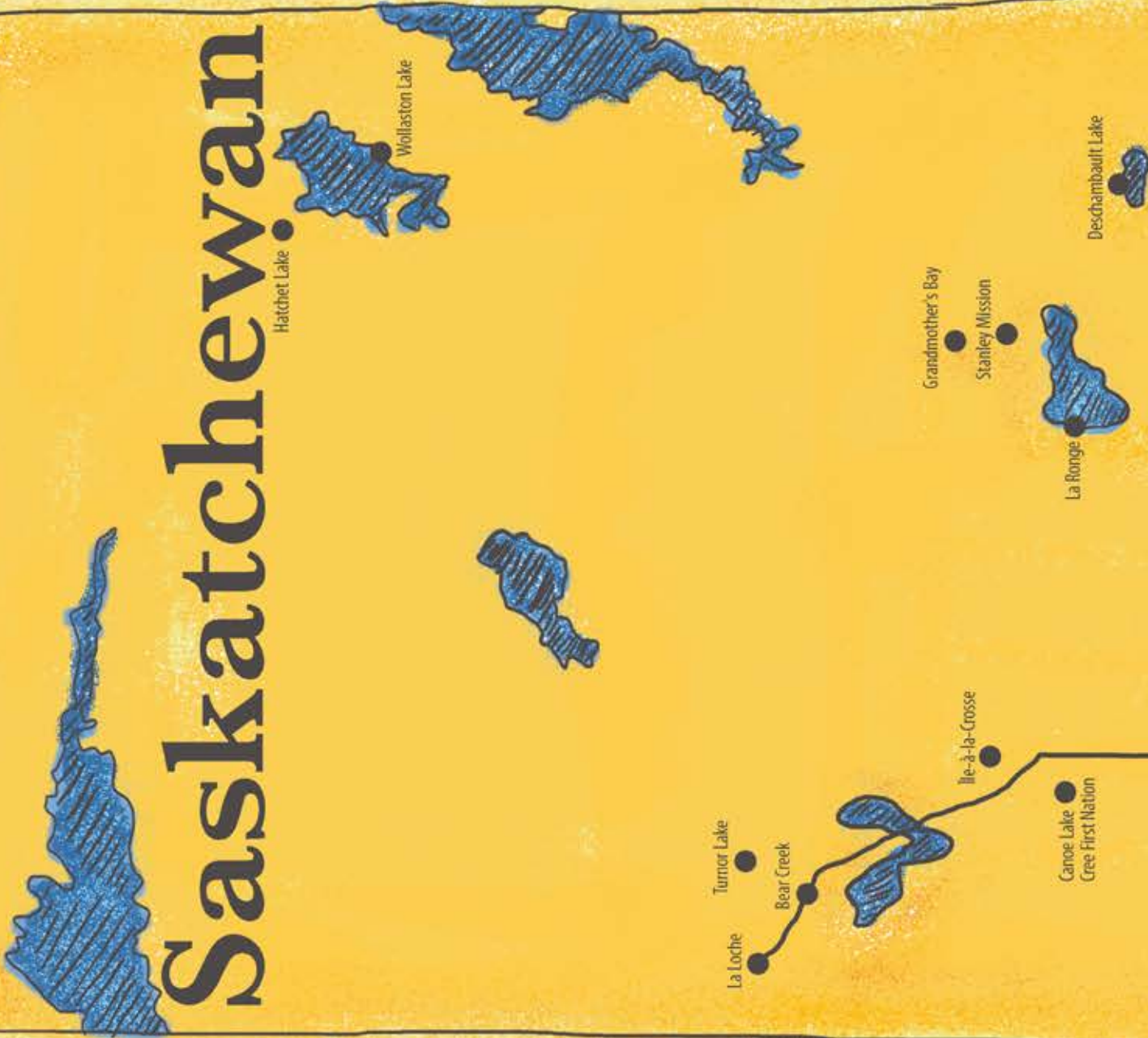
Continued on page 18



Masks made by Angela Bishop

The locations represented here are referenced in interviews collected throughout this project

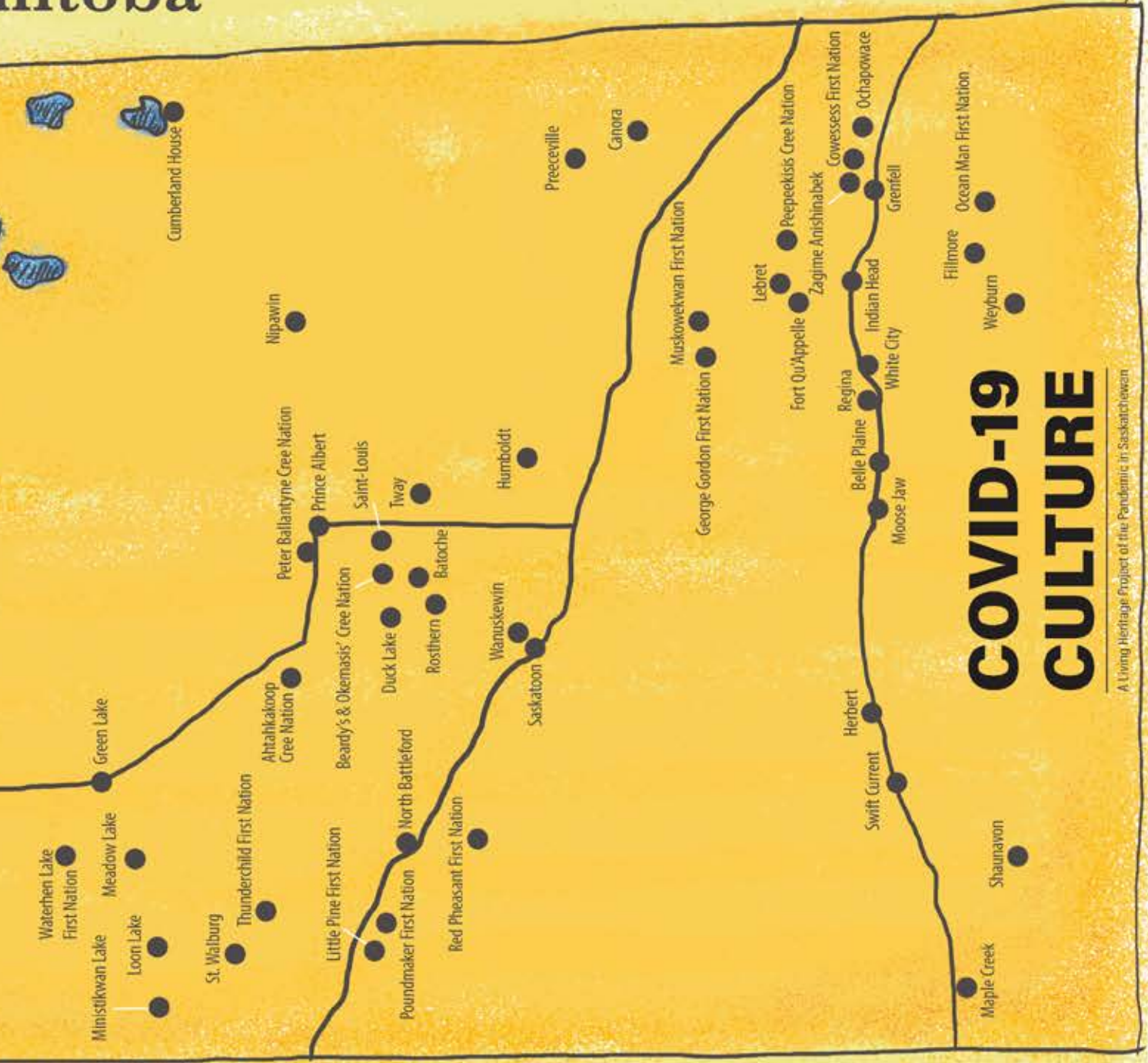
Saskatchewan



Ma

ta

Alberta



COVID-19 CULTURE

A Living Heritage Project of the Pandemic in Saskatchewan



Continued from page 15

Ranjan Datta and Jebunnessa Chapola and their three daughters, Prarthona, Prokriti, and Prithibi Datta, have lived in Saskatoon since 2010 when Ranjan arrived to pursue a PhD at the University of Saskatchewan. The couple met in Norway as international students, moved to the USA, and then to Saskatoon for higher study. “We are living in Treaty Six territory in Saskatoon almost ten years,” Ranjan said.

They started to worry when Covid-19 came to Saskatoon and everything started to be cancelled – school was stopped, the university closed, work was closed, and they faced problems in their housing. They live in student residence, with students from all over the world.

“So our housing is really vulnerable,” Jebunnessa said. Avoiding contact with others was difficult as they shared the same hallway, elevator, and laundry room with neighbours. Student residence managers began to enforce strict regulations and breaking those rules meant a fine of \$250. Soon, Ranjan’s health issues began to act up when he could not get his regular exercise at the indoor facilities.

Jebunnessa said they thought of how to better protect their family and with all their relatives in Bangladesh, it was difficult to fathom how they would deal if the worst happened.

Ranjan added that the pandemic interfered with their sense of goals after they graduated with PhDs. “If you look at immigrant, as immigrants, we dream in a sense, for better life, secure life, or creating our future generation life. When the pandemic came, it kind of suddenly collapse, all the dreams,” he added, and mentioned a family member faced mental health challenges which presented additional challenges. Ranjan said that there are layers of stress that immigrant people are living. “It’s not visible. It came up obviously, how stress can paralyze a family. So this is a big lesson I have particularly realized that we have to acknowledge it and also solve it,” he said. “Mental health, physical health support for immigrants, Indigenous people here, we have to identify those and resolve those problems.”

Their daughter Prarthona shared her reaction that when school was cancelled, she was really excited. After a few months she got tired of it, and her thoughts were, “Now I want to go back to school.”

When the weather warmed, the family spent time outdoors and coped with stress through creative means such as art and practicing song and dance almost everyday. “We do dance. I do Indian classical dance, ballet, and jazz, a little bit of Russian and German and a little bit of powwow,” Prarthona said.

Ranjan spoke of going on the land to learn from and get mentorship from Indigenous Elders who gave them the opportunity to build a relationship with plants and animals and to understand how everything is all relationally connected. “The Covid-19 pandemic, it was very challenging. At the same time, it gave us the opportunity to share our knowledge. Bringing our heritage and sharing our future generations.”

Photos from top to bottom: Angela Bishop, Esther Sunchild, Chapola-Datta Family

Jebunnessa said for her music is powerful and gardening was therapeutic. “It was really helpful to move away from the fear of spreading coronavirus,” she said. “To me, music is my prayer, a medicine for our soul, medicine for us to grow as a good human being and to not to be afraid of any kind of disaster. So, I try to teach my children some meaningful song. So, which is not only for entertainment, it’s purely spiritual song, and which is full of wisdom and which is full of ancestral history and philosophy,” she said, adding she sees the positive aspects of Covid-19. Family is powerful. We gave more quality time to our children, maybe because of busy life we couldn’t do that before,” she said.

Esther Sunchild is a highly dedicated, caring, and responsive registered nurse who works in Waterhen. She has been working on the frontlines of the pandemic and gives us the perspective of a nurse handling the challenging circumstances. She became a registered nurse and worked in various communities. Originally from Thunderchild, she moved to Waterhen Lake First Nation to work at the clinic and resides with her husband.

“When I started hearing about how it was going to different countries besides Canada I knew in the back of my mind that it was going to be a pandemic. And life was going to change,” she said. In March, she was striving to get things done before Covid-19 was declared a pandemic.

“It was almost like seeing your family for the last time for a little bit kind of, it was on my mind. So, I didn’t see my grand-

children my daughters, and my sons. Then I started preparing for the pandemic getting some groceries, putting at least two week supplies of groceries in the cupboard kind of thing.”

She noticed that work hours got shorter. At the clinic they had to close the front doors and screen people coming in for medical care. Nurses were constantly washing their hands and sanitizing rooms at the clinic. People responded to guidelines positively by wearing masks and using hand sanitizer. She points to her own need as a healthcare worker to constantly wear a mask to protect others.

Her husband was attending school in Saskatoon and he stayed at their house in North Battleford, so Esther was alone at home for a long period of time while the community was on lockdown. “I did my essential shopping maybe once every ten days just to get some groceries,” she said. She took online classes to keep herself occupied.

For coping with the challenges, she started to get more in touch with nature, getting more sunshine, taking hot baths after work to relax. “I also like to meditate, not to go on my cell phone, or listen to music,” she said. “Go on a treadmill and exercise, read a book.”

“I’ve always practiced my culture and traditions. That’s nothing new for me, during the pandemic, I’ve smudged, prayed, and I still do. And part of that is hoping for how to have compassion, kindness, and showing that compassion and kindness. And all those good things,” she added.



Cecilia Fiddler



Cecilia Fiddler leads youth through a workshop at Waterhen Lake First Nation

Marcel Petit

Métis artist Marcel Petit is an independent producer, filmmaker, actor, photographer, and playwright from Saskatoon. He has several film/video works to his name including short dramatic pieces to feature documentaries. Recent theatre work includes Salt Baby, Reckoning, and Blow Wind. He also runs the Core Neighbourhood Youth Co-op, an amazing youth centre in Saskatoon. He also loves Star Wars and is a Métis Jedi.

When I first got the call about this project, I was really intrigued, completely interested and excited.

So, the first thing was to say yes and then start thinking about which way I want to take this project.

I knew I wanted to get after the Indigenous voice, but then came who to ask?

It would have been easy just to ask family, but I wanted more than just my family.

I thought of age, place, and gender. I tried not to overthink things and just do it.

I then started to think about what I was feeling and going through during this time.

I was lucky to have worked throughout this time, have a home and strong family behind me.

The only thing I really missed was going out for suppers and movies. Other than that the quietness and no visitors was welcomed. But enough about me.

From what I found about from all the interviews is that a lot of them had a good strong family behind them, a good solid culture to fall back on whether it was through ceremony or through just smudging.

As **Xavier Fisher** said, “I’m a Michif man, but I practice predominantly Cree ways because those are the ways that I was taught, and how I learned. And a lot of the old people I spent time with and helped, were Cree. And uh, just having that, those

knowledge systems and belief systems already in place have made it easier to umm accept the reality that exists.”

Then there was **Ace Lafond** who said, “Culture already played an important part of my personal life. After the pandemic, we found the effects of the pandemic, umm we were given the time to really focus on the importance of culture, spiritually. We were able to spend more time studying and learning our language, incorporating health, spiritual growth and practicing First Nations values.”

I also feel they found themselves a bit, the quarantine turned a lot people inward including the people I interviewed.

Watching everything around them from Black Lives Matter to not being able to travel or see family really impacted them.

Seems it made them think about their lives a bit more and the world around them.

There were also a few on social media, in my circle and in the interviews that really thought deep about this pandemic.

Like **Curtis Peeteetuce**: “So I think in terms of the quarantine, what we as society can do is start looking at ourselves, looking at the imbalances in our world, the injustices and where we can do better. And obviously we can see that’s happening already, with movements like Black Lives Matter, #metoo, standing up and speaking out.



Covid-19 Culture Coordinator, Marcel Petit



20 *Wanita Singing Bird*



Ace Lafond



Photos from top to bottom: Jenny Gardipy, Curtis Peeteuce, Xavier Fisher

And so, that gives me hope. I really feel that lot of people in society have taken advantage of the quarantine to look at what we can do better, and when we return to ‘normal,’ we can kind of assess what that was before and make more strong decisions and more positive decisions moving forward, so hopefully that in this world we can start some new chapters.”

I chose to ask both **Wanita Singing Bird** and **Jenny Gardipy** for many reasons. I have known both of them for years. I knew both of them as two people who were spiritual and also very community & family oriented.

The Wanita interview really opened my eyes to what Elders have been saying for awhile about what is going on around us and that we need to listen better to them. Also, like her, my art is what kept me sane through this.

Jenny really showed how it disrupted all of us, from work to travel to even just being with family. She also showed how important family and friends are during this time. This then opens up the conversation about the people with no family, that are on their own and the depression and loneliness that came with this pandemic.

Both Wanita and Jenny gave me a lot to think about with their interviews, but also made me understand that there are a lot of lessons that we all need to learn.

Now back to me. I myself when this first started was very suspicious of all the events surrounding Covid-19, I’m a big conspiracy nut at times. I love the X-Files 😊.

The first month I still had work to do at Core Neighbourhood Youth Co-op, from final reports to new grants to put out there as well.

I also had a few film/photo projects that were put on hold during this time, that still have not started up again.

As I said before I was pretty lucky with the work I did have during this pandemic, from a youth project to a few film projects, to of course this Heritage SK project, so in a way I was just as busy as before, which honestly I enjoy. So, lots of gratitude.

It’s funny. I am one person who is a very private person and I love my solitude, but I also found it very unnerving at times. I needed to see someone, needed to go for supper and I could not. That made me anxious at times. Like the interviewees, I had my family and my culture to help through the first 100 days of this time.

I also didn’t let my life change too much. I went on photography road trips and made a few small films of my own during this time. My art helps me with my life. I need it in my life.

I noticed that less people were out, less people were driving, and more people were biking & walking.

But then on the other side there were a lot of people who did not care about this pandemic and went on with life like going to the scary Wal-Mart.

Here we are now over 200 days in, will it get worse, will it get better, not sure.

Peace & love, Marcel

Pierrette Settee

My name is Pierrette Settee and I grew up in Cumberland House Cree Nation next to the Northern Village of Cumberland House. In the 1960s, the Cumberland House Cree Nation band members were relocated from Pine Bluff Indian Reserve 60km away from the CH Island. Cultural camps have been organized there every year since 2012 to help youth gain an identity. I have helped obtain grant funds for a yearly youth canoe quest, and this was our third year. I am currently taking the Cree Teacher Education Program (CTEP) through the University of Saskatchewan so I can become a teacher. My goal after I graduate is to document as much traditional knowledge from our community members. The program allows me to stay in my beautiful hometown so I don't have to start over again. My media background has helped me to capture our Elders' Cree language. I know it will benefit future generations and I feel I can accomplish a lot by teaching students how to use media equipment and editing software. I see myself having a classroom where students can go after school to be creative and gain skills that will last a lifetime. I did not know I was a teacher until I started teaching others what I know. I plan on helping other Cree teachers create a digital Cree database for our community. I give back to my community by documenting Elders' stories and capturing the traditions of the past. I store my photos in an external hard drive for safekeeping. I am currently helping the Cumberland House Museum by conducting interviews, and my CTEP class is collecting Elder Stories as one of our assignments. Through my media background, I offer my community a chance to collect memories.

In 2019, across the world a sickness was going around. This sickness had no vaccine and it was new to medical society. Word got out to our Northern Island of Cumberland House that it was in Canada. Roads into our community were blocked off and tensions were high. You had to have approval to leave or enter through the bridge. Isolation, low mental health, and lack of physical activities are not what most people are used to, but our culture, our traditions, and spirituality are what helped most get through these scarce times. I was asked to interview 5-6 people, and these people were based on frontline workers, youth, elders, and hunters. The people I interviewed all have something to contribute to our Island.

Elder **Bertha McKay** reminds me of my late grandmother, full of lessons and culture. Bertha has helped create foundations on the Island by her contributions as a knowledge keeper. Bertha helped my classmates and I become better Cree speakers and writers this year. She's one of the reasons why there is a Cree Resource Book at Charlebois Community School. As long as the Cree language is used, we will not forget who we are. Bertha helps capture the Cree language by allowing others to interview her.

Bertha tries to keep busy by being culturally active. Her beliefs keep her strong as the world is going through a change. Bertha states in her Cree language which is translated here, "I had a little bit of powdered ratroot that my late husband had made and I prayed so hard that this sickness wouldn't come here or even come into this community."

I have known Bertha for many years through cultural camps. Being around Bertha and hearing her speak Cree brings back memories of my childhood. In our cul-
22 ture, our Elders and our children are the most im-

portant thing on the planet and we aim to protect them.

Carrie Cook-Dorion is a transportation clerk at the Victoria Laliberte Memorial Health Centre and her job is a stressful one. I chose Carrie to interview because she is a strong, independent, hard-working, caring mother, and a loving caregiver to those that enter her home. She was one of the essential

workers that went to work and made sure her clients made it to their appointments. Covid-19 may have put a hold on businesses but it did not slow down sicknesses that existed before or emergencies that can happen anytime.

Carrie and her co-worker had to be ready to go to work to make sure people were not stranded out of town, because apparently it's not the ambulance driver's responsibility to wait for our community members once dropped off. There was a time when the taxi drivers took our community members to the nearest hospital two hours away and waited for them. Instead, today, after you're abandoned by your ride in, you have to wait in the emergency room for doctors to check you out. Sometimes, the not so lucky ones get admitted, and the other

not-so-lucky patients have to call the non-insured benefits number and ask for accommodations, because our clerks are tired too, and it can be three o'clock in the morning. Sometimes, we're lucky and we have some family who live in that town, and so we wait there for a ride home. Years ago, clients would be angry at the transportation clerk, but it was never their fault. There are policies and guidelines that they must follow. Carrie has a stressful job – trust me, I know because I filled in for the former transportation clerks for one week. You have to be a strong-minded person to take on the anger and blame that comes with being the transportation clerk for all status members on the Island.

Tavian Stewart is a youth of Cumberland House Cree Nation.



Covid-19 Culture Coordinator, Pierrette Settee



Photos from top to bottom: Tavian Stewart & Clifford Carriere

His grandmother, Flora Stewart is a respected Elder, and she has taught him to be a respectable person. Tavian can possibly be one of our future leaders. He is part of a network of young individuals called “The Sober House Project,” and he aims to help others live a sober lifestyle. Tavian loves basketball because it helped him get through a very difficult time in his life. With the gyms closing, it took his favorite pastime away. “I’d say spending time at home wasn’t difficult, but it was boring at times, ‘cause I wouldn’t have the gym. I couldn’t see my friends. Um, yeah, just couldn’t do anything. Couldn’t go outside. Just tried to keep away from everybody as much as possible. Self-isolation,” says Tavian.

I chose my nephew **Jared Settee** because he was a frontline work-

er, working as security, and he saw what went on while we were supposed to be still. He would patrol the reserve at night. The breaking & entering around our community slowed down because there were people like my nephew patrolling the reserve. I felt he had a lot to say and the world needed to hear his words.

Many things came to my mind when I heard Jared’s interview. I never knew he was thinking these things or that his mother’s family are on the other side of the bridge. Jared says, “I have quite a bit of family members who actually passed away due to Covid-19, and... People who were elders that I adored and respected so much... They taught me about ceremonies - traditional ceremonies. And when I heard that these elders passed away – my grandpas – I was devastated. And I couldn’t do nothing about it. I couldn’t see them, I couldn’t go anywhere. Because by that time, Cumberland House was on lockdown, which, meaning that there was bridge security and curfew security.” He couldn’t leave without worrying if he would be allowed back in. You never know if your family members are suffering inside unless you ask.

Lester Laliberty describes himself as a Swampy Cree - Métis. Once we were safe in our island bubble, I found myself checking upon him, as family members do. He had heart surgery a couple of years back, and it affected him in so many ways. He needed someone to bring him out of a depression state. Talking to someone helps. Lester says in his interview, “The panic and everything, and... Yeah, that’s when I see the big change there. The lockdowns of everything. And that’s where the change was. And people know how it feels to be alone, like to be isolated, and separation...” Lester lives in isolation at the far corner of the reserve. Family does surround him, but when Covid-19 hit the world, families locked their doors and put up no visitor signs.

I finally took myself to his steps and found myself listening to his stories. His art surrounded us as he spoke about the kayasi (long ago) ways. As he recollected through his memories I drifted away into his art. The silhouette of the moose and her yearling on his wall reminded me of when my grandmother (his aunty) would have helpers such as himself to gather the rotten wood for the smokehouse. He talked about how my grandmother would teach her family which wood makes the light hide and which wood makes dark hide. The hide tanning process still lingers in our memories. As he spoke of my grandmother, I too began to recollect the pain in my arms as I helped grind/scrape the hide using a sardine can. It had many pinholes resembling a cheese grinder.

Lester talked of many things he endured and I found one of them fascinating. He spoke of his grandparents taking him and hiding him away in the trap line for 10 years, while his siblings and cousins were sent to the residential schools. Lester is a reminder of the old ways and they shouldn’t be forgotten. When I visited Lester I offered him something he needed, such as a creamer, sugar, or a ride to the store. It’s the little things



Artwork by Lester Laliberty

that count when you're listening to stories of the past.



The Elders would say we must prepare for the future. When my grandmother was alive she said, "Don't have children, they will suffer. I will not live to see it, but you will." As soon as I heard it was in Saskatchewan I took my truck to the nearest town so I could stock up on groceries and supplies. I stopped at my sister's home and hugged my godson one last time before lockdown. We had to prepare for something. Something that was foretold.

Clifford Carriere was perfect for the interview because he is a hunter, trapper, and fisherman. He teaches survival whether he knows it or not. In Grade 3, Clifford taught my class 33 years ago how to snare rabbits, how to ski, and how to camp. Today, he teaches his grandchildren everything he knows. I recently went with my CTEP classmates to his home to teach elementary children from the reserve school how to live off the land. He was teaching me how to pull carrots out the proper way. He even offered me carrots from his garden to take home to my family.

"The way the people were helping each other a lot, I'm hoping they continue to do that, they should do this...and have gardens too, to survive on, and traditional food, too, and fish. All those and to conserve and not to destroy this land and fish. Oh, you will go hungry if we don't have any of those and they make you feel better, you get better. Medicines to heal yourself, natural medicines in the sap and these... different varieties... that grow here on this earth," states Clifford.



I think people just missed the visits and laughter. Lucky for Clifford, his daughter Mika and her children were keeping him company throughout the Covid-19 isolation. I would often go for a little stroll to keep the blood flowing in my legs, and there would be Clifford and his family taking a little stroll down their driveway. I would often see Charlie, the pup I gave them, and think what a wonderful family he was adopted into.

Being locked down in your home kind of makes you look at the situation a little differently. As I sit here writing this article my community went from 0-15 cases in seven days. As I write this, my heart beats fast and I hold back the tears. Why didn't we close that bridge when we heard it was in the neighbouring First Nations? The only thing we can do as a community is pray this will pass, and stay home to protect our families.

Photos from top to bottom: Jared Settee & company, Bertha McKay, Lionel Deschambault



Heritage Saskatchewan Photo Contest photo by Larry Easton

“In some ways, the Far North is more closely connected to traditional lifeways than anywhere else in Saskatchewan, especially in the strong ties to their language.”

-Holly Toulejour

Holly Toulejour

Holly Toulejour is a Dene mother from La Loche, Saskatchewan. She resides in Prince Albert with her two children, Maddie and Kiedis. She is an experienced social worker currently specializing in the area of mental health. When Holly isn't working in First Nations communities as a mental health therapist she is studying to complete her Master's in Social Work offered at the University of Victoria. Although she values her education, she prides herself on her lived experience. She speaks Dene and has a fascination for learning the history of her people.

My name is Holly Toulejour and I am from La Loche but I live in Prince Albert. It is important to self-locate because this shapes who I am. When Indigenous people first meet the questions are “where are you from,” or “who do you come from?” Where I come from shapes my parenting, field of study, relationships, and career, and it is the foundation of the strength that has gotten me through the first seven months of a global pandemic.

When the panic about the coronavirus finally hit home, I was in Edmonton with my children. And once the panic set in, and I have to be honest, this took awhile for me, I made my way home and prepared myself to become a homebody for a few weeks or a month at the most. I thought to myself “oh this is probably like SARS,” until I skimmed through some articles about the Spanish Flu.

The state of our health in First Nations communities is impacted by two things, according to Dr Suzanne Stewart, which are: lack of resources and racism. I think we saw this play out in First Nations communities especially during the lockdown of Northern Saskatchewan. The pandemic brought to the surface, in your face, the racism that was already there. For those of us who experience the racism, we knew it was there, it was displayed for the rest of the province to see whether they believed it or not. One of the respondents described her experience at the Waterhen Lake First Nation border, when government officials wouldn't allow her to drive through to go to Meadow Lake for groceries and to have prescriptions filled.

But this is what most First Nations did, they shut their borders and supported their members the best they could with the little funding they have. I think these communities should receive more credit for keeping the numbers down during the first wave. This is not the case now, First Nations communities are being impacted more now but as we do traditionally, we pull together and deal with it.

During Covid, one special project I was involved with was with Heritage Saskatchewan gathering stories about how the pandemic has impacted the lives of Northerners. Here I am now reflecting on how my experience has been and I feel extremely grateful. I have built relationships and provided opportunities for Northerners to have their voices heard.

For this project, I knew I wanted to get an even number of west side people and east side people, as well as to hear from someone in the Far North. I had that in mind when I chose the participants. There are also a mix of Dene and Cree people represented. We're not all the same in the North – there's no pan-Indigenous culture. There may be similarities, but we have our own distinct cultures and our own rich histories. So, I wanted to make sure I got those different perspectives from the North. Everyone I asked was willing to do it right away. At the beginning, I explained they could review what I collected from. I wanted to do it with respect. These are people's personal stories, and it's a vulnerable time.

Jonathon Cheecham, my brother, is from La Loche and lives in Bear Creek, a small community about twenty minutes' drive from La Loche. He's a good, loving dad who embraced the opportunities Covid gave him to spend time with his son, Jacob. If he could, he would be working at home so he could see his family every night, but he works in the mines, and has for over 10 years. He's someone who I knew would be at home because Covid shut down his work. I was curious about what he was doing with his time. He played a role in Bear Creek during the crisis, like when the Métis Nation of Saskatchewan distributed food and money to residents, he shared that out in the community, and

it helped his family get through this time as well. He also spent a lot of time on the land with his son doing cultural activities like rabbit snaring and ice fishing, and later on canoeing when the weather warmed up, and more fishing.

Randy Janvier has a lot of experience in leadership roles and he's very well-connected in the North through the many different boards and committees he's served on. He's a good example of someone who really represents community and grassroots action. I think when I interviewed him, it was just before he started working at the command centre in La Loche. Because our community was hit so hard, he was one of the people managing the place during the outbreak there. He was very concerned about how it was lax at the beginning, and believed that the Alberta/Saskatchewan border should have been shut right away, since we have a direct road from Fort MacMurray, which increased the risk of Covid coming into the community. I thought he provided a good perspective in terms of a strategic response for a community, like having a pandemic plan in place.



Covid-19 Culture Coordinator, Holly Toulejour



Ruth Iron is a very cultural and land-based person – she lives right on the bay at Canoe Lake First Nation. She and her husband are always out on the land when she’s not working at the Meadow Lake Tribal Council. I knew she could speak to connections with culture and the land, and that she has good insight. At first it was hard for her to be separated from her family, but in time, being forced to distance actually connected people more closely because they realized how important those connections are. She came to really enjoy and find value in her time spent on the land, without having to commute to Meadow Lake for work every day. Ours was a longer interview, because she had many reflections she wanted to share.



Jaynelle Tsannie comes from Hatchet Lake, in the Far North. She lives in Prince Albert now, but she’s from there and she could speak to those isolated communities where people still speak their mother tongues. It’s common for people to be out on the land in daily life and to be more traditional in terms of the food they eat. I wanted to make sure to include that perspective from the Far North because it is especially often not included in typical narratives about Saskatchewan – kind of like, “out of sight, out of mind.” I think they carry this rich history of the province and the country, and it was important to include that. She’s a single mother of two who works as an educator and still retains her very close ties to her home community. Some people in the South may not realize how often people from the Far North will travel south to Prince Albert (an 11 hour one way drive) to see their families. In some ways, the Far North is more closely connected to traditional lifeways than anywhere else in Saskatchewan, especially in the strong ties to their language.

Jaynelle described her life before and after the pandemic. She was concerned with how fast paced her life was prior, and meals consisted of anything quick and easy due to busy work, school, and practice schedules. Her relationship with her children improved. She described how they communicated more and became a closer “team.” Also, meal planning and prepping. This also meant there were some pounds shed in the household, as a result of more nutritious meals.



Judy Eninew is from Deschambault Lake, which is a Cree community in the northeast. She’s an educator who I’ve worked with and I know she’s very smart, and very connected to land-based cultural activities like hunting and fishing. She’s a grandmother, a “hockey kookum” who takes her grandkids to practices and tournaments all over the North. She’s the principal of the Kistapiskaw Elementary School in Deschambault. I knew she would have rich stories about her experiences. She spoke about how it felt like they were being oppressed again because they couldn’t leave their community, which was in a lockdown. She talked about how she thought of her ancestors and how they must have felt. Also, knowing that other people in Saskatchewan were talking about the North when they don’t understand it – there was sensitivity about that. It was hard for her, because she’s the ultimate grandmother, to not see her kids and family, but she said it was also good for her to focus on her own health, since in her role she is always putting everyone else’s needs first. The lockdown was taking a toll on her mental health, so she took action and started going for walks, which was a great help to her.

In all the interviews, the importance of connection to the land came through, the importance of culture, and that sense of how important community care is. Because many communities did do that – distributing food and cleaning supplies, for example – made an organized effort in care, to make sure communities were looked after. Also, I think everyone I talked to mentioned – not that it didn’t come with challenges – that Covid also had some positive effects

Photos from top to bottom: Jaynelle Tsannie, Ruth Iron, Judy Eninew



Photos from top to bottom: Jonathon Cheecham & his son; Randy Janvier

in that it forced people to reflect, re-evaluate, assess themselves and their routines, their lifestyles, and setting priorities where they should be.

The experiences of my respondents made me reflect on my own pandemic experience and the many changes it brought to my life. A few weeks into the pandemic I decided I would take this time to reset and refocus on my studies. I am currently a semester away from completing the requirements for the Master's in Indigenous Social Work program at the University of Victoria. Prior to Covid, my plan was to complete a thesis, but I was not going to be able to spend time with a Dene Elder for safety reasons, so I changed my program and opted to do a practicum instead. So, this is one way Covid impacted my studies. Now my practicum won't be a "traditional" one, but my learning goals still remain the same.

My background is social work, so I was mindful of the impact on the mental health of those in my household. I was especially concerned about my own mental health because I am responsible for two other little humans. The world shutting down forced some of us to face our demons, or adjust our ever growing to do list and reset our priorities – if we were lucky. For some people it has been horrific. Domestic violence and overdoses were on the rise, then on the flip side some of us were thriving. I was amazed by the resiliency of my respondents. Their stories show the resources we draw on

in times of crisis. During normal life we don't appreciate that resilience and give it as much respect as we should.

Without the distractions that were there before Covid, I am now able to achieve personal goals I put off, and there are some I am still working on. This is a historical event. We all have an individual stress threshold, so we are coping with the pandemic in our own ways. Some people rushed to stock up on toilet paper – this I was not guilty of, but then there are people who started businesses, took control of their health. If I could do this all over again, I think I would focus more on my health. I said yes to every opportunity that came my way through the connections I had.

I love my work, and over the summer I was able to learn new skills both formally and informally. I have also been challenged with the technical side of online learning platforms. I am in a field that requires face to face contact to build connections which are the foundation of relationships, whether in a professional or a personal setting, but now we have been forced to build these relationships virtually. I think these experiences have allowed me to take my skills and knowledge as a social worker and adapt to the online setting. It has also sparked new ideas for ways to share our culture and language digitally. Collecting stories that highlight traditional teachings can be saved digitally for the new generation which are more technically savvy. Online learning platforms are becoming the new traditional learning spaces and that is not all a bad thing. We have this tool which, if treated carefully, can revitalize languages, share and store creation stories, and build a community for those who want to promote Indigenous language and cultures.

Because I was in Prince Albert, I was not able to take advantage of being out on the land as much as Northerners were able to, like Jonathon, Judy, Randy, and Ruth. However, I made the most of my time at home in that I tried new recipes, began painting projects, some of which are still unfinished, reconnected with people and lost touch with some. Our new school and work schedules allow me to take my children with me to the community I work in. I will finish my Master's during Covid, which gives me something to look forward to. Although there have been challenging times, overall Covid has been good for my household, but I look forward to the day when we can leave our homes without fear of the virus.

I was so inspired by the interviews I did for this project that I've listened back to them since. When summer came, we started living a lot like normal days, but now we see the numbers going up again and I am finding the lessons from those early days of the pandemic. I think we need to go back to those times to remember what we did then so that we can get through the coming winter. I think this virus happened for a reason. The meaning and purpose of it is different for all of us. And yet, every day we are nearing the end! I don't know when the end is, but this won't last forever.

Kristin Catherwood

I was raised on a century family farm in Southern Saskatchewan, in Treaty 4 Territory. I have worked with Heritage Saskatchewan since 2015, where I connect with communities across the province. For this living heritage project, I express my deep gratitude to our six community coordinators: Louise BigEagle, Joey Donnelly, Christine Fiddler, Marcel Petit, Pierrette Settee, and Holly Toulejour. They became some of the most prominent people in my life the past few months, and yet, I have not been in the same room with any of them in 2020. I look forward to the day when we can meet again in person. I am indebted to Marieke de Roos and Kristin Enns-Kavanagh, who helped envision and guide this project from the start. Thank you to Katherine Gilks and David Siebert for their hard work during the editorial process, and to Olivia Shumski for holding it all together. Ingrid Czarkoff's support and leadership made this project possible. Finally, thank you to our project participants, whose generosity in sharing their experiences brought this project to life.

In Saskatchewan, a province of astonishing diversity, we do not always know each other's stories and experiences. An event like the Covid-19 pandemic is universal in that all of us were forced to contend with its effects. Covid-19 Culture is a collection of stories featuring voices from across Saskatchewan, many of them from groups that have historically been misrepresented, under-represented, or absent from the historical record. This is also a story that continues to unfold each day. As I write this in November 2020, it is apparent that we are experiencing the "second wave" of the Covid-19 pandemic. When we talk about our lives, we now say things like, "before Covid," a term which may become commonplace in the years and even decades to come. Right now, as we all experience life "during Covid," the inevitable question is, what might life look like "after Covid?"

Words and phrases like "lockdown," "self-isolation," "flatten the curve," "stay safe," "first wave," "surging cases," "mandatory masks," and the shortening of the scientific acronym COVID-19 (coronavirus disease of 2019) to simply "Covid" in everyday speech, entered our vocabulary in 2020.

We have changed how we relate to each other, modified our regular routines, and re-evaluated what we most value.

The experience of living through Covid-19 is a personal one, but collectively, it is a story of disruption. It is also a story which contains many strands of hope. As you have read, while people interviewed in this project faced many challenges, struggled with loss, loneliness, and fear, they also found unexpected treasure. People have connected with nature, taken time to do activities that require focused attention, strengthened relationships, and found grace in solitude. Many turned to culture for comfort. As a folklorist working for a heritage organization, I am biased in that I often see the world through a lens of culture and tradition. I cannot help but think about the past as I go about my daily life, and my own experience

living and working through this pandemic has convinced me that living heritage is at the core of our values and wellbeing.

In addition to the interviews collected by our coordinators, I interviewed three community participants. First, I wanted to hear from a young educator. **Garrick Schmidt** is a recent graduate of the Saskatchewan Urban Native Teacher Education Program (SUNTEP) at the University of Regina just starting



*Heritage Saskatchewan Director of Living Heritage,
Kristin Catherwood*

his teaching career when Covid-19 hit. In some ways, he was well-positioned to get through those early days when students were sent home, since he had already set up an online learning platform for his classroom in January, before the pandemic was on the horizon. He represents an encouraging movement in young educators who are passionate about incorporating cultural knowledge into the classroom and moving lessons to the outdoors. He spoke about how, for him, Covid was in some ways a blessing, since it gave him the chance to be out on the land, deepening his own knowledge and experience. Since the start of the new school year this fall, he has been leading his students through land-based education, incorporating his own learnings from this past year.

Second, I wanted to hear from someone with a farming background and rural perspective. **Beth Graas** in some ways speaks to the experience of people from my own cultural background. She is a farmer, wife, mother, and grandmother, among many other things. Beth is also a prodigious gardener and for her, spending time outside and nurturing the growth of her plants and vegetables was a welcome activity that kept her days busy during the time of our interview in July. We swapped notes on our individual gardens' successes, the people we knew in common, and our shared love of rural life.

Finally, I wanted to listen to the firsthand experience of someone living in a care facility who could share a perspective from our elders, the demographic who have borne



Beth Graas and Kristin Catherwood during a Zoom interview

the heaviest cost of Covid-19. As we saw in the first wave, and are seeing again, our elders are succumbing to this disease. We witnessed terrible conditions in some care homes across the country as outbreaks overwhelmed their resources, and many were left to suffer. Many elderly people have had to cope with disruption to their routines, isolation, boredom, and fear. And of course, elders, by virtue of their many years on this earth, have accumulated wisdom and lessons that can help us all get through hard times.

I was honoured to meet the celebrated photographer **Thelma Stevens Pepper** in person in August after a couple months of getting to know her by telephone. She spent many of her senior years photographing and interviewing her own elders, and worked closely with residents at Saskatoon's well-known Sherbrooke Centre, where her husband lived in his final years. I thought she was an ideal person to speak to the perspective of seniors in care during this pandemic. Thelma related, "There's not much you can change, really. You just live each day with three meals – assisted living it's called. I miss companionship, because we can't all be together anymore. I miss that. I dearly miss not having my children come to my room."

By the time of our interview, cases were low in Saskatchewan and she and I were able to sit at a safe distance in the sun in the garden of her residence, Amy McClure House in Saskatoon, with me wearing a mask. Thelma had celebrated her 100th birthday just a couple weeks previously, and she was generous in sharing both her memories and current perspectives. When abrupt change arrived in her life with Covid restrictions, she rekindled her lifelong love of reading to cope. "The first day, I just opened the door and it was a book on the little library table. And I picked it up and I read it. And that started something absolutely amazing with me. From that day on I just read book after book after book... I was so thankful that by reading, the time went by so quickly. I look at my watch: 'oh my goodness it's lunchtime already.' And so that saved me from those early, early days," she remembered.

30 Beth and Garrick also turned to well-loved pastimes to

deal with the effects of the pandemic. One common theme of this project is that for all of the difficult aspects of the Covid-19 pandemic, there are also some clear positive effects of the enforced pause to our normal routines. Beth spent a great deal of time in her garden and also did a lot of baking and food preserving. She was grateful to be on a farm, where she could access space and the outdoors at any time, and she remembered wisdom from her mother, who believed that keeping oneself busy and active is important. She shared, "My mom was a hands-on person, one of her favorite sayings was 'you can't do anything sitting down!' If you were weeding the garden, you better be on your hands and knees, not sitting there. If you were picking peas, you'd better be on your hands and knees, and not sitting there." Tending to and watching her garden grow was a great comfort to her amidst the uncertainty and restrictions of life during Covid-19.

Garrick was also busy and active throughout the early months of the pandemic. The shutdown allowed him more time to pursue his own education in traditional teachings, while also producing online classroom content for his students. He documented his activities so that his students could still access land-based learning, even while stuck at home. "I know for myself, if I was stuck inside when Covid first hit, I probably would have went crazy. It was really nice 'cause I was outside myself every day, for the whole week, and then on the weekends I would edit my videos." This work has helped Garrick in his new career, and also enabled him to broaden his network. "I shared it with the entire staff at the school at Ochapowace and started sharing things on Twitter and I ended up getting a YouTube page out there as well, just so the general public kinda had an idea of some traditional knowledge and land-based practices that they could kinda work on and towards." People were eager for the content he produced, and the effects of the shutdown may help in efforts to introduce more land-based learning into (and out of) classrooms across Saskatchewan. "It ended up getting a lot of attention through the media and the news in Saskatchewan, and I know that there's a lot of professionals, like other educators, that are asking for content, still,



From top to bottom: Thelma Stevens Pepper (Photo by David Gutnick), Beth Graas, Garrick Schmidt

for professional development pieces as well.”

In addition to keeping themselves occupied, it was important for everyone I interviewed to find ways to maintain connections. Garrick was grateful for the opportunity to spend concentrated time with his mentors. He also had the chance to spend more time with his girlfriend. Both have busy schedules and live several hours apart, so the pandemic created the circumstances for them to be together more often in person. On the other hand, Beth and Thelma were separated from their loved ones in person, but still found ways to stay connected. Thelma’s telephone line was a lifeline to her friends, family, and also to her work commitments. When we met, she was busy finalizing edits on two forthcoming books, and also an upcoming exhibition at the Remai Modern museum of modern and contemporary art featuring her photographs, demonstrating that at 100 years old, there is still work to be done. She said, “So that makes my days kind of exciting. I want to do a good job!”

Beth remained committed to her church community and assisted in efforts to put worship services on a virtual platform. Her children and grandchildren, and other family who live all over the province and beyond, kept in close touch through phone and on the internet. She spoke eloquently about realizing, once in-person visits became impossible, just how much she cherished them:

“One thing I would say right off the bat is I will never take family times together for granted ever again. We celebrated our 45th wedding anniversary on March the 8th and we had the whole family here on March the 7th... after this Covid thing hit, I thought, jeesh, am I ever grateful we did that, because I don’t know when... Going forward, I will make sure that we all, and I do mean all, appreciate our times together as a family.”

Beth spoke further about lessons learned from the pandemic, in response to a question we asked all the participants. She reflected, “Not to take anything for granted, I guess... All the food that’s in the grocery stores, we’ve always said what a privilege, what a privileged life we have to be able to eat the way we do, like, it’s phenomenal. We are so privileged, we really are. We don’t think we’re rich, but we are.”

This is a good example of how different lived experiences in Saskatchewan can be. For people with stable incomes living in Southern Saskatchewan, we never really had to worry about not having access to food. As Beth said, many of us are “rich” in this regard. However, this is not the case for everyone. Many Saskatchewan individuals and families faced sudden income pressures and precarious food security as a result of the shutdown. Food banks across the province dealt with a sharp increase in need. Before Covid, many Saskatchewan people were already challenged to feed themselves and their families. This is especially the case in Northern communities, where food security, proximity, and affordability have long been issues. Garrick’s work of educating young people on the land – how to hunt, process meat and hides, canoe and fish – is in part to empower young people with skills to procure food in traditional ways, which helps alleviate food insecurity in Northern and First Nations communities.

These contrasting perspectives are an example of how the Covid-19 crisis is bringing longstanding social issues to the forefront. As many respondents shared in their stories, and as we are seeing in protest



Garrick Schmidt processing bison at a harvesting camp for Grade 8 students at Kakisimew School

movements globally, there is a sense that Covid-19 could be a catalyst for change in our larger societies. This has already been quietly happening in Saskatchewan communities for years. Now, these voices of change are becoming louder. We are seeing the gaps and inequalities in our systems more clearly. It also appears that political polarization is on the rise in Canada, further contributing to the many challenges we are confronting.

It is my great hope that we can listen to each other, learn about each other, and respect what we all have to say. The narratives presented in this publication as part of the Covid-19 Culture project are intended to contribute to a more balanced understanding of how diverse Saskatchewan really is, and yet also, how much common ground we all share. We care most about our loved ones and making sure they are cared for. We struggle against loneliness. We miss our mobility, and yet we appreciate

the slower pace of life, which has given us the opportunity to appreciate what matters most. We have different viewpoints, beliefs, and ideas about how to respond to this crisis. But perhaps we can all agree that there is no going back from this. The question is, how will we move forward to create the future together?

Despite the many challenges ahead of us, I believe we have much to look forward to. At the time of writing, there are promising reports of vaccines being available in the new year. Eventually, this pandemic will come to an end. During hard times, looking to the past gives us strength, as our participants have demonstrated. What gives us hope is looking ahead. Until we get there, we can take solace in returning to those traditions

that help us feel safe, secure, and connected. In essence, we turn to culture to get us through. I asked Thelma this as we concluded our interview: “Do you think that heritage – which can mean the values that we inherit from previous generations as well as the ways of living in the world – are something that, I guess I’m asking, do you think that’s important to hold on to those things during times of change and uncertainty like this pandemic we’re living through?”

Thelma: “They say that any culture that is good will live on. Any part of culture which is good. So, somehow, I think that answers your question, that those things that are good will live on.”



Thelma Stevens Pepper reading to seniors in the late 1970s. Photo provided by Gordon Pepper



Heritage Saskatchewan Photo Contest photo by Shane McKnight

CONTRIBUTORS

Community Participants

Nicole Akan, Regina
 Star Andreas, Regina
 Deanna Baje, Swift Current
 Angela Bishop, Christopher Lake
 Sharon Brabant, Grenfell
 Clifford Carriere, Pemmican Portage
 Jebunnessa Chapola & Ranjan Datta, Saskatoon
 Jonathon Cheecham, Bear Creek
 Carrie Cook-Dorion, Cumberland House
 Prarthona, Prokriti, & Prithibi Datta, Saskatoon
 Cadmus Delorme, Cowessess First Nation
 Eliza Doyle, Asquith
 Jennifer Dubois, Regina
 Judy Eninew, Deschambault Lake
 Cecilia Fiddler, Waterhen Lake First Nation
 Xavier Fisher, Duck Lake/Saskatoon
 Jenny Gardipy, Saskatoon
 Bula Ghosh, Swift Current

Beth Graas, Belle Plaine
 Jane Ibisiki Tamunobere, Swift Current
 Ruth Iron, Canoe Lake First Nation
 Randy Janvier, La Loche
 Mary-Ann Kirkby, Prince Albert
 Ace Lafond, Blaine Lake
 Lester Laliberty, Cumberland House
 Bertha McKay, Pemmican Portage
 Brady O'Watch, Carry the Kettle First Nation
 Curtis Peeteetuce, Saskatoon
 Simon & Theresa Sapp, Little Pine First Nation
 Garrick Schmidt, Broadview
 Jared Settee, Cumberland House
 Wanita Singing Bird, Saskatoon
 Thelma Stevens Pepper, Saskatoon
 Tavian Stewart, Cumberland House Cree Nation
 Esther Sunchild, Waterhen Lake First Nation
 Jaynelle Tsannie, Prince Albert

Community Coordinators

Louise BigEagle, Regina
 Joey Donnelly, Herbert
 Christine Fiddler, Saskatoon
 Marcel Petit, Saskatoon
 Pierrette Settee, Cumberland House
 Holly Toulejour, Prince Albert

Translators

Marlena Fiddler
 Bertha McKay
 Pierrette Settee

Transcriptionists

Louise BigEagle
 Kristin Catherwood
 Christine Fiddler
 Marcel Petit
 Holly Toulejour
 Matthew Verge
 Teresa Whiteman



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Heritage Saskatchewan Photo Contest photo by Lee Miller

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243 Robin Crescent
Saskatoon SK S7L 6M8

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