

Galt

MUSEUM
& ARCHIVES

stories unfolding...



Ukrainian Connections



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TEACHER'S MANUAL

UKRAINIAN CONNECTIONS

TEACHER'S GUIDE

Contents

The Galt's Mission.....	2
Program Overview	2
Program Length.....	2
Curriculum Connections	2
Confirmation, Cancellations, and Contact Information.....	3
Payment.....	3
Expectations for Visitors.....	3
The Role of Adult Supervisors	4
Your Arrival at The Galt.....	4
Background Information for Ukrainian Connections	5
Ukrainian/Orthodox Christians Traditions and Customs	8
Pre- and Post-Activities	11
Your Galt Program.....	12
Glossary	13
Evaluation	13

This teacher's guide offers background information and ideas for classroom activities designed to complement a visit to The Galt. It contains information to assist you in planning your visit, information and activities for both before and after your visit, and outlines what you can expect from your education program.

The Galt's Mission

The Galt Museum & Archives engages and educates our communities in the human history of Southwestern Alberta by preserving and sharing collections, stories and memories that define our identity and guide our future.

Program Overview

Ukrainian Connections looks at the relationship and similarities and differences between Canada and Ukraine and specifically between southern Alberta and Ukraine. The program also highlights Ukrainian Canadian traditions in order to better understand Ukraine and studies issues (particularly related to resources and land use) that both countries and areas are facing.

Program Length

Ukrainian Connections runs throughout the school year and is designed to be 90 minutes in length. Groups wishing to remain for longer time should make arrangements with the Museum Educator.

Curriculum Connections

This program is designed to complement the grade 3 Social Studies curriculum particularly 3.1.1 (demonstrating an awareness of and interest in the beliefs, traditions and customs of groups and communities other than their own) and 3.2.2 (exploring environmental concerns that Canada and communities around the world share).

Confirmation, Cancellations, and Contact Information

Your program has been scheduled as per the information on your confirmation sheet. If you have any questions about your booking or the program, please contact the Museum Educator at tours@galtmuseum.com or (403)320-4248. If you must cancel or reschedule a program, please let us know ASAP. We will try to fit your class in at another time as time permits.

Payment

Payments can be made in advance of the program or on the day of the program. The Galt accepts VISA, MasterCard, debit, cash, and cheques. Cheques should be made out to the Galt Museum & Archives or City of Lethbridge. If payment is made in advance, receipts will be available on the day of the program. Otherwise, receipts will be mailed out to the school. The payment amount is \$45 per class per program.

Expectations for Visitors

- There should be one or two adult supervisors per class (this may include yourself). More adults are always welcome and there is no cost for adult supervisors. Younger siblings accompanying the class with their parents are also most welcome to attend the program.
- Running is not permitted in The Galt. There is green space to the south of The Galt if the class requires a space to stretch their legs.
- In order to protect and preserve the artefacts, drinks, food, and chewing gum are not permitted in the galleries or Archives. Drinking and eating are permitted in the Viewing Gallery.
- Because they are fragile and irreplaceable, artefacts on display should not be touched or handled.
- Please do not use flash photography in the galleries. Light can, over time, damage the artefacts. Flash photography can be taken in the viewing gallery and programming areas (i.e. classroom).
- Visitors are not required to whisper. Indoor voices are preferred.
- Washrooms are located on the main floor in the old hospital part of the building.

The Role of Adult Supervisors

Adult supervisors are an integral part of The Galt's programs. The following suggestions are provided to help make their role clearer and easier to manage. Some teachers find it useful to photocopy these suggestions for their adult supervisors.

- ✓ Float around and assist during the activities.
- ✓ Maintain the focus of the activities as you assist students through the activities. Remind students of what they are trying to discover and help them troubleshoot problems they may encounter.
- ✓ Depending on the activity, supply the students with answers to questions and additional information. Your Museum Education Volunteer (Docent) or Museum Educator will answer any questions you may have. If a question cannot be answered during the program, it will be recorded and more information will be forwarded to the school.
- ✓ Assist in keeping students together.
- ✓ Ensure that students do not: run in the galleries, touch the artefacts on display, or drink or chew gum in the exhibits.
- ✓ Ask any available staff for assistance if there is an emergency.
- ✓ Encourage the students to ask questions and get involved.
- ✓ Enjoy your visit.

Your Arrival at The Galt

- The Galt has a bus and vehicle parking lot north of the building.
- Buses and vehicles may drop off and pick up students at the north east corner of the building (using the east entrance). This is a fire access road so please do not leave vehicles here once they are emptied.
- Please enter through the east entrance. There is a coat room down the hallway to your left as you enter. Please leave all coats and backpacks here. Students do not need to remove boots. This coat room is solely for the use of programs and is not for general visitors.
- Galt staff will meet you at the east entrance.

Background Information for Ukrainian Connections

A Ukrainian Canadian is a person of Ukrainian descent or origin who was born in or immigrated to Canada. In 2001 there were an estimated 1,071,060 persons residing in Canada (mainly Canadian citizens) of Ukrainian origin, making them Canada's eighth largest ethnic group.

Ukrainian Canadians are concentrated in the parklands belt and cities of the Prairie Provinces, Alberta, Saskatchewan, and Manitoba, whose frigid terrain has many similarities with the farmlands and steppes of Ukraine. In addition to the official English and French, many prairie public schools offer Ukrainian-language education for children.

There are also large Ukrainian communities in Toronto and Montreal.

The Ukrainians have long been at the heart of Canadian socialism. Most Ukrainians were anti-Soviet, but a significant minority were communists and made up the largest block in the Communist Party of Canada. Ukrainians also played a central role in the formation of the Co-operative Commonwealth Federation and the New Democratic Party.

From 1914 to 1920, the political climate of the First World War allowed the Canadian Government to classify Ukrainian immigrants with Austro-Hungarian citizenship as "enemy aliens". This classification, authorized by the 1914 War Measures Act, permitted the government to legally compel Ukrainian Canadians to register with authorities, as well as subjection to confinement in forced labour camps. This arrangement of free labour proved extremely profitable for Canadian Corporations and as a result, was allowed to continue for two more years after the war had ended. Some groups are seeking reparations from the Canadian Government for the Ukrainian Canadian community.

During the First World War, Lethbridge had an internment camp situated at the Lethbridge Fair Grounds, which operated between 30 September 1914 and 11 November 1916. Operating mainly out of the poultry building, the detention center was nicknamed "The Chicken Coop" or "The Henhouse". The name Fort McNicol—after Exhibition and Fair Ground manager J. W. McNicol was also used.

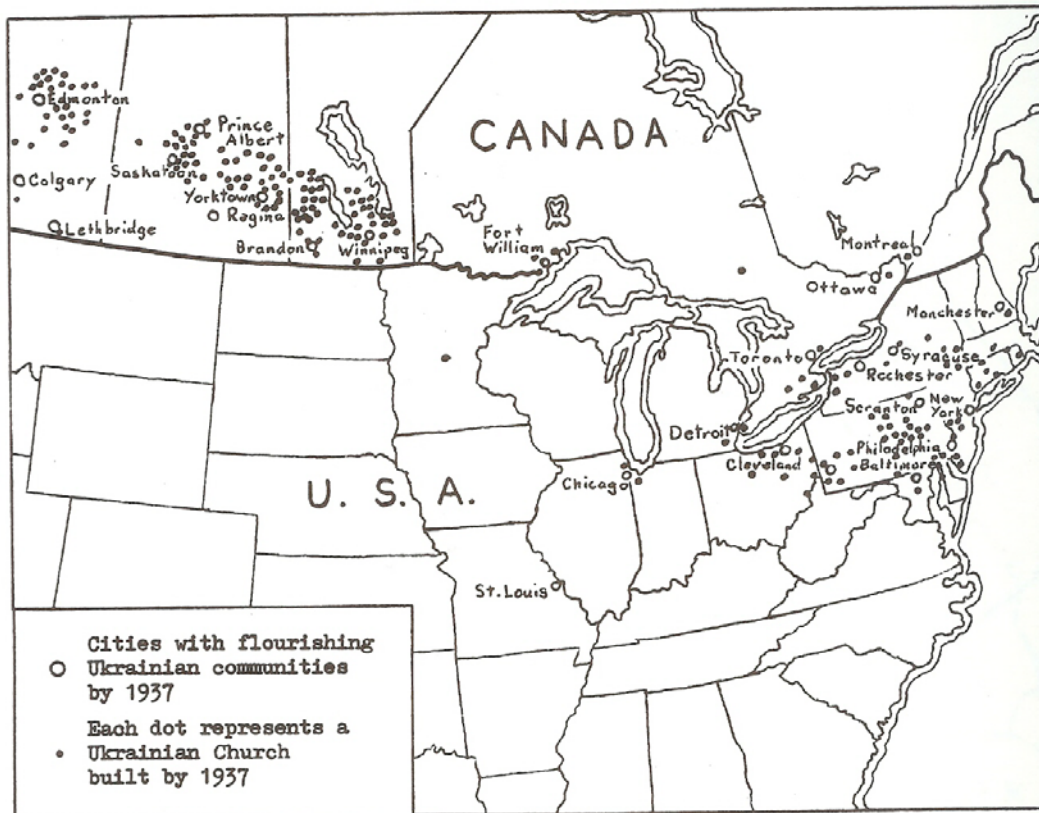
The camp's prisoners included German, Austrian, Ukrainian and Turkish military reservists who were arrested and interned as prisoners of

war. However, the camp did not strictly house P.O.W.s. Civilians who were deemed “enemy aliens” were also internees. These “enemy aliens” were often ordinary Canadians who possessed a German sounding name or who had emigrated from Eastern Europe. Internees also included those who showed sympathy for the German war cause or those who dared to utter anti-British sentiments. The number of prisoners peaked at 300 in mid-1915.

The proximity of the camp to the U.S. border posed a problem, as did the fact that many of the inmates had lived in southern Alberta prior to their internment. This meant that there was a great incentive for inmates to escape, sometimes with local residents—and perhaps former friends—helping in the attempt. After several such notorious escapes, the camp was closed in 1916 and the inmates were sent to other camps for the duration of the war.

FAMOUS UKRAINIAN CANADIANS:

James Bezan (MP), Roberta Bondar (Astronaut), Peter Dmytruk (World War II hero), Ernie Eves (former Ontario premier), Gary Filmon (former Manitoba Premier), Luba Goy (comedian), Wayne Gretzky (hockey player), Roy Romanow (former Saskatchewan premier), Alex Trebek (TV Game show host)



EMIGRATION FROM UKRAINIAN TERRITORIES PROCEEDED IN THREE MAJOR WAVES. THE FIRST, AND BY FAR THE LARGEST, TOOK PLACE TOWARD THE END OF THE NINETEENTH AND BEGINNING OF THE TWENTIETH CENTURY UP TO THE FIRST WORLD WAR (FROM ROUGHLY 1870-1914). THE SECOND PULSE OCCURRED DURING THE INTERWAR

YEARS AND THE THIRD FOLLOWED THE SECOND WORLD WAR. ESTIMATES VARY AS TO JUST HOW MANY AMERICANS AND CANADIANS OF UKRAINIAN DESCENT CURRENTLY RESIDE IN THESE TWO COUNTRIES BUT FIGURES OF 2 MILLION AND 1 MILLION RESPECTIVELY SEEM QUITE REALISTIC.

ЕМИГРАЦІЯ (EMIGRACIJA) - EMIGRATION

Ukrainian/Orthodox Christians Traditions and Customs

NEW YEAR'S

Canadians from Ukrainian descent do not hold their New Year's celebrations until January 13, because they use a different calendar. Around their New Year's Eve, Ukrainians go to a supper dance or costume ball, called a malanka. The word refers to an old legend about winter being captured and spring released. At one time the malanka was a man dressed as a woman who, with a party of supporting actors, when house-visiting, just like mummers.

TALKING ANIMALS

There is an old Ukrainian legend that animals speak to one another on Holy Eve in memory of Jesus, who was born among the animals in the stable.

JULIAN CHRISTMAS

January 7: The Ukrainians and many other people from the Eastern Orthodox churches celebrate Christmas on January 7. On Christmas Eve, January 6, they put a lighted candle in the window to guide travelers, in memory of Mary and Joseph's journey. The holiday begins with the first star on the horizon. If you are the child to spot it, you'll have especially good luck, in the next year. Then the father in the family speaks an ancient blessing: "May God bring us all good fortunate throughout the coming year, and let us thank him for his many blessings in the past. Chris is born!" The rest of the family echoes him with "Khrystos Rodyvsia! Slavim yoho!" (Christ is born! Let us glorify him!)

Next the father puts beautiful sheaf of wheat (called a didukh) in the corner of the dining room to symbolize the gathering of the family. After this, everyone sits down at the table, where hay has been placed under the cloth and on the floor. A Ukrainian family may also bring a goat, dog, or some other small animal into the house, along with the wheat. After all, the animals in the stable in Bethlehem shared in Jesus' birth too.

Many Eastern Orthodox Christians have 40 days of partial fasting before Christmas. They do not eat meat or dairy foods such as milk, cheese and eggs—or anything made from them. Ukrainians say the fasting is

supposed to remind them of the hardships endured by Mary as she and Joseph traveled to Bethlehem. And so, on Christmas Eve, the special Ukrainian “holy supper” consists of 12 meatless and milk less dishes.

The first of the 12 dishes is kutia, made of boiled wheat, honey, nuts and ground poppy seeds. It stands for family unit and prosperity, and everyone, beginning with the father, must have a spoonful of kutia—even the pets in the household! Another old belief about kutia was that some had to be thrown up to the ceiling. If it stuck, there would be good harvests in the coming year. Nowadays, most Ukrainian Canadians eat but only throw kutia. After that dish the foods may vary, but usually include borsch (beet soup), cabbage rolls and pyrohy (dumplings).

After the Holy Eve meal, Ukrainian families sing traditional carols together or go out caroling from house to house. Then they attend midnight mass. This Christmas service, with deep voices singing all the prayers, is the most important part of their celebrations. After midnight mass, their meatless, milk less fast is finished. The next day, January 7, is spent visiting friends and relatives, singing, dancing, and eating meat and milk again.

Ukrainian Eggs

Ukrainian pysanky are probably the most elaborately designed Easter eggs of all. They are tokens of love and respect and of a wish for health and happiness. At Easter, a pysanka blesses every Ukrainian home, bringing God’s grace into the family. The colours and the designs of pysanky are all symbolic. Yellow, for example, is the symbol of light and purity. A star signifies God’s love, and a straight line encircling the egg stands for the continuous thread of life.

There is an old Ukrainian legend that claims the fate of the world depends on continuing the custom of making pysanky: otherwise a chained monster will be released who will devour us all!

EASTER SUNDAY

Ukrainians usually have a service at dawn on Easter and go outside just as the sun rises. Their priest lifts a cross, singing, “Khrystos voskres” (“Christ is risen”). He is echoed by the congregation, who carry banners and lighted candles.

After the church service, the congregation stands in a circle around the church, while the priest circles the building three times and blesses rows of food baskets with holy water. There is a lighted candle in each basket, and the food is covered by an embroidered napkin. Ukrainian families begin their Easter breakfast by sharing one hard-boiled egg. The father passes the pieces, saying, “This is the symbol of life at Easter. Eat and rejoice.” A dance called hahilka is often performed to welcome Easter too.

LOW SUNDAY (ONE WEEK AFTER EASTER)

Ukrainians call the Sunday after Easter the Sunday of the Dead because a special memorial service for all the people who have died in the past year used to be held in Ukrainian cemeteries on that afternoon. They also call it Thomas’s Easter to remember the Apostle Thomas, who wasn’t present when Jesus appeared to the others after his resurrection. In Canada, a big community dinner called Sviachene, or Blessed Easter Dinner, held on this Sunday brings the Ukrainian Easter season to a close.

THE FEAST OF THE TRANSFIGURATION (AUGUST 6 OR 19)

In Canada, people of Ukrainian background sometimes observe a Thanksgiving-like ceremony too. They believe that every living thing needs blessing on this day, and so fruits and flowers are all taken to church to be blessed. A special flat cake, called poloneytya, made with honey and poppy seed, is served.

WELCOMING CEREMONY

Visitors are formally greeted with a kolach loaf and a salt-shaker (sometimes the salt is baked into the top of the loaf in a special lump instead). These symbolize warmth and hospitality because bread is the staff of life, the symbol of plenty, and salt is the additive, the spice of life that makes it pleasant. The greeters give the visitors a wish for their health, love and happiness along with the bread and salt.

Pre- and Post-Activities

These activities can be done prior to your visit to The Galt or after you have returned to your classroom.

MY TRADITIONS

Have students learn about their cultural heritage by interviewing parents and grandchildren. Are there any special customs, traditions, clothing, games, stories, or foods that they have in their home to celebrate special holidays? Share this information with the class.

GUEST SPEAKER

Invite someone from an ethnic cultural group to answer questions and talk about their experiences in Lethbridge to your classroom or group.

GUESS THE COUNTRY

Read the following description to the class and ask them to choose the country to which it refers. Does everyone agree? Why or why not? This description will be used at The Galt to introduce the program so if the class can not decide that is fine because the discussion can continue at The Galt.

What country am I?

I am a large country and I have been called the Bread Basket because so much wheat is produced from my rich soil. In addition to growing wheat that feeds people around the world, my farmers grow sugar beets to be made into sugar as well as vegetables, sunflower seeds, milk, and meat. Though I am a large and proud country, my neighbour beside me is even larger and more powerful than I. There is a lot of coal, natural gas, and other natural resources to be found within my borders and my neighbour would like to have these resources. Over the last several years my citizens have been working hard to move away from only having farming to having factories and other jobs as well. Unfortunately, this means that my air and water are becoming polluted and many of my trees are being cut down.

A GRANDPARENT BY ANY OTHER NAME

If you listen to people speaking about their grandparents, there are many names used. Some are unique to a family but others are related to a cultural background. Record all of the different things your students call

their grandparents and discuss them. See how many can be related to ethnic and cultural heritage.

THE STORY OF MY NAME

What's in a name? More than we often realize. Understanding the origin of our name can help build intercultural respect and understanding and help students develop self-identify and open respect and sharing. Ask each student to go home and ask their parents how and why their name was chosen and what their name means. If the meaning is not known, help students research the meaning behind their name.

Your Galt Program

ACTIVITY 1: WELCOME AND INTRODUCTION

Students will be welcomed to the museum and will review what a museum is and the expectations of visitors to the museum. The group will be introduced to the activities for the rest of the program and will be asked to decide to which country the reading refers.

ACTIVITY 2: SHARED PAST/SHARED PRESENT

Students will be guided on a tour of the exhibit reviewing the natural resources and land of southern Alberta and comparing and contrasting this to Ukraine. Environmental concerns will also be discussed.

ACTIVITY 3: CLOTHES

Students will look at cultural traditions Ukrainian immigrants brought with them when they moved to Canada and will learn about Ukrainian history and culture.

ACTIVITY 4: WEDDINGS AND EASTER

Students will be led through activities and discussions around Ukrainian weddings and Easter.

ACTIVITY 5: CONCLUSION

Students will review the activities of the program and will be invited to visit the museum and Archives again.

Glossary

Bread Basket of Europe: Abundant, rich, agricultural land and a moderate climate gave Ukraine a reputation as the "bread basket of Europe".

Enemy Aliens: All those Ukrainians in Canada who were not yet naturalized, automatically became "enemy aliens" when Canada entered World War I. Under the emergency powers of the War Measures Act, the federal government began to register and intern enemy aliens suspected of being anything other than peaceful and loyal residents of Canada. Over 80,000 were so compelled to register, and a total of 8,579 male enemy aliens were interned in twenty-four detention camps, located largely in Canada's wilderness. Of those interned, some 5,954 were described as Austro-Hungarians and the overwhelming majority of them were almost certainly Ukrainians.

Evaluation

An evaluation form was sent out with your confirmation. Evaluation results allow us to offer the most effective and highest standard program that we can. Your feedback and suggestions are greatly appreciated. Please fax the form back to us at (403) 329-4958 or mail to Museum Educator at 910 4 Ave S, Lethbridge, AB T1J 0P6.



Bussing program made possible through the generous support of the:

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