




CHINA THROUGH  
SASKATCHEWAN EYES

- Evelyn Potter's 1971 Journey -









We live in troubling times. Across the globe certain countries are retrenching and turning inward while others are turning their backs on the world's most vulnerable citizens. We witness bold ethnocentrism and bigotry daily, and ignorance and deceit are being paraded in some political circles as virtues.

It is refreshing, therefore, to reflect upon the contributions of Evelyn Potter from Biggar, Saskatchewan, who has worked to build understanding across social, economic, and political divides.

Featured in this exhibit is a sampling of the more than 1,150 colour slides Potter took while visiting China in 1971 as one of two Canadian "peasant" representatives on a historically significant, if now largely overlooked, delegation to China.

This informal delegation (led by Professor Ken Woodsworth from the University of British Columbia) was the first to visit the People's Republic of China (PRC) after the opening of formal diplomatic relations. It played a key role in de-mystifying China in the eyes of the Canadian public, and for differentiating Canada from the United States in the eyes of the Chinese public. Potter's participation reminds us of the historical role and ongoing importance of Canada's farming community and agricultural sector in opening and shaping modern relations with the PRC. Moreover, she helped facilitate a series of subsequent Canada/China farmer-peasant exchanges organized through the NFU and the Canadian co-operative movement.

So, while the photos are of China, the story is, in many ways, a Saskatchewan one.

## EVELYN POTTER

Born Evelyn Joan Pedrotti in 1926 and raised on a dairy farm near Guernsey, Saskatchewan, Potter moved to Saskatoon as a teen to attend Sion Catholic School.

In 1946 she married Douglas H. Potter and together they worked Douglas' grandparents' homestead near Biggar. Like many other



women, Evelyn was an active partner on the farm and also participated in community affairs and politics. Together the Potters joined the Saskatchewan Farmers Union where Potter quickly assumed a leadership role. First, she became District Women's Director, then Women's Vice-President, and finally Women's President. When Canada's three provincial farmers' unions united to form the National Farmers Union, Potter was elected its first Women's President. Later, she represented the NFU internationally


with the Associated Country Women of the World. Within Canada, Potter championed the cause of gender equality. For instance, she was instrumental in convincing the Saskatchewan legislature to pass the Matrimonial Property Rights Act of 1980.

*"In the beginning when I got involved with the Farmers' Union, men would go to the meetings and the women would be in the kitchen making coffee. Women never took part in the business part of it. When I got elected that changed. One night I was at a meeting and there were two hundred and fifty men there – not a woman, except two women in the kitchen.*

*I called those two out and said, 'You sit out here.' And I said to the men, 'I didn't know there were so many bachelors in this area,' (because their wives didn't come). It was quite a job to get through to women that they had a voice."*

- Evelyn Potter, 2018





Upon leaving for China in 1971, Potter told journalists that as a leader of a volunteer organization dedicated to preserving small-scale local farming, she was especially interested in learning “how the Chinese are so successful at involving people in similar organizations.”

Lamenting that “Canadian farm people are so individualistic,” it was the stories she had heard of “people working together” in Chinese communes that intrigued Potter most.

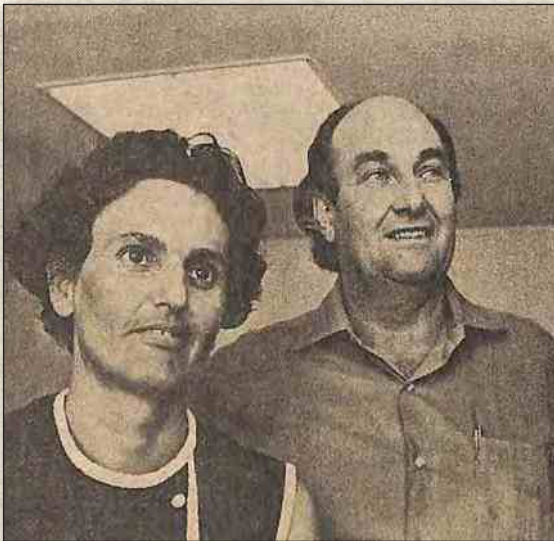
So committed was Potter to defending small-scale farms that less than a month after returning to Canada from China she was at the forefront of a NFU blockade of the Trans-Canada Highway in Prince Edward Island – a protest that successfully pressured Prime Minister Trudeau to meet face-to-face with Potter and other NFU officials.

In 1976, Potter’s work promoting local growers resulted in the NFU’s publication *Nature Feeds Us*. This first-of-its-kind book examined the health aspects of foods, the profit and pricing structure of the food industry, marketing practices, and the impacts of chemical farming and growth stimulants. *Nature Feeds Us* broke new ground in what is now known as the food sovereignty movement.

This exhibit features some of Evelyn Potter’s most evocative images. Through her camera lens we are provided with an intimate view of China as seen by a Saskatchewan farmer who was only partially aware of the role she and the other delegates were playing in building awareness about, and the foundations for understanding, between the politically divided East and West.

## CANADA'S "PEASANT" REPRESENTATIVES

In 1971 second wave feminism was helping change Canada's social and political landscape, and as the first Women's President of the National Farmers Union (NFU), Potter was at the front edge of that change. However, nothing in Potter's life had prepared her for the phone call from UBC Professor Ken Woodsworth inviting her to join Canada's first cultural exchange with the People's Republic of China (PRC). Woodsworth's unofficial delegation to promote cross-cultural understanding across the Cold War divide emerged in the wake of Prime Minister Pierre Trudeau's October 1970 decision to recognize the PRC. (By way of contrast, the US Secretary of State Henry Kissinger's secret mission to meet Premier Zhou Enlai only occurred the month Potter was in China). Chairman Mao Zedong's government endorsed the exchange, and supported Woodsworth's idea that the delegation consist of people from a wide spectrum of Canadian society. However, the Chinese government rejected the original list of Canadian delegates as incomplete. For, while it included university faculty, students, physicians, school teachers, journalists, engineers, librarians, lawyers, and secretaries, it did not include "peasants." Evelyn Potter (along with Roy Atkinson, the NFU's president) were asked to fill that gap.



*Evelyn Potter with Roy Atkinson, President of the National Farmers' Union (NFU).*



## THE 1971 DELEGATION

The 25-member delegation organized by Woodsworth visited China from June 25 to July 27, 1971. They sought to build understanding not only across the Pacific, but across the ideological divide that had separated western countries, including Canada, from the People's Republic of China since 1949.

Upon entering Guangdong through Hong Kong, the delegation traveled northward along the seaboard, mostly by train, sometimes by bus, visiting people and observing Chinese society in a wide array of urban, rural, agricultural, and industrial contexts. During their 27-day tour they visited nine cities and several communes.



*Evelyn Potter (centre) and Roy Atkinson (right) with Chinese hosts.*

### **Images:**

1. *With Margo Gewurtz (Professor, York University) in Suzhou*
2. *Margo Gewurtz and Bernie Frolic (Professor, York University) enjoying watermelon in Beijing*
3. *Evelyn Potter visiting the Suzhou Embroidery Factory*
4. *Margo Gewurtz and Chinese interpreter beside rice thresher at XinHua Commune*

## THE 1971 DELEGATION

Interestingly, Woodsworth had been so effective in coordinating the delegation that they were actually scheduled to arrive in China ahead of the official Canadian government delegation. Concerned, Prime Minister Trudeau arranged for senior cabinet ministers to be on the same flight as Woodsworth's team and to disembark first so they could be formally greeted by PRC representatives ahead of the UBC-led delegation.

Upon her return, Potter travelled across Canada in her capacity as Women's President of the NFU, showing her slides, sharing what she had learned about China, and drawing lessons for Canadian farmers. Speaking to a journalist upon her return, Potter said that what struck her most was "how hard working" the Chinese people were, and the way they pulled together to meet common goals.

The reporter described Potter as having been especially impressed with how the Chinese had so quickly accomplished "self-sufficiency" in local food production.



*Evelyn and Douglas Potter with Don hePing. Ping lived with the Potters from spring to fall 1980.*

*"It was part of the Saskatchewan Co-operative movement. An education exchange for China to learn more about how we farmed and*

*they were a good prospect for selling grain from our side. The Co-ops asked the National Farmer's Union to pick hosts for the Chinese people and some went to China from here to learn more from them. It didn't last very long, just like anything it takes resources to continue it. I kept in touch with Ping until the protests in Tian'anmen Square and after that I never heard from him. I'm not sure if it was a coincidence or if something happened to him."*

*- Evelyn Potter, 2019*



## CANADIAN WHEAT & THE COLD WAR

Cold War tensions had isolated China from the western world throughout the 1950s and 1960s. Saskatchewan wheat played a significant, but largely overlooked, role in bridging the ideological gulf and opening the door for political recognition and official diplomatic relations.

Agricultural innovations during this era caused western grain production to soar and global wheat prices to fall. Prime Minister Diefenbaker was faced with either leaving millions of bushels in grain elevators or finding new markets to alleviate the plight of Canadian farmers. The PRC represented both an opportunity, and a challenge. The ill-conceived Great Leap Forward (1958-62) triggered an agricultural calamity in 1959-60 that resulted in between 10 million and 40 million Chinese starving to death.

This, coupled with a growing appreciation in the Canadian government of the practicality of recognizing the legitimacy of the PRC over Chiang Kai Shek's government in Taiwan, motivated Diefenbaker to open the doors of trade, distancing Canada from America's policy of isolating mainland China. Whereas Canada made no exports to the PRC in 1953, and a mere \$1.4 million CDN worth in 1957 (\$11.68 million in today's dollars), in 1962 wheat exports to China soared to \$137.3 million CDN (\$1.14 billion in today's dollars). Although the late-1962 Chinese border skirmishes with Canada's Commonwealth ally India motivated the federal cabinet to cut all trade with China, Diefenbaker ensured that wheat was exempt. By 1963 China had become Canada's second largest overseas market for wheat.



University of Saskatchewan Archives and Special Collections. MCG01/XVII/JGD4347

Today, Canada exports roughly \$20 billion CDN annually to China (with agricultural products topping the list), making the PRC Canada's second largest trading partner.

# THE GREAT PROLETARIAN CULTURAL REVOLUTION (1966-67)

Chairman Mao Zedong launched “The Great Proletarian Cultural Revolution” in May 1966 to purge the Communist Party leadership of what he deemed “impure” reactionary impulses and tendencies. He wanted to steer the country back to Chinese socialism by reviving the nation’s revolutionary spirit and building “true” communist ideology. Mao entrusted the movement to the nation’s radical youth (the “Red Guards”), directing them to dismantle the formal organs of state and Communist Party power. The result was mass social unrest and economic chaos. The Cultural Revolution signaled Mao’s return to power after his marginalization following the tragedy of the “Great Leap Forward.” During the Cultural Revolution, Mao’s “personality cult” expanded immensely and was not seriously challenged until after the Chairman’s death in the autumn of 1976.

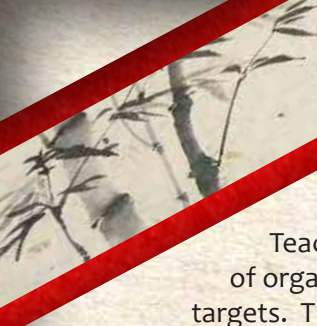


*These two concrete pillars, depicting red torches, once stood in Tian’anmen Square, Beijing. They were emblazoned with the slogan, “Long Live International Labour Day; Long Live Marxism.”*

## **Images:**

1. Evelyn Potter with Shanghai Women
2. Young women displaying their copies of Chairman Mao Zedong’s “Little Red Book”






Teachers, intellectuals, property owners, and followers of organized religion were among the Red Guards' key targets. Their preferred tactics included public shaming, physical violence, and re-education camps. Between 1966 and 1968 Red Guards destroyed religious temples and churches, burned books, and demolished historical treasures. Universities closed, teaching and research ceased, and faculty suspected of reactionary leanings were publicly humiliated (forced to wear dunce caps, had their hair ritualistically shorn, and were confined in dank and dark "cowsheds" for months on end, while being subjected to psychological trauma and physical cruelty). White collar workers and urban youth were required to spend time each year doing manual labour in the fields.

By the time Evelyn Potter arrived in July 1971 Mao was working to re-build relations with the outside world. That same month Prime Minister Zhou Enlai met secretly with U.S. Secretary of State Henry Kissinger. The death of Lin Biao (the popular Vice Chairman) in a plane crash while trying to defect to the Soviet Union just 3 months after Potter's visit to China, was seen by many Chinese as a sign that the Cultural Revolution had failed. Zhou Enlai then asserted control over the Center Government and restored a degree of social and economic order. The following month (October 1971), the United

Nations voted to recognize the PRC as China's official representative to that body.





## EDUCATION

Formal education systems in China suffered during the Cultural Revolution. In the early stages, intellectuals and teachers were often persecuted and humiliated; schools and universities stopped teaching and researching. However, by 1969 educational institutions had begun returning to normalcy. When Potter arrived, education was a mixture of political indoctrination and applied training. In 1971 there were 328 universities and colleges in China (today there are more than 2,900).

The delegation visited Beijing University, a middle school (Guangdong), a primary school (Nanjing), and a Kindergarten (Guangdong), as well as a school for the deaf (Beijing) and Youth Cultural Centre (Shanghai). The subject of Potter's photos range from the candid and personal to the political and performative. We see children wearing revolutionary red scarfs, performing traditional music and dance, and participating in sports. Evident throughout her photo collection are images of students learning Maoist political thought and reading from the then ubiquitous "little red book."

Potter was captivated by the way Chinese students responded to school sports competition:

"When the children were playing different games, like tug-of-war with a rope, it was so strange. They were cheering for the losing side. I couldn't figure it out. Finally, I asked an interpreter. He stated: 'Well, the winning side doesn't need any support, it's the losers that need some encouragement.' "

- Evelyn Potter, 2018

### **Images:**

1. "Young Pioneers" and teacher beneath a picture of Chairman Mao
2. Tug-of-war at the "East is Red Kindergarten" in Guangdong
3. Physical training, Nanjing Primary School
4. Music concert in Nanjing
5. Children singing a Mongolian song at the "East is Red Kindergarten" in Guangdong
6. Chemistry lab class at XinHua Middle School
7. Dormitory life at Peking University
8. XinHua Middle School students working at a chemical factory



Urbanization in China proceeded relatively slowly between 1960 and 1978. The National Bureau of Statistics records that in 1971 the urban population was approximately 147 million (only 17.26% of the total population of 852 million). By way of contrast, roughly 60% of China's current population of 1.4 billion people live in urban centres.

The delegation successively visited Guangzhou, Shanghai, Suzhou, Nanjing, Ji'nan, Shijiazhuang (where the Dr. Norman Bethune Memorial is located), Beijing, Changsha, and Shaoshan (the birthplace of Chairman Mao Zedong). Through Potter's camera lens we are provided images of the numerous historic sites, memorials, markets, shops, factories, and schools she encountered during her travels.

In stark contrast to what the delegates had read earlier about the People's Republic of China in mainstream media, the delegates' impression upon returning to Canada was that China was "a land of happy, healthy, hard-working people imbued with selflessness, wholly devoted to the thoughts and teachings of Chairman Mao, and interested not in war but only in the development of their country." Roy Atkinson, the President of the National Farmers Union and delegate said, "Everything they do is geared to increasing productivity, to building a strong, modern, scientific, industrial nation." Of course, the members of the delegation were aware that the Chinese government was orchestrating what they saw and did not see during their visit, but nonetheless they felt that the people they met were genuine and sincere.

### **Images:**

1. The Bund (quay) waterfront district in central Shanghai
2. Nanjing Changjiang (Yangtze) River Bridge
3. Suzhou branch of The Grand Canal
4. Shanghai's Three Corners Market had been located at the crossing of the Tanggu, Hangyang, and Emei Streets.
5. Shanghai SH760 car
6. Beijing barber shop
7. Beijing cobbler

## FACTORY LIFE

The PRC's goal of "Four Modernizations" prioritized the development of agriculture, industry, science and technology, and defense. In 1971, the year the delegates arrived in China, industrial and agricultural output as well as national revenue growth exceeded government expectations. Indeed, total industrial output rose by 14.9% over the previous year. These achievements were made principally by expanding the scale of capital construction and increasing the number of urban workers. However, economic efficiency and labour productivity were curtailed due to the government's emphasis on political education during the Cultural Revolution. The Canadian delegates were aware of this, but nonetheless were impressed by the industrial activity and workers conditions they observed while visiting a Shanghai Diesel Engine Plant, a Suzhou Silk Embroidery Factory, a Beijing Cotton Textile Factory, and a Ji'nan Pencil Factory all of which were state-owned enterprises.

*"What struck me most, was the way the people worked so hard to rebuild a country that had earlier suffered so many external challenges."*

*- Evelyn Potter, 2018*



### Images:

1. Worker in Shanghai Diesel Engine Factory
2. Tractor motor near the end of an assembly line
3. Model 135 Eastwind Machine
4. Spinning silk from the cocoons
5. Twisted skeins being weighed
6. Battons of silk
7. Warping
8. Sorting
9. Embroidering image of the Nanjing Changjiang (Yangtze) River Bridge onto finished silk



## VILLAGE LIFE

Agriculture had been central to the Chinese economy for more than a millennium. The war with Japan (1937-1945) and the Civil War (1927-1949) however, had devastated Chinese food production. Mao's efforts at rapid industrialization through the Great Leap Forward (1958-1962) further undermined the agricultural sector. When the delegates arrived in 1971, roughly 700 million people (82.7% of the total population) still lived in rural areas (compared to 40% today).

The People's Commune was the basic socio-political unit in the countryside from 1958 to 1984. As a farmer, Potter was especially interested in Chinese agriculture and had specifically requested being able to visit Communes. She took photos at Xinhua Commune in Guangdong province, Beijing China Korean Peoples' Commune, Shi Jiazhuang Commune, and a commune in Shaoshan. Potter often focused on capturing scenes of agricultural work, and although the images might appear stereotypical of the era, Potter and Atkinson

were genuinely fascinated: "The main features of Chinese agriculture" were "the diversity of crops produced and the tremendous amount of human labor put into producing food because of the lack of machinery."



### Images:

1. *Ploughing a rice field in Shaoshan*
2. *XinHua Commune*
3. *Reaping rice in XinHua Commune*
4. *Sun drying rice in Shaoshan*
5. *Carrying rice sheaves for thatching or for fuel in XinHua Commune*
6. *In Shaoshan*
7. *Woman bringing wheat to the XinHua Commune mill*
8. *Women operating a blower*

## VILLAGE LIFE

As a feminist and a supporter of the co-op movement, Potter was struck by the cooperative culture of the Communes:

*“The Chinese women were working in the fields and to compare them to our women is difficult. Although a Canadian woman in 1971 might go out to garden at home, she didn’t labour in the fields the way Chinese women did. It was difficult to explain this to the Chinese. Our technology meant that we didn’t need to do that anymore. And they wondered about the childcare and schools that we had that freed women up.... But that was relatively new in Canada.”*

- Evelyn Potter, 2018

Rural China caused Potter to reflect upon the way technology had changed women’s farm work in Canada, and to redouble her efforts to change Canadian policies that were unfair to farmwomen. Potter believed that Chinese and Canadian farmwomen could learn from one another’s experiences:

*“They really worked together.... Everybody worked; the young couples with young children had the grandparents look after the children (or they would have nurseries. They seemed so happy. Everyone carried a copy of Mao’s “Little Red Book....”*

*I admired the grandparents looking after the children and allowing the others to go and work. They didn’t have very much materially, but just the closeness of group.”*

- Evelyn Potter, 2018





## RELIGIOUS LIFE

A policy of state atheism initially tolerated religious practice so long as people did not affiliate with institutions that accepted foreign funding or followed foreign leadership. However, as the Cultural Revolution progressed, the Red Guards systematically destroyed religious and spiritual beliefs, and in their place fostered the personality cult of Chairman Mao. Mao was portrayed as an absolute and infallible leader, and his image appeared everywhere. The “Little Red Book” containing his quotations was in every hand or pocket, and billions of badges with Mao’s portrait were distributed. During the Revolution, more than 2,000 Mao statues were erected across the country.

From 1966 to 1968 the Red Guards demolished numerous religious buildings and structures, tore apart or burned works of classical literature and religious paintings, and desecrated Buddhist temples, Christian churches, and Muslim mosques. In provinces where non-Han

ethnic groups were in the majority, certain beliefs and customs were designated among the forbidden “Four Old Things: Old Customs, Old Culture, Old Habits, and Old Ideas.”



Hong Kong Lutheran Church

### Images:

1. En route to Ming Tombs
2. Temple of Heaven, Beijing
3. Soochow Pagoda Garden - West Garden of monks with turtle pond
4. Nankin Shanghai Youth - Shanghai Cultural Palace of Young Pioneers
5. Summer Palace, Beijing
6. Catholic Church, Beijing (repurposed during the Cultural Revolution)
7. Entrance to the Canton Mao Institute


## RELIGIOUS LIFE

By 1971 the impact of the Red Guards was apparent everywhere. Potter commented that, “No one we visited showed any signs of religious life or faith, but there was the Mao doctrine everywhere.” Potter photographed the Ming Tombs, the Soochow pagoda, temple, and Buddha, and a repurposed Catholic church. Many of her photos also showed portraits and statues of Chairman Mao.

Today, both the PRC and the United Nations report that there are roughly 200 million religious believers in China (however, the Council on Foreign Relations place the numbers of Buddhist alone at 200 million with total believers as high as 650 million). The largest faith group practice traditional folk/indigenous religion (which ranges from ancestor worship, to *feng shui*, to the worshipping of Cai Shen/the God of Wealth, to Shamanism). 44 million are Christians and another 20 million are followers of Islam.







## FAMILY LIFE

The PRC sought to revolutionize all aspects of Chinese life, including the family. A law in 1950 sought to build the revolutionary family by ridding Chinese society of feudalistic morals. Traditional family customs such as tomb-sweeping and ancestor worship were dismissed as superstitions and forbidden. As depicted in Potter's photographs, portraits of Chairman Mao were hung in houses where an earlier generation would have offered sacrifices to the ancestors.

The principal transformation of family was the shift from arranged marriages to ones where people had the freedom to choose their own partner. Within the family, husbands and the wives were equal before the law. However, revolutionary families were not entirely "private" spaces. Government structured "work units" (which appeared in government offices, factories, research institutes, and schools) organized social activities to guide single people through the process of dating and marriage. After marriage, work units continued to involve themselves by mediating disputes between husbands and wives.

Prior to the Cultural Revolution, peasants felt the weight of the family revolutionary work units less strongly than urban dwellers. Rural poverty and limited living space compelled young couples to live with the husband's parents in patrilocal multi-generational families. In these families, grandparents formed close relationships with their grandchildren. Evelyn Potter's camera captured several images of grandparents caring for their grandchild: "I admired the grandparents looking after the children and allowing the others to go and work, and they seemed so happy."

### **Images:**

1. *Family at the XinHua Commune*
2. *XinHua family with a picture of Chairman Mao in background*
3. *Women with children at the XinHua Commune*
4. *Sister and brother in J'inan*
5. *Shanghai Housing Development, Morning Sun Village Nursery*

## CANADIAN-CHINESE RELATIONS TODAY

Since the reforms started by President Deng Xiaoping in 1978, China has retained its Communist Party leadership while transforming itself into to an industrial and economic superpower worth 14 trillion USD that now challenges the United States for global influence. By way of comparison, in 1971 China's GDP was a mere \$26.9 billion USD (\$224.5 billion in today's dollars).

Currently, Canada and China are interacting with, and informing one another in ways that would have been impossible to conceive in 1971. Tourists travel with relative ease between the two countries, and in recent years China has become the third largest annual source of immigration to Canada. At the University of Saskatchewan, more international students come from China than all other countries combined. On the economic front, Canada is now China's 17th largest trading partner; the PRC has surpassed the UK, Japan, and Mexico to become Canada's second largest trade partner.




*The Beijing National Stadium - or "The Bird Nest" as it became known - was used during the 2008 Summer Olympics and Paralympics, and will be used again during the 2022 Games.*

### **Images:**

1. High-speed train (bullet train)
2. Electric vehicle charging stations
3. Kaifeng, Henan - one of the "Eight Ancient Capitals of China"
4. School computer lab
5. Car factory
6. "Muslim Street"

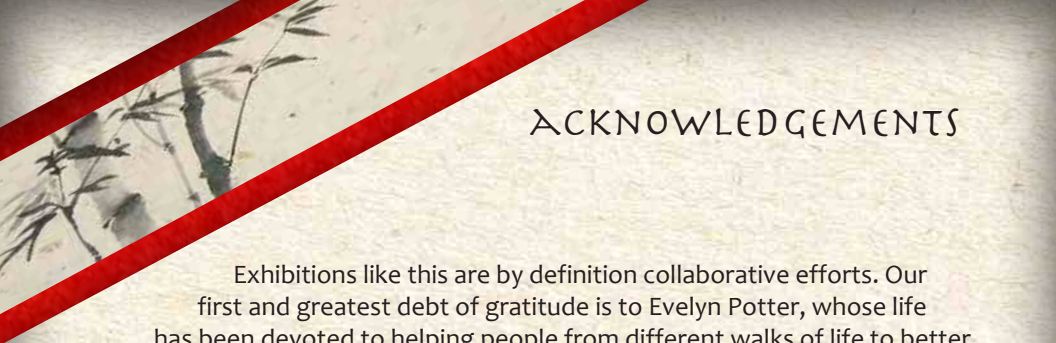




Despite these interactions, tensions remain. Canada condemns certain of China's treatments of ethnic minorities and political dissidents as violations of human rights. The censoring of the internet and the government's extensive systems of surveillance over social media are also deeply troubling to Canada, as are on-going instances of cyber espionage and intellectual property theft. Canada also continues to express concern over the PRC's efforts to covertly influence the outcome of elections in certain western nations, and is especially concerned over China's efforts to pressure Canada to bypass the rule of law in its international affairs and instead adopt an explicitly transactional approach to relations.

China on the other hand, has rebuffed Canada and other western nations for trying to impose a western definition of human rights and the rule of law onto their Asian society. They say that accusations of their interference in western political systems is both exaggerated and hypocritical given the historic and ongoing efforts the west has made to influence and shape Chinese politics and society. Along these lines, the Chinese have resisted Canadian efforts to insert language protecting labour, gender, and environmental rights into trade agreements as efforts at meddling in Chinese domestic affairs. On other occasions China has accused Canada of being a lackey of the United States in international affairs.

Differences are inevitable, but that does not mean we should become complacent. If Canada and China are to transcend their suspicions they will have to continue working to build deeper more respectful understandings. To that end, the efforts of Evelyn Potter and the other participants in the 1971 delegation to China still serve as valuable examples of what can be achieved when people attempt to respectfully learn from, and about, one another across divides.



## ACKNOWLEDGEMENTS

Exhibitions like this are by definition collaborative efforts. Our first and greatest debt of gratitude is to Evelyn Potter, whose life has been devoted to helping people from different walks of life to better understand one another. Motivating her throughout was, and remains, the conviction that through understanding comes respect, and where there is respect justice can grow.

We are likewise appreciative of the time, energy, and artistic talents that Teresa Carlson has brought to this project. To Meng Rong, Harris Ford, Jenna Casey, and Sean MacPherson (our student researchers) we are most grateful. For assisting us to digitize Evelyn's slide collection we are indebted to Jon Bath of the USask Humanities Digital Research Centre. To Joel Fonstad and Craig Harkema for making space and equipment in the library's Digital Research Centre available, our thanks. And, for their financial support we are especially grateful to the University of Saskatchewan College of Arts and Science, the USask Confucius Institute, Prof. Keith Carlson's Research Chair in Indigenous and Community-engaged History, and the "From the Ground Up: Buddhism and East Asian Religion (FROGBEAR)" project headquartered at the University of British Columbia. We are likewise indebted to Eric Storey for having first introduced Keith to Evelyn thereby setting in motion the series of events and connections that culminated in this exhibit.

Finally, we acknowledge the enthusiasm with which the Potter Family, especially Evelyn's daughters, Karen and Donna, son Leslie, and grandchildren Danielle and Shayne, who have embraced and supported this project.

To all others whose dedication and efforts contributed to the production of this exhibit — thank you.

### **Images (opposite page):**

Top: *Evelyn & Douglas Potter, 2005*

Centre: *Evelyn's children: Leslie, Donna & Karen at Evelyn's 92nd birthday, 2018*

Bottom: *Evelyn's grandchildren: Michael Smith, Karla Duchesne, Danielle Potter & Shayne Lazarowich*







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