

# JOSEPH TISIGA

## Edmonton, Alberta, 1984

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### **1. Series *No Home in Scorched Earth***

2014-2019

Digital print on wood panels with watercolour and wrapped in plastic  
152.4 x 213.4 cm each

Collection of Martha Sturdy (1 of 5)

Collection of the artist

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### **2. Series *Scorched Earth***

2014-2019

Digital print on wood panels with watercolour and wrapped in plastic  
152.4 x 213.4 cm each

Collection of the artist

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### **3. Series *The Benevolence of Nomadic Ancestors: 3 Masks, 3 Maps, 2 Camps***

2019

Artificial grass and various objects

152.4 x 152.4 cm each

Collection of the artist

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### **4. *Oliver Jackson Works***

2019

Wood, cardboard, plastic film, and various objects

Variable dimensions

Collection of the artist

Sncewips Heritage Museum Collection, Westbank First Nation

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## 5. Mural

2020

Tobacco, rabbit-skin glue

Variable dimensions

Courtesy of the artist

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### Joseph Tisiga Incorporates Oliver Jackson's Faux Productions

Joseph Tisiga explores ideas of composite identities and self-mythology through his selection of faux indigenous artifacts created by Oliver Jackson (1899 – 1982), a non-Indigenous man. Jackson's works are presented by Tisiga in a wall tent, a mobile shelter that alludes to settler-miner arrivals in the Yukon. The artist leverages such false objects in a mini-museum like environment as a twist on the context of Jackson's English ancestry in the construction of 'Indianness' for Euro-Canadian consumption.

Oliver Jackson was born in Norfolk, England, and was fascinated by Indigenous culture from an early age. He moved to Kelowna, B.C. in the late 1920's, during a time when the Canadian government prohibited a variety of Indigenous practices meaning First Nations people were unable to practice their cultural beliefs. Over the years, Jackson created thousands of pseudo Indigenous works, including costumes, arrowheads, and beaded bags among other things, which were borrowed by local First Nations communities for regattas and parades. While Jackson's objects were skillfully created with earnest intentions, they reveal a homogenization of distinct indigenous cultures. Jackson's Indian Museum opened in the late 1950's to house his various faux costumes, artifacts and carvings. The museum was a big draw for school children from all over B.C., and the objects he created are now part of the Sncəwips Heritage Museum collection, which is managed by the Westbank First Nation.

"Today we are reclaiming our heritage by readdressing the Oliver Jackson collection, not to offend but to utilize as a learning tool to better understand the difference between appropriation and appreciation. Sncəwips Heritage museum is owned and operated by Westbank First Nation, which is one of eight First Nations communities that make up the syilx (Okanagan) Nation. At Sncəwips we strive to represent and reclaim our history and heritage and share it from our own perspectives as we believe in the power of our own voice to inspire, educate and transform."

## **syilx / Okanagan Land and Reservations**

The recognized territory of the syilx Nation spans North to Mica Creek, South to Wilbur, Washington, East to Kootenay Lake, and West near Merritt; a total of over 69,000 km<sup>2</sup>. The people of the syilx Nation have been living with the land and resources since time immemorial.

The Okanagan serves as one district of several that comprise the entire syilx Nation. The Okanagan people steward the territory from Okanogan, WA to north of Vernon, BC. Prior to contact there were as many as 18 permanent village sites in the Okanagan Valley alone, if not more.

Today the syilx Nation includes the sʔuknaʔqín / Okanagan; n̓takapmx / Thompson; stuwix / Similkameen/Nicola; s̓h̓ʔay̓ckstx / Lakes; s̓x̓w̓y̓ʔit̓p / Colville; s̓n̓p̓ʔaw̓ílx̓əx / San Poil; s̓h̓spilx / Nespelem.

\*Please note that due to forced migration and epidemics, many sovereign individual tribes are now included within the syilx Nation.

As with most territory in British Columbia, the lands that pertain to the syilx / Okanagan people are unceded, meaning they were never negotiated through treaty, sale or trade. There has never been a formal agreement between the syilx / Okanagan people and the government of any kind to relinquish any title or rights to the land or resources. Reserve boundaries were imposed and implemented through the Indian Act of 1876, a very controversial governing legislature that oversees most reservations and rights of First Nations people across Canada.

Michelle Bolan, Collections Registrar, Snc̓awips Heritage Museum

# FLOOR PLAN

## 1<sup>st</sup> floor

Salle Nicole et René Després et Jeannette et Luc Liard

