

2020

# Indigenous Heritage Engagement Sessions

Report from the  
Indigenous Heritage Circle  
to Parks Canada

August 2020



**IHC • CPA**

Indigenous Heritage Circle  
Cercle du patrimoine autochtone

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Indigenous Heritage Engagement Sessions:  
Report from the Indigenous Heritage Circle to  
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# Foreword

With a shared interest in the future of Indigenous Heritage, the Indigenous Heritage Circle (IHC) collaborated with Parks Canada to deliver three national engagement sessions about the stewardship and safeguarding of Indigenous Heritage. The IHC would like to commend each of the heritage experts from First Nations, Inuit, and Métis communities for sharing their knowledge and ideas. The IHC also thanks Julie Harris for writing this report on our behalf.

The IHC fully recognizes that the participants in our three national engagement sessions are part of a much larger group of Indigenous Peoples, past and present, who have actively worked to ensure that Indigenous worldviews, ways of knowing, and legal systems are given priority in the recognition, preservation, and commemoration of Indigenous Heritage. It is essential that these conversations remain ongoing, built upon relationships that are sustained on a day-to-day basis.

The three national conversations were centred on two general topics - the future work of the IHC, and input into the Cultural Resource Management Policy of Parks Canada. It is our hope that this report, which is addressed to Parks Canada, will make a valued contribution to the agency's work.

Niá:wen,

Cody Groat



# Reading the Report



## Acknowledgements

The directors of the Indigenous Heritage Circle (IHC) cannot express adequately enough our gratitude and admiration for the passion, knowledge, wisdom, talents, and generosity of the people who shared their insights for this project. We know that the future of Indigenous Heritage is in good hands. Appendix 1 of this report includes the full list of participants and others who contributed to the engagement sessions in 2020.

The IHC also acknowledges the people whose lands sustained our meetings. In Millbrook, Nova Scotia, we met at Millbrook First Nation in Mi'kma'ki, the traditional territories and homelands of Mi'kmaq People. In Edmonton, Alberta, we met on Treaty 6 territory and the traditional territory of the Cree, Dene, Blackfoot, Saulteaux and Nakoda, and Homeland of the Métis Nation. The session in Ottawa, Ontario, was to take place on the homeland of Anishinaabe Algonquin People, whose unceded territory and homeland includes the National Capital Region, where members of many other First Nations, Inuit and Métis communities from across Canada live and work. As a representative of Parks Canada said, "I've heard so many important things. The difficult part will be putting it into words. It will never be as rich as what I heard here today." For the author of this report tasked with summarizing the content of the conversations, these words ring very true.

## Terminology

### Indigenous People

In writing this report, the terms Indigenous People, First Nations, Inuit, and Métis are used to denote Canada's First Peoples. The IHC respectfully acknowledges that different groups and people prefer to be named in different ways. In this document, the term Indigenous People is also meant to be inclusive of those who identify as First Nations, Inuit, or Métis, but it is not meant to imply homogeneity. As this report emphasizes, Indigenous People in Canada are characterized by a depth of diversity.

### Indigenous Heritage

Throughout this report, the term Indigenous Heritage is used as an explicit reference to the following definition developed by the IHC and presented and discussed in past dialogues with Indigenous People in all parts of Canada. Indigenous Heritage is complex and dynamic. Indigenous Heritage encompasses ideas, experiences, belongings, artistic expressions, practices, knowledge, and places that are valued because they are culturally meaningful, connected to shared memory, or linked to collective identity. Indigenous Heritage cannot be separated from either Indigenous identity or Indigenous life. It can be inherited from ancestors or created by people today as a legacy for future generations.



## **Indigenous Communities**

The term Indigenous Communities is used in this report to denote Indigenous groups of all types with an interest and role in the stewardship of Indigenous Heritage.

## **Indigenous Teachings**

Indigenous Teachings are culturally specific guidance about daily life, spiritual practices, and interactions of Indigenous People with each other, other beings and the natural world.

## **Quotations**

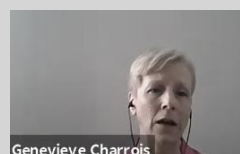
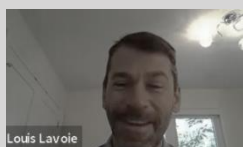
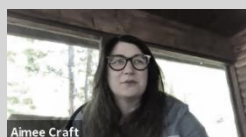
Quotes from session participants in this report have, in some cases, been edited for clarity. Some quotes are directly attributed to individuals, providing the speakers were identified in the session notes and agreed to have their name included. Other quotes are attributed generally to an unnamed participant in the session because the person could not be identified from the notes.



Millbrook, NS, Gathering, 6 February 2020



Edmonton Gathering, 27 February 2020



Selection of Zoom shots from the two online sessions, May 2020



# 1. Introduction

## Getting Here

The Indigenous Heritage Circle (IHC) was invited by Parks Canada to organize and report on national engagement sessions in 2020 to explore issues of both exclusive and shared interest to the IHC and Parks Canada. For Parks Canada, the engagement process was part of its commitment to review its cultural heritage policy suite in response to the Truth and Reconciliation's (TRC) Call to Action #79. For the IHC, which was developing a strategic plan for our organization, the engagement offered an important opportunity to hear directly from Indigenous Heritage specialists about how the IHC could advance their Indigenous Heritage goals.



Three sessions were planned. Two sessions were held in person – the first in Millbrook, Nova Scotia (5-6 February 2020) and the second in Edmonton, Alberta (26-27 February 2020). Due to Covid-19 public health restrictions, the in-person session planned for Ottawa, Ontario was replaced by English and French online sessions on 11-12 June 2020 and 17-18 June 2020.

The 2020 Indigenous Heritage gatherings involved more than 40 Elders, cultural practitioners and thought leaders in the field of Indigenous Heritage. They articulated a range of issues facing organizations interested in caring for Indigenous Heritage, but also offered wise and frank counsel to Parks Canada to support the agency's review of its Cultural Resource Management Policy and to the IHC for its general operations and its strategic planning project.

## Purpose of the Report

This report, which is directed to Parks Canada, summarizes the conversations in the 2020 engagement sessions and aims to contribute to Parks Canada's review and renewal of a key guiding document, currently called the Cultural Resource Management Policy. The policy serves as the agency's primary tool for protecting cultural heritage related to human history. The review of the policy is one component in the agency's larger effort to respond to the Truth and Reconciliation's Call to Action 79, which is addressed directly to Parks Canada and its services in support of the Historic Sites and Monuments Board of Canada and related interpretation and commemorations activities. As explained by Parks Canada during the 2020 sessions, their first step is to engage with Indigenous People across Canada about general issues and approaches, including to obtain input that will be useful for the review and rewriting of the Cultural Resource Management Policy. The second step will be to set up protocols and guidance for National Historic Sites, National Parks and National Marine Conservation Areas to work more effectively with Indigenous Communities directly.

## 2020 Participants

Each person participating in the 2020 gatherings has made substantial contributions to the field of Indigenous Heritage as students, archaeologists, legal scholars, Elders, advisors,





interpreters, or stewards. Each participant came to the engagement sessions with intensive on-the-ground experience working directly on policies, programs and issues relevant to the protection of Indigenous Heritage. Almost all participants, facilitators and representatives from Parks Canada and the IHC involved in the 2020 sessions are Indigenous People (Appendix 1).

## Key Questions for the 2020 Project

Parks Canada and the IHC started the project with key questions of specific interest to each organization. Using these questions as starting points for discussions, rather than as specific problems to be solved, the participants highlighted challenges, opportunities and alternative approaches to the topics and key questions.

### Parks Canada

- What should Parks Canada think about as they move forward with the review of their Cultural Resource Management policies?
- What factors should be considered and included in Parks Canada's Cultural Resource Management practices for them to be respectful of Indigenous laws and perspectives?

### Indigenous Heritage Circle

- What priority areas should the IHC adopt in furthering its mission?
- What role could a national, inclusive Indigenous-led organization play in supporting the Indigenous Heritage aims of Indigenous Communities?

To truly consider Indigenous ways of knowing and doing within the revised cultural heritage policies will require direct and honest work with multiple regions and communities across the country. Another participant highlighted the importance of steering away from the frequently default 'pan-Indigenous approach' and that is so, so important. One size doesn't necessarily fit all, and this is especially important for a federal organization like Parks.

Participant, Edmonton session



## 2. Context

### About the Indigenous Heritage Circle

The Indigenous Heritage Circle (IHC) is an Indigenous-designed and Indigenous-led organization founded in 2016 that is dedicated to the advancement of cultural heritage matters of importance to Métis, Inuit and First Nations Peoples in Canada. It is a not-for-profit organization that operates with a volunteer Board of Directors.



Since 2016 the IHC has invited Indigenous Elders, scholars, knowledge keepers, language specialists, leaders and others to share knowledge and exchange ideas about the challenges and joys in caring for Indigenous Heritage. In addition to many presentations and webinars, the IHC hosted the following gatherings prior to 2020:

- Indigenous Heritage Circle Roundtable, Ottawa, ON, November 2016
- Indigenous Heritage Circle Forum, Musqueam Cultural Centre, Vancouver, BC, May 2017
- Closer to Home Symposium on Indigenous Archives Outside Canada, March 2019, funded by the Social Sciences and Humanities Research Council.<sup>1</sup>

The IHC's relationship with Parks Canada began in 2017 following the release of the report titled *Preserving Canada's Heritage: The Foundation for Tomorrow* (ENVI report) by the House of Commons Standing Committee on the Environment and Sustainable Development.<sup>2</sup> The committee's work included evidence from the IHC and recommendations about the organization's role in caring for Indigenous Heritage.

Following the ENVI report, Parks Canada invited the IHC to become involved in planning a national engagement program in 2018 to bring perspectives from Indigenous People into the review of Parks Canada's cultural heritage policies undertaken in response to the TRC's Call to Action #79. Following the 2018-2019 work, Parks Canada requested that the IHC become involved in another set of national engagement sessions, which were held in 2020 and are the subject of this report.

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<sup>1</sup> Indigenous Heritage Circle, Closer to Home Symposium Report, 2019. Online at: <http://indigenousheritage.ca/wp-content/uploads/2019/08/Closer-to-Home-Symposium-Report-EN.pdf>.

<sup>2</sup> Canada, House of Commons Standing Committee on the Environment and Sustainable Development, *Preserving Canada's Heritage: The Foundation for Tomorrow*, 2017. Online at: [www.ourcommons.ca/Content/Committee/421/ENVI/Reports/RP9295003/envirp10/envirp10-e.pdf](http://www.ourcommons.ca/Content/Committee/421/ENVI/Reports/RP9295003/envirp10/envirp10-e.pdf)

## Defining Indigenous Heritage

The IHC recognizes that the control of Indigenous Heritage as an inherent right that exists outside other frameworks regulating and defining heritage and its related laws and policies. Indigenous People have a right to identify their own cultural heritage, interpret its meaning, and determine how it is treated. Through the organization's engagement work, the IHC has also developed the following definition of Indigenous Heritage.

### IHC Definition of Indigenous Heritage

Indigenous Heritage is complex and dynamic. Indigenous Heritage encompasses ideas, experiences, belongings, artistic expressions, practices, knowledge, and places that are valued because they are culturally meaningful and connected to shared memory. Indigenous Heritage cannot be separated from either Indigenous identity or Indigenous life. It can be inherited from ancestors or created by people today as a legacy for future generations.



*Wanuskewin Heritage Park, Saskatoon, SK. The park is also on the Tentative list for World Heritage Sites.*

*Image source: Wanuskewin Heritage Park*



*Moose Camp, Fort Nelson First Nation, BC.*

*Image source: Contentworks*



*Tlingit carver is Tom Dickson of Teslin.*

*Tom Dickson, Carver, Teslin, YK.*

*Image source: Minnie Clark.*



## Indigenous Heritage in Practice

The IHC definition of Indigenous Heritage embraces elements that are relatively easy to see and appreciate, such as language, food, songs and artistic expression, as well as a larger group of intimate elements, such as humour, child-rearing practices, and family values, that are understood within communities and among families. While the IHC's work is often focused on the more visible and audible aspects of culture, the IHC fully appreciates that culture, as in the metaphor of an iceberg, is sustained by much that lies below the surface of what we see and hear.

As discussed in the 2020 sessions and previous IHC gatherings, Indigenous Communities are compelled to address numerous challenges in protecting and honouring their heritage. While challenges and losses were articulated in the 2020 sessions, participants also expressed optimism about the future. Most of the optimism is due to the work undertaken by Indigenous People, especially Elders, in pressing for their rights and proving, over and over again, that they have the knowledge and capacity to identify, protect and strengthen appreciation for Indigenous Heritage. Indigenous People are also harnessing formal education, life experiences and cultural knowledge gained from within their communities to seek and accept leadership roles in memory institutions, such as museums, archives and protected areas, where they not only influence decisions, but also have the potential to wield powerful tools for change.

## Parks Canada and Indigenous Heritage

Indigenous Heritage is deeply embedded in the places and programs administered by Parks Canada on behalf of the Government of Canada. From the IHC's perspective, unlocking the potential of Indigenous Heritage to address inherent rights of Indigenous People while also giving new life to Parks Canada's mandate is not only possible, it is imperative. Parks Canada administers over 90 percent of federally owned lands, all of which are the homelands of Indigenous People. For decades, Parks Canada has acknowledged the need to include Indigenous People and their knowledge, history and perspectives in the management and presentation of National Historic Sites, National Parks, and National Marine Conservation Areas, and, while some progress has been made, much more needs to be done.

Parks Canada, as an agency of the Government of Canada, is committed to further the process of reconciliation by listening to and strengthening partnerships with Indigenous Communities through various steps, including addressing the Calls to Action of the Truth and Reconciliation Commission. The Calls to Action include adherence to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Parks Canada's vision includes remaining a leader "in protecting and presenting heritage areas well into the next century"<sup>3</sup> in adherence with international conventions, which would include UNDRIP.

Several participants in the 2020 engagement sessions highlighted projects where the

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<sup>3</sup> Parks Canada. Parks Canada Guiding Principles and Operational Policies. Online at: [www.pc.gc.ca/en/docs/pc/poli/princip/sec1/part1b](http://www.pc.gc.ca/en/docs/pc/poli/princip/sec1/part1b).

expectations and knowledge of Indigenous Communities were being integrated into the agency's programs. As one example, Aimée Craft explained during the Ottawa session:

Lower Fort Garry [National Historic Site of Canada] really looks to Anishinabe understandings of Treaty 1.... It's in their programming and signage. There has been a real effort to try and steer away from the approach that there was a "surrender of land" and other words [used in the past] that are very colonial. They are thinking about how that language can shift and how Parks Canada can help lead in recognizing Indigenous jurisdiction, territories and treaties.

The IHC has also seen how the agency is aiming to build relationships with Indigenous People and Indigenous Communities. Following up on the previous Indigenous engagement project held in 2018, Parks Canada established an Indigenous Cultural Heritage Advisory Council to provide advice on cultural heritage projects and initiatives and how Parks Canada can stay connected to a community of Indigenous cultural heritage practitioners. The IHC has a seat on the council. The agency also committed to continuing dialogues with Indigenous Heritage specialists from across Canada to elevate Indigenous voices in discussions about cultural heritage, as seen in the 2020 engagement sessions.

Other efforts by Parks Canada to advance the protection of and access to Indigenous Heritage by Indigenous People include:

- Work with the National Centre for Truth and Reconciliation to engage Residential School communities across the country on site commemorations and ceremonies related to the history and legacy of the residential school system
- On-going engagement to inform review of Cultural Resource Management Policy and other cultural heritage related policies
- Using Indigenous languages more often in the naming of places, in interpretation and in signage
- Co-develop with Indigenous peoples interpretive materials and activities at national historic sites, national parks and national marine conservation areas in order to foster a better understanding of Indigenous peoples' cultures, stories and perspectives
- Involve Indigenous Guardians as key partners in the stewardship and management of heritage places

When [Parks Canada] found an artifact down the coastal hiking trail, the [Parks Canada] site manager called our Chief and our Director. We were able to head to their administration building where they showed the artifact to us. The Parks Canada specialists told us how they made the discovery and shared their thoughts and the story of the piece. It was then brought to the community and shared with community members. Parks Canada later presented us with a replica for our department. I think that it opened the door to learn more from each other.

Florinda Christianson, Biigtigong Nishnaabeg (Pic River First Nation), ON.



- Use of traditional and scientific knowledge for conservation activities

In addition to the initiatives underway, Parks Canada has worked with numerous Indigenous partners across the country to put in place a wide range of cooperative management agreements to include Indigenous Communities in the protection and control of cultural and natural heritage. While not directly tied to Parks Canada's commitments regarding Indigenous Heritage, the agency has also taken various steps to bridge the divide between natural heritage and cultural heritage. Examples of such activities include tentative and finalized nominations for World Heritage Sites that are explicitly considered to be of combined Indigenous, cultural and natural heritage value, such as Pimachiowin Aki.

In spite of so many positive developments, however, participants were also aware of past and on-going tensions between Parks Canada and Indigenous Communities. There was a general sense that Parks Canada has often sought input after projects were defined and ready for implementation. Participants questioned whether it made sense for the Historic Sites and Monuments Board to be the arbiter of what was of national significance.

Questions and concerns were raised about the commemoration of treaties, interpretations of historic events, and rules concerning how Indigenous commemorations (places, people or events of significance to Indigenous People) could be acknowledged at National Historic Sites managed by Parks Canada.

The policy that Parks Canada really needs to look at is the relationship with Indigenous Peoples. That's what needs to change.

Andrew Carrier, Minister, Michif Language, Winnipeg, MB

Participants wondered why they were asked to talk about policies when legislation, not policy, needed to be reviewed and updated. One participant in Edmonton asked, "Shouldn't the IHC or Indigenous People be looking at hosting their own Historic Sites and Monuments Board?" Co-management agreements were also considered to be a compromise for some

Indigenous Communities. At Akami-Uapishk<sup>U</sup>-KakKasuak-Mealy Mountains National Park Reserve in Labrador, the community had to settle for a co-management agreement to retain access to the lands, even though the community had led the idea of creating the park.

While fully aware of the challenges ahead, but also seeing evidence that Parks Canada wants to work more effectively with and listen more closely to Indigenous People, the IHC welcomed the opportunity to be involved in the 2020 gatherings and offer observations and recommendations to support Parks Canada in the review of its Cultural Resource Management Policy.





## Selections from the United Nations Declaration on the Rights of Indigenous Peoples

**Article 3** Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

**Article 11** 1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature. 2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

**Article 31** 1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Source: United Nations. United Nations Declaration on the Rights of Indigenous Peoples. Online at: [www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](http://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf)

## Truth and Reconciliation Commission Calls to Action

### About the Calls to Action and Parks Canada

While one (#79) of the 94 Calls to Action is specific to Parks Canada, other Calls to Action apply to the Government of Canada as a whole. One example is Call to Action #14 (iv) which states:

14 (iv) The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.”

The Calls to Action also state that UNDRIP should be adopted as the framework for reconciliation and guidance on the application of the principle of self-determination to heritage stewardship and control.

### Calls to Action Specific to Parks Canada

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
- ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada’s national heritage and history.
- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada’s history.

Relevant to the last item above, Call to Action #76 (i) states that: The Aboriginal community most affected shall lead the development of such strategies.

Source: Truth and Reconciliation Commission of Canada. Truth and Reconciliation Commission of Canada: Calls to Action, 2015. Online at:

[http://trc.ca/assets/pdf/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf).

# 3. Observations



Participants in the 2020 gatherings provided the Indigenous Heritage Circle (IHC) with a wealth of insights about perspectives, actions and issues related to Indigenous Heritage that are also relevant to Parks Canada's review of its cultural heritage policies and programs. This section of the report groups the input from the gatherings into 12 general sets of observations, which are linked in the next section of the report to recommendations that were either voiced explicitly during the sessions or seem practical or necessary from the perspective of the IHC.

## Talking about the Cultural Resource Management Policy

*Don't forget about the people of that land. The people whose blood is in the soil.*

*Participant in the Millbrook session*

*Policies that would apply to us need to begin with asking us what we want to see in the policies.*

*Andrew Carrier, Minister, Michif Language, Winnipeg, MB*

While the engagement sessions included time for participants to provide input into the directions and wording of the Cultural Resource Management Policy, it was clear in the sessions that almost all, if not all, participants believed that the current policy had too many shortcomings in the context of Indigenous Heritage for a coherent and positive discussion. The discussions rarely focused on the policy itself, but rather on general topics about Indigenous Heritage and the relationships between Indigenous Communities and Parks Canada that could be useful for informing the review of the policy.

Some key points made by participants were:

1. The policy was written through a Euro-Canadian lens that views heritage as something curated by others rather than as something living today.
2. The policy needs to be guided by overriding principles that serve as touchstones for questions not answered directly in the policy.
3. The policy does not address key concerns of Indigenous People regarding the ownership of knowledge and access to information that they need to control.
4. The language in the policy, especially the definition of Cultural Heritage, does not match the meaning of 'heritage' for Indigenous People.
5. The potential for an Indigenous-specific policy should be considered.
6. The potential for a 'living' policy that is updated as needed, rather than on a schedule, should be considered.

# Topics

## Legal Pluralities

When Parks Canada interacts with Indigenous Communities on matters related to Indigenous Heritage, two types of legal systems intersect and collide. The Western legal system of jurisdictional silos, administrative policies, courts, laws and punishments comes face to face with Indigenous legal orders, defined by Indigenous Law expert Val Napoleon as “law that is embedded in social, political, economic, and spiritual institutions” of culturally specific Indigenous Communities. She writes:

I use the term ‘legal system’ to describe state-centred legal systems in which law is managed by legal professionals in legal institutions that are separate from other social and political institutions. For example, Canada and other nation states have such central legal systems. In contrast, I use the term ‘legal order’ to describe law that is embedded in social, political, economic, and spiritual institutions. For example, Gitksan, Cree, and Dunneza peoples had legal orders. Indigenous law is a part of and derives from an Indigenous legal order. In distinguishing between legal systems and legal orders, I hope to avoid imposing western legal ideas onto Indigenous societies.<sup>4</sup>

While the suppression of Indigenous legal orders is part of the history and legal practices of Canadian laws, Indigenous Communities and teachings remain intact to varying degrees. Participants in all sessions spoke of the challenges they face incorporating their laws, teachings and values into the policy and procedural structures of Parks Canada. One of the examples of policy work on Indigenous Heritage that applies Indigenous legal orders is the Stó:lō Heritage Policy Manual.<sup>5</sup> It includes principles and guidance that have relevance to any heritage policy that affects Indigenous Heritage, including Parks Canada’s Cultural Heritage Management Policy.

Addressing Indigenous legal orders will likely require Parks Canada to share or give up control of some Indigenous Heritage. One participant in Millbrook explained that their involvement in the session was not about providing input into the Parks Canada policy, rather, it was about Parks Canada giving up power. The participant

Parks Canada needs to understand that it’s not their land, heritage, culture, ancestors, etc.

Participant in the Millbrook session

There needs to be a change of perspective on the rights of Indigenous People to control their own heritage using their own laws. It’s a huge step but that’s what we are asking for.

Leslie LeBourdais, Pelitq’t te Secwépemc

<sup>4</sup> Val Napoleon, *Thinking About Indigenous Legal Orders. Research Paper for the National Centre for First Nations Governance*, June 2007: 2.

<sup>5</sup> Stó:lō Nation Lalems ye Stó:lō Si:ya:m (LYSS), *Stó:lō Heritage Policy Manual*, 2003. Online at: [www.srrmcentre.com/files/File/Stolo%20Heritage%20Policy%20Manual%20-%20May%202003%20-%20v1.2.pdf](http://www.srrmcentre.com/files/File/Stolo%20Heritage%20Policy%20Manual%20-%20May%202003%20-%20v1.2.pdf).



did not want to be “part of a study” or “part of a landscape.” They wanted to “hold the reins.”

## Defining Heritage

The narrow definition of “cultural resource” as used by Parks Canada in the Cultural Resource Management Policy was cited in all 2020 sessions as a factor in making the policy of limited value for addressing Indigenous Heritage and the expectations of Indigenous Communities. Few examples of Indigenous Heritage, other than archaeological sites, fit within the definition. Furthermore, the expression “intangible” used in the definition is limited to elements of the resource, such as its aesthetic value, rather than to a broader class of resources, such as language, music, beliefs, etc. The participants in the 2020 sessions spoke of the likelihood that all National Parks should also be considered of Indigenous Heritage value.

Term & Source	Definition
Cultural Resource (Parks Canada Cultural Resource Management Policy)	A human work, an object, or a place that is determined, on the basis of its heritage value, to be directly associated with an important aspect or aspects of human history and culture. The heritage value of a cultural resource is embodied in tangible and/or intangible character-defining elements.
Indigenous Heritage (Indigenous Heritage Circle)	Indigenous Heritage is complex and dynamic. Indigenous Heritage encompasses ideas, experiences, belongings, artistic expressions, practices, knowledge, and places that are valued because they are culturally meaningful, connected to shared memory, or linked to collective identity. Indigenous Heritage cannot be separated from either Indigenous identity or Indigenous life. It can be inherited from ancestors or created by people today as a legacy for future generations.

The participants also noted that “cultural heritage” for Parks Canada is about the past, while for Indigenous People “heritage” is dynamic. It responds to conditions and it can be reinvigorated, as in the case of bison reintroduced in a park that a participant in Edmonton described as restoring “a sense of place” and “bringing back spirituality in practice.” The “heritage” resides in both the place associated with an Indigenous Community and in the action of introducing the bison. Each has heritage value.

One participant spoke about the “layers of history” that must be uncovered to more fully understand places deemed to be of historic value. One participant noted that Parks Canada interpretation often ties the history of Indigenous People to colonial or modern political history, which makes visitors think that Indigenous history only begins after Europeans arrived.

## Indigenous People Are the True Owners and Caretakers of Their Own Heritage

All guidance referenced by Parks Canada and held as powerful and meaningful by the IHC, including UNDRIP and the Calls to Action of the TRC, confirm that Indigenous People are the true caretakers of their own cultural heritage in all its forms. During the engagement sessions, participants emphasized that Indigenous People have the right to identify,



maintain, protect and develop the past, present and future manifestations of Indigenous Heritage.

## Indigenous Heritage is Community Specific

In conventional heritage contexts, including Government of Canada designations and the heritage places administered by Parks Canada, the significance of heritage to the largest

Many Treaty sites are of national significance, but nothing is done about them. One site isn't enough. For Treaty 6 alone, there should be 16 sites; Treaty 7 likely has many sites too. They are all important sites and should be treated as such.

Ron Lameman, Beaver Lake Cree Nation, AB.

and most diverse group (world, national, provincial and territorial) is often elevated above heritage that is valued by smaller groups. For Indigenous Heritage, however, heritage value almost always begins with and is sustained by specific groups that may be small and homogenous. In other instances, Indigenous Heritage is valued by multiple Indigenous Communities or shared with the broader public. Parks Canada recognizes this principle in some of its practices today, but more work is needed to design processes and actions that will allow for the commemoration of Indigenous Heritage in ways that are

meaningful for both the Indigenous Community that is the rightful caretaker and presenter of Indigenous Heritage, and for the general public.

## Borders

Many discussions during the 2020 sessions also concerned the need for an ecosystem approach for Indigenous Heritage that recognizes that caring for Indigenous Heritage cannot be limited to actions within

jurisdictional boundaries. For Parks Canada, such an approach would lead to identifying interrelationships in heritage ecosystem and providing a framework for multi-jurisdictional (with provinces, territories and Indigenous Governments) and partnership management frameworks.<sup>6</sup> A

If you want to protect something inside your boundaries, you also need to consider how to protect things outside your boundaries. likely the

Participant, Edmonton session

participant noted that a National Historic Site in Saskatchewan sits very close to an important sacred site that is now at risk because the current landowners do not recognize its importance.<sup>7</sup> For Indigenous People, the sacred site is of more value than the National Historic Site.

## Engagement for Action

<sup>6</sup> Terminology for the ecosystem approach is adapted from the *Aulavik National Park Management Plan*, online at: [www.pc.gc.ca/en/pn-np/nt/aulavik/info/plan/plan2/sec4](http://www.pc.gc.ca/en/pn-np/nt/aulavik/info/plan/plan2/sec4).

<sup>7</sup> The name is withheld because the affected Indigenous Community or family could not be contacted in advance of writing the report.





Participants in all the 2020 engagement sessions explained that they welcomed the opportunity to provide input into Parks Canada policies and programs, but they also expressed concern about whether there would be concrete results from their involvement. They noted that too often they are asked to provide input but it often seems like the organization asking questions is following a required policy, rather than making a sincere attempt to listen, explain how the information will be used, and report back.

For the participants in the 2020 sessions, “engagement” needs to be based on relationships where all parties gain the respect of one another. Relationships take time, and trust requires people to fully understand and believe that the voices they hear are authentic. Participants explained that an elected representative in an Indigenous Community may not be the expert on Indigenous Heritage, but an elected person is often the first individual contacted by government agencies looking for input on heritage matters. As an agency with long-standing connections to places that are known by Indigenous People, Parks Canada was encouraged to build relationships needed for deep and sustained engagement. To work “side by side” within Indigenous People.

With respect to strategies and techniques that might be useful for further engagement concerning Parks Canada’s cultural heritage policies and projects, the suggestion was made by a participant that Parks Canada look closely at the various ways that Indigenous perspectives and solutions are being identified and considered for changes to federal environmental assessment legislation, regulation and guidelines.

## Conservation and Collections

The necessity of using Indigenous legal orders to understand and care for Indigenous Heritage was raised in all conversations about the identification and conservation of

We are rights-holders; not stakeholders.

Participant in the Millbrook session

Indigenous Heritage. The definition of conservation used in the Parks Canada Cultural Resource Management Policy refers to concepts and terminology defined in the *Standards and Guidelines for the Preservation of Historic Places in Canada*. Both documents (the

It’s good we are working on policy, but we really need to get to the law so the changes stand the test of time.

Participant in the Edmonton session

Policy and the *Standards and Guidelines*) are focused on preserving heritage value and extending the physical life of historic places and objects.

Because Indigenous Heritage involves a much broader set of types of heritage, and because taking things out of use is often antithetical to preserving traditions and passing on knowledge, innovations in ways to value and conserve Indigenous Heritage are needed. While heritage recording is recognized as a tool to support the preservation of historic buildings, it may be the only viable option to protect intangible heritage, ie. through oral histories, video recordings, or song transcriptions. For some ceremonial belongings, the protection of heritage value means that the belongings need to be used in ceremony and appreciated as links in the chain of knowledge between generations.

The repatriation of Indigenous Heritage was mentioned in the discussions, but since almost





all participants were extremely knowledgeable about repatriation issues in general, conversations focused on specific cases relevant to Parks Canada. Examples included the desire to locate and return belongings of Pitikwahanapiwiyin (Chief Poundmaker), and the need to re-examine the significance of belongings unearthed by archaeologists. Gaining access to ancestors (a term preferred to 'human remains'), belongings and community information held by Parks Canada was a key concern expressed by participants in all sessions.

While the topic of federal heritage legislation was not raised directly in the engagement sessions, the idea of addressing Indigenous Heritage more consistently and comprehensively across federal departments was part of many conversations.

## Elders

Kinship, family and territory serve as the foundation of Indigenous social organizations and identity. For Indigenous Heritage, the identification, continuity of knowledge and

*When Stoneys tell a story, it's detailed. Place names, rivers, landmarks, creeks, and others. And, in our language, when an Elder tells a story, medicines are almost always part of the story. Elders tell the stories straight, with the truth. As a youth, our job is to listen.*

Barry Wesley, Bighorn Stoney first Nation (IYETHKA)

conservation requires the involvement of Elders. Because so much Indigenous Heritage is under threat and Elders who are the most fluent in First Languages are passing on, every effort possible is needed to involve Elders in all decisions and actions concerning Indigenous Heritage and provide safe, honoured and culturally appropriate spaces for them to pass on their knowledge.

## Pedagogy

Parks Canada is a world leader in interpretation and has indicated that it wants to bring even more Indigenous Heritage topics into its interpretation programs through exhibits, guided visits, school programs, etc. Delivering successful learning opportunities, whether in the formal learning environment of the classroom or informal environments of interpretation programs in National Historic Sites, National Parks, and National Marine Conservation Areas, requires planning for the needs of the learner and the teacher so they can learn together – about the content at hand and about each other. Elders have knowledge and experience needed to lead learning activities. Participants emphasized that the learning programs should be community-specific and culturally safe<sup>8</sup> for teachers, including Elders,

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<sup>8</sup> The concept of “cultural safety” is a core element in the design of health programs for Indigenous Communities. For a useful example about what cultural safety means and how it can be put into action see: Northern Health (BC), Indigenous Health, “Cultural Safety,” online at: [www.indigenoushealthnh.ca/initiatives/cultural-safety](http://www.indigenoushealthnh.ca/initiatives/cultural-safety).

with spaces and programs designed around their needs, as well as those of the students. Participants in the engagement sessions also discussed the potential for Parks Canada's infrastructure and land base to support learning activities on the land where Indigenous youth could learn directly from Elders and participate in ceremony.

## Adequate Resourcing

Indigenous Communities require more funding and support to address current needs and build capacity to become empowered to do more heritage work themselves. For many Indigenous Communities, the requirement to address planning and development applications, such as road encroachment applications and pipeline expansions, within legally prescribed time limits has meant that cultural heritage work is often limited to work, such as archaeology or trail mapping, that is funded through the development project. As a result, communities must often push their own heritage priorities to the side because funding is not available for projects, such as general oral histories or travel to sites that remain important to the community.

## Living and Intangible Heritage

Participants spoke of the many forms that heritage can take, but in all cases, the importance of connections to place were raised. When salmon disappear from a river in British Columbia, when a glacier stops telling its stories in Yukon, or when birch trees in an area are too few or too sick to provide bark for canoes in New Brunswick, profound cultural losses occur. This understanding is also reflected in international Indigenous perspectives, heritage and human rights instruments, including the potential value of using the New Zealand model of declaring sacred natural sites as legal persons. In New Zealand, the "Te Awa Tupua—the river and all its physical and metaphysical elements—is an indivisible, living whole, and henceforth possesses 'all the rights, powers, duties, and liabilities' of a legal person."<sup>9</sup>

### UNESCO Definition of Intangible Heritage

The term 'cultural heritage' has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

Source: United Nations Educational, Scientific and Cultural Organization, "What is Intangible Heritage?" Online at: <https://ich.unesco.org/en/what-is-intangible-heritage-00003>.

<sup>9</sup> "A Voice for Nature," *National Geographic*, 2019. Online at: [www.nationalgeographic.com/culture/2019/04/maori-river-in-new-zealand-is-a-legal-person/](http://www.nationalgeographic.com/culture/2019/04/maori-river-in-new-zealand-is-a-legal-person/)



Conversations about intangible heritage raised questions about whether the concept of ‘intangible heritage’ is useful for discussions about Indigenous Heritage or whether focusing on the concept continues to divide heritage into silos that are cumbersome or irrelevant for Indigenous Heritage. There was agreement, however, that Indigenous Heritage includes living heritage (which is learned from ancestors, occurs in the present, and can be the same or different as the heritage in the past) and the various types of heritage that are included in the UNESCO definition of intangible heritage. Conversations moved towards the question of Indigenous Rights and the need for governments to respect Indigenous Heritage as defined by Indigenous People.

## **Building Alliances**

Indigenous Communities (both within Canada and internationally) and Indigenous Heritage specialists share many of Parks Canada’s interests in protecting heritage places, National Historic Sites, National Parks and other protected and valued areas. Strengthening relations between Parks Canada and these groups and individuals, as well as supporting exchanges among the groups without the direct involvement of Parks Canada, will be of benefit for both the agency and Indigenous People.

## **Employment with Parks Canada**

*There should be room for Indigenous People to move up the ranks [in Parks Canada.] Former Chiefs, CEOs, artists, etc. Yet they work as seasonal interpreters. They have skills that go well beyond that role.*

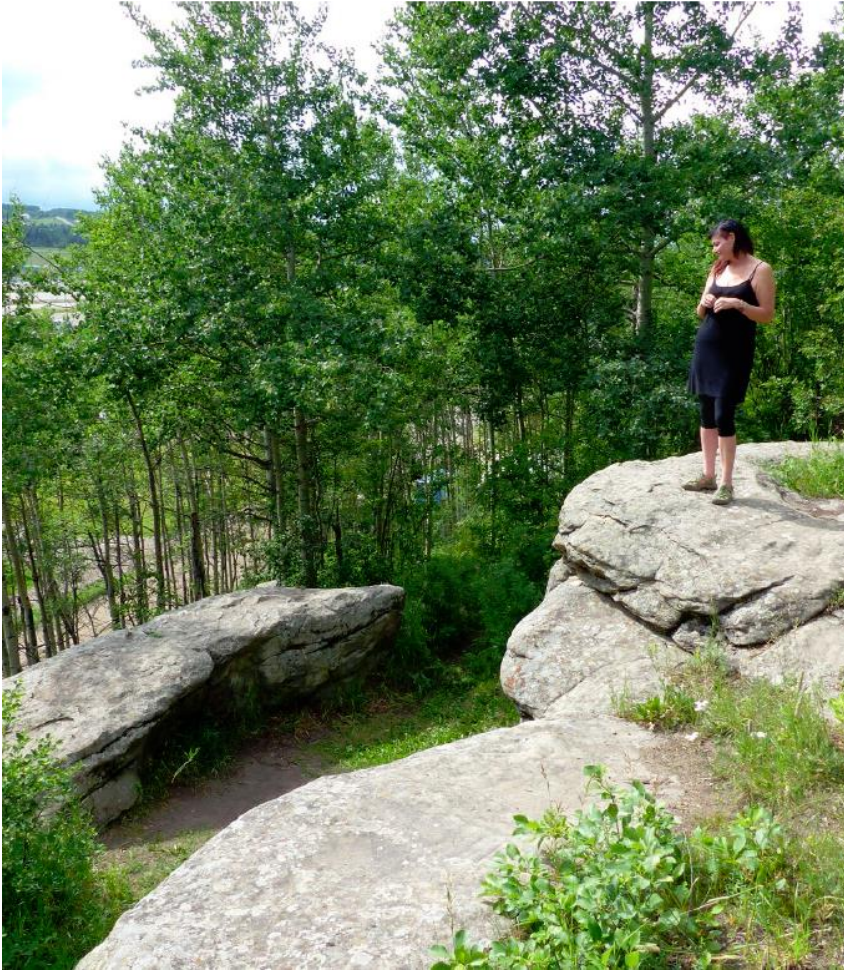
*Clifford Paul, Membertou, NS*

The topic of employment opportunities with Parks Canada was also raised in the engagement sessions. While Indigenous interpretation staff are hired seasonally at Parks Canada’s heritage places, many of these staff remain in low-level positions without the potential for career advancement. Many Indigenous staff would prefer jobs that can become careers, but positions in areas such as human resources, financial services, and contract management are often centralized in large offices or require training and post-secondary education that cannot be accessed by people living in small communities. The challenge of meeting bilingual requirements was also mentioned as a barrier to substantive positions with Parks Canada.

## **Truth-Telling**

While an examination of Parks Canada’s history was not addressed directly in the 2020 engagement sessions, it was raised in the 2018 sessions. A substantial portion of the agency’s history, which includes correspondence with Indigenous People and reports on topics relevant to Indigenous Heritage, is contained within records transferred to the Library and Archives Canada (mostly in Record Group 84) and within records that are still in use by the agency and much less accessible to the public.





*Karen Aird, Saulteau First Nations, and founding President of the IHC, at Tse'K'wa National Historic Site of Canada, 2016.*

*Image source: Rob Jensen*



## 4. Recommendations

The recommendations are organized according to the topics presented in the observations section above. With the exception of the set of recommendations concerning Indigenous employment and truth-telling, each of the topics are relevant to the review of the Cultural Resource Management Policy.



### Legal Pluralities

Parks Canada should:

- Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for principles, standards and norms for reconciliation with Indigenous People, including rights of stewardship and control concerning cultural heritage.
- Work in collaboration with affected Indigenous Communities to integrate Indigenous laws, norms, and practices concerning management, protection and control of cultural resources within the control of Parks Canada.
- Review training practices for employees to address the TRC's Calls for Action concerning education about Canadian colonial legal history, UNDRIP, Treaties and Aboriginal rights, Indigenous law, and Indigenous-Crown relations.

What kinds of agreements or MOU's can be pursued to ensure that **FIRST**, Indigenous Communities agree, with free, prior and informed consent, that Parks or other organizations **SHOULD** be custodians of this heritage; and secondly, how can the language of custodianship be decolonized to reflect an understanding of rights and responsibilities that communities operate within?

Karine Duhamel

### Defining Heritage

- As a first step to address Indigenous Heritage, Parks Canada should replace the definition of Cultural Resource with a more expansive definition that includes living and intangible heritage as types of heritage, rather than as elements within tangible heritage. The definition should also allow for conservation to include various measures, including access and use, that are consistent with Indigenous Teachings.
- With a more expansive definition of Cultural Resource, the Cultural Resource Management Policy would also need to be revised to emphasize the importance of working with people who understand the heritage best about strategies to protect and interpret it.

### True Caretakers

Parks Canada should:

- Revise the Cultural Resource Management Policy to address Indigenous Rights and a



more holistic approach to Indigenous Heritage by including living and intangible heritage, integrating respect for local practices and values, and placing less emphasis on commemoration and management than on transmission and protection.

- Examine new approaches to commemorating Indigenous Heritage, not only through including Indigenous members on the Historic Sites and Monuments Board of Canada, but also through laws, policies and practices that give Indigenous Communities more control over the entire process of caring for Indigenous Heritage.
- Consider a range of alternatives for agreements that would place the care of Indigenous Heritage in the hands of their respective Indigenous Communities, including options for agreements that treat Indigenous Heritage as living entities with their own rights (e.g. the unique agreement signed between the Canadian Museum of Human Rights and artist Carey Newman for the *Witness Blanket*).<sup>10</sup>
- Provide adequate resourcing and support for more Indigenous Communities to conduct heritage research and produce reports in the field of Indigenous Heritage for Parks Canada.

### Indigenous Heritage is Community Specific

- The importance of acknowledging and integrating Indigenous legal orders specific to the community affected by Parks Canada activities should be embedded in relevant Parks Canada policies, including the Cultural Resource Management Policy.
- Parks Canada's *Guiding Principles and Operational Policies* should be revised with attention paid to the wording of the section titled "Aboriginal Interests". The revised version should be fully consistent with UNDRIP. The directive to defer to the comprehensive claims process, which has been condemned by the UN Committee on the Elimination of Racial Discrimination (CERD/C/CAN/CO/21-23), should be replaced with new language that reflects free, prior and informed consent, and the recognition of rights as outlined in UNDRIP and the ten principles respecting the Government of Canada's relationship with Indigenous peoples.<sup>11</sup>

### Borders

- Parks Canada should more fully recognize Indigenous authority, territories, and different Indigenous jurisdictions within those territories and share control and use.

### Engagement for Action

- To address the principles of transparency and engagement in good faith, Parks Canada should continue to report back to Indigenous Communities about how it will address recommendations and feedback from the 2020 engagement sessions.

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<sup>10</sup> See: Canadian Museum of Human Rights, "Indigenous artist and Museum make history with unique agreements for artwork of national importance," Media Release. 12 April 2019. Online at: <https://humanrights.ca/news/indigenous-artist-and-museum-make-history-with-unique-agreement-for-artwork-of-national>.

<sup>11</sup> Canada. Department of Justice, "Principles respecting the Government of Canada's relationship with Indigenous peoples." Online at: [Ten Principles respecting the Government of Canada's relationship with Indigenous peoples](#)

## Conservation and Collections

Parks Canada should:

- Update all policies and practices related to ancestors to emphasize that protocols should be community-specific and conducted in full collaboration with Indigenous Communities, including knowledge-keepers and Elders.
- Make the content (belongings, ancestors and information) of the collections under the care of Parks Canada accessible to all Indigenous Communities.
- Develop federal heritage legislation that addresses the protection of Indigenous Heritage on all federal lands.
- Provide support and resources to Indigenous Communities seeking to repatriate and access ancestors and belongings in the custody of Parks Canada.
- Lead the rewriting of the *Standards and Guidelines for the Conservation of Historic Places in Canada* to be fully inclusive of Indigenous Heritage and observant of legal and ethical standards and practices as defined by Indigenous Communities.

## Elders

- Elders should be involved in every step of the process of identifying, protecting and presenting Indigenous Heritage in the work of Parks Canada.

## Pedagogy

Parks Canada should:

- Examine options to provide access to its infrastructure and land base for Indigenous Communities to host learning and ceremonial activities for themselves.
- Parks Canada should work with Indigenous Communities located in the vicinity of Parks Canada places to create learning tools for Parks Canada staff and suppliers with the aim of developing a deeper appreciation of the history, legal systems and relationships relevant to the community.

## Adequate Resourcing

- Parks Canada should consider setting up a special fund for urgent projects that match Indigenous Heritage priorities in Indigenous Communities with projects that will benefit Parks Canada. As an example, an Indigenous Community may want to complete an oral history project with an Elder and would be able to share at least some of that knowledge with Parks Canada for its conservation work, Indigenous language signage or interpretation.

## Living and Intangible Heritage

- Indigenous languages should be given more prominence at National Historic Sites, National Parks and National Marine Conservation Areas. The use of Indigenous languages is not only a signal of respect shown to Indigenous knowledge and experiences, it can also help reconnect a place to Indigenous experiences and identity. As an example, current Parks Canada signage along the Trent-Severn Waterway clearly identifies the National Historic Site as being of cultural heritage





significance and signals which dams, locks and shore areas are under the control of Parks Canada. The set of signs, however, neither acknowledges the significance of the waterway to many Indigenous Communities, such as Curve Lake First Nation, and the number of signs diminishes the power of interpretive initiatives at lock stations that mention Indigenous history, heritage and communities. Through a new signage plan that includes one or more Indigenous Languages, the potential exists for visitors and residents to become more appreciative of the waterway's historic and present-day cultural heritage value to Indigenous Communities.

- Parks Canada should work with other government departments and the IHC to explore the option of declaring some Indigenous Heritage, such as important glaciers or mountains, as holding the rights of legal persons.
- UNESCO's 2003 Convention for the Safeguarding of Intangible Cultural Heritage provides a template for Parks Canada to explore more effective ways to include and protect living and intangible heritage in its work. Parks Canada should support the ratification of this Convention and also develop a national strategy to protect Intangible Cultural Heritage, similar to the provincial strategy in Newfoundland and Labrador.

### **Building Alliances**

- Parks Canada should continue to support opportunities for Indigenous Communities to exchange information and ideas about Indigenous Heritage through various means, such as sponsoring Indigenous Heritage sessions at conferences, and inviting representatives from Indigenous Communities to participate in meetings with visiting senior Parks Canada staff.

### **Employment with Parks Canada**

- Parks Canada should Consider various options, including adjustments to bilingualism requirements and the deployment of remote-working technologies, to employ Indigenous People as permanent, full-time employees that could allow them to live in their communities and gain new skills while also assisting with interpretation programs seasonally.

### **Truth-Telling**

- As a service to Indigenous Communities, especially those located near Parks Canada lands, it would be very helpful for Parks Canada to write a guide to sources known to Parks Canada that might be useful for communities writing their own histories.
- The IHC also continues to encourage Parks Canada to commission a history of the agency that is led and written by Indigenous People.



## 5. Conclusion

This report has been submitted to Parks Canada with the expressed intention of assisting the agency in its review and renewal of the Cultural Resource Management Policy and other relevant cultural heritage policy documents as part of its commitment to address Call to Action #79 of the Truth and Reconciliation Commission. The recommendations outlined in this report are ambitious, but the IHC believes that Parks Canada has the ability and the desire to address the TRC's Calls to Action #79, develop a new cultural heritage policy that is consistent with UNDRIP, and address Indigenous Rights in a more comprehensive way. Concurrent with, but separate from the 2020 engagement sessions, Parks Canada has been working with Indigenous partners on various related initiatives that are likely to align with many of the recommendations in this report.

Participants in the 2020 engagement sessions spoke very clearly about their expectations for a redefined relationship between Parks Canada and Indigenous People. Participants emphasized that the first step is always developing trust and respect so everyone involved can work together to address issues of mutual interest. The 2020 engagement sessions, just like the 2018 sessions, have been an important milestone on that journey.

The IHC greatly appreciates the input of everyone – participants, host communities, facilitators, IHC directors and Parks Canada staff – who helped make the 2020 engagement sessions so successful. New friendships were made, information was shared, and perspectives were broadened.



*Da Ky Cultural Centre, Haines Junction, YK. Through an agreement with Parks Canada, the cultural centre serves as a community facility, introduction to the history and heritage of Kluane First Nation and other Indigenous People in the area, and as a visitor centre for Kluane National Park and Reserve and the Kluane / Wrangell-St. Elias / Glacier Bay / Tatshenshini-Alsek World Heritage Site.*

*Image source: Contentworks*

# Appendix 1: Participant List for the 2020 Indigenous Heritage IHC/Parks Canada Engagement Sessions

## Session in Millbrook, Nova Scotia

- Jodie Ashini, Innu, Sheshatshiu, NL
- Sharon Farrell, Collections Manager, Mi'kmawey Debert Cultural Centre, NS
- Gerald Gloade, Millbrook, NS
- Trevor Gould, Paqtnkek, NS
- Tom Johnson, Riverview, NB, Director of Indigenous Knowledge, Mi'gmawey'l Tplu'taqnn, NB
- Shalan Joudry, L'sitkuk, NS
- Todd Labrador, Wildcat Reserve (Kesputkwitk), NS
- Melissa Labrador, Wildcat Reserve (Kesputkwitk), NS
- Cyrus Lambert, Miawpukek First Nation, NL
- Roger Lewis, Shubenacadie, NS
- Tammy MacDonald, PEI
- Clifford Paul, Membertou, NS
- Katrina Sock, Indian Island First Nation, NB
- Heather Stevens, Millbrook First Nation, NS
- Gerald Toney, Annapolis Valley First Nation, NS
- Jeff Ward, Membertou, NS

## Session in Edmonton, Alberta

- Darlene Brander, CEO, Wanuskewin Heritage Park, SK
- Andrew Carrier, Minister, Michif Language, Winnipeg, MA
- Catherine Cole, Edmonton, AB
- Floyd Favel, Poundmaker Cree Nation, SK
- Dianne Hinkley
- Jason Johnston, Neyaashiinigmiing, ON
- Ron Lameman, Beaver Lake Cree Nation, AB
- Jaime Lavallee, Muskeg Lake Cree Nation, SK; University of Saskatchewan Law
- Leslie LeBourdais, Pelittiq't te Secwépemc Nation, BC
- Darcy Lindberg, Wetaskiwin, AB
- Lisa Prosper
- Kisha Supernant, Metis Nation of Alberta; Director, Institute of Prairie and Indigenous Archaeology, University of Alberta
- Milton Tootosis, Poundmaker Cree Nation, SK
- Camina Weasel, Moccasin Kainai Nation, AB
- Josie Weninger, Salt River First Nation in Fort Smith, NT



- Barry Wesley, Bighorn Stoney Nation, AB
- Eldon Yellowhorn, Piikani Nation, AB

## Remote Sessions from Ottawa, Ontario

- Florinda Christianson, Biigtigong Nishnaabeg (Pic River First Nation), ON, Cultural and Heritage Manager, Biigtigong Nishnaabeg
- Christian Cocoo
- Aimée Craft, Anishinaabe-Métis
- Karine Duhamel
- Pam Gross, Cambridge Bay, NU
- Martin Heavy Head, Blood Reserve, AB
- Tasha Hodgson, Museum Technician, Kay-Nah-Chi-Wah-Nung Historical Centre
- Mary Jane Johnson, Burwash Landing, YK
- Elisabeth Kaine
- Louis Lesage
- Katharine Turvey, Anishinaabe-Métis

## IHC Representatives

- Catherine Bell, Director (Edmonton)
- Tim Bernard, Director (Millbrook)
- Cody Groat, A/President (Ottawa remote sessions)
- Julie Harris, Report Author (Millbrook, Edmonton and Ottawa remote sessions)
- Joella Hogan, Director (Millbrook)
- Claire Poirier, Project Coordinator (Millbrook, Edmonton and Ottawa remote session)

## Parks Canada Representatives

### National Office

- Patricia Kell, Executive Director, Cultural Heritage
- Geneviève Charrois, Director, Cultural Heritage Policies
- Catherine Cournoyer, Acting Manager, Cultural Heritage Policies

### Field Units

- Jenna Boon, Field Unity Superintendent, Nunavut
- David Ebert, Senior Advisor, Rights and Reconciliation Agreements in the Office of the Executive Director, Atlantic Canada
- Susan Kennard, Manager, Heritage Programs and CRM, Banff Field Unit
- Louis Lavoie, Field Unit Superintendent, Southwestern Ontario
- Eric Nielsen, Acting Field Unit Superintendent, Mainland Nova Scotia
- Scott Whiting, External Relations Manager, Saskatchewan South Field Unit

## Appendix 2: Session Questions



## Indigenous Heritage Circle

### The Future of the Indigenous Heritage Circle

1. The Mission of the IHC is to promote healthy and vibrant Indigenous communities through full recognition, inclusion, support and respect for cultural heritage. What priority areas should a national organization like IHC adopt in furthering this mission? (This question to be discussed in remote session via Zoom)
2. The IHC would like to explore options for supporting heritage stewardship in Indigenous communities. What role could a national, inclusive Indigenous-led organization play in supporting your goals for Indigenous heritage? (This question to be discussed in remote session via Zoom)

### Intangible Cultural Heritage

3. How would you suggest intangible cultural heritage be defined and identified?
4. Have you, your organization, or your community faced any challenges related to intangible cultural heritage that you would be willing to share?
5. If so, is there any way the IHC could help you, your organization, or your community address those challenges?

## Review of Parks Canada's Cultural Resource Management Policy

### Acknowledging Indigenous Ways of Knowing and Doing

6. What should Parks Canada think about as they move forward with the review of their cultural resource management policies? (This question to be discussed in remote session via Zoom)

### Your vision for Parks Canada's approaches to Indigenous Cultural Heritage

7. What factors should be considered and included in Parks Canada's Cultural Resource Management practices for them to be respectful of Indigenous laws and perspectives? (This question to be discussed in remote session via Zoom)
8. Parks Canada has a long list of policies/directives to review. Which of these would you consider to be the most important ones requiring further engagement with Indigenous cultural heritage experts and practitioners?

### Learning Together

9. Parks Canada is not the first or the only organization updating its policies to



integrate Indigenous perspectives. Can you share a story or an example of other organizations or communities who have undertaken work similar to this who have had success? What approach did they take? Why was their work successful?

10. Are you familiar with any written policies or protocols developed by Indigenous groups or organizations for the protection and stewardship of cultural heritage? Are you willing to share the document or a link to the document with us?