



# PROCEEDINGS / PROCÈS-VERBAL

## EDMONTON ROUND TABLE

Working Together at the Intersection of Culture and Nature  
A World Heritage Context

## TABLE RONDE D'EDMONTON

Travailler ensemble à l'intersection de la culture et de la nature  
Une contexte de patrimoine mondial

Edited by / Édité par: Shabnam Inanloo Dailoo et Christina Cameron

**October 3-5, 2022**

Edmonton, Alberta, Canada





*This volume is dedicated to the memory of Dr. Jack Brink (1949-2023), an esteemed archaeologist and researcher, and prolific educator. His central role in the development of two UNESCO World Heritage Sites in Alberta is notable: Head-Smashed-In Buffalo Jump and Áísínai'pi / Writing-on-Stone. He will be missed.*

*Nous dédions ce document à la mémoire de Jack Brink (1949-2023), éminent archéologue et chercheur ainsi que grand passeur de savoir. Il a joué un rôle central et remarquable dans l'inscription de deux sites albertains à la liste du patrimoine mondial de l'UNESCO - Précipice à bisons Head-Smashed-In et Áísínai'pi/Writing-on-Stone. Sa disparition nous touche toutes et tous profondément.*



## PROCEEDINGS / PROCÈS-VERBAL

Working Together at the Intersection of Culture and Nature  
A World Heritage Context

Penser ensemble le patrimoine au croisement de la nature et de la culture  
une perspective du patrimoine mondial

Edited by / Édité par: Shabnam Inanloo Dailoo & Christina Cameron  
Translation from English to French by Agnès André



October 3-5, 2022 / du 3 au 5 octobre 2022, Edmonton, Alberta

Edmonton Round Table 2022, organized by  
Heritage Resources Management Program  
Faculty of Humanities and Social Sciences  
Athabasca University

Table ronde d'Edmonton 2022, organisée par la  
Programme de gestion des ressources patrimoniales  
Faculté des lettres et des sciences humaines  
Université Athabasca





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## INTRODUCTION



The Edmonton Round Table - *Working Together at the Intersection of Culture and Nature: A World Heritage Context* - was held from October 3-5, 2022 at Royal Alberta Museum in Edmonton, Alberta. The meeting was organised under the auspices of the Heritage Resources Management Program of the Faculty of Humanities and Social Sciences, Athabasca University.

The selected theme stems from the recent designation of two World Heritage Sites in Canada, Pimachiowin Aki, Manitoba and Ontario (listed in 2018 as a mixed cultural and natural World Heritage Site) and Writing-on-Stone/Áísínai'pi, Alberta (listed in 2019 as a cultural World Heritage Site). Both sites are traditional and ancestral lands of Indigenous Peoples featuring interwoven cultural, spiritual, and landscape values. The Round Table's particular interest is in the operational management of these special places. Traditionally in Canada, cultural and natural heritage sites are managed under different departments and through different mechanisms. The Round Table provided an opportunity to revisit how heritage sites with intersecting cultural and natural values can be managed in a more collaborative environment and across administrative boundaries.

The Edmonton Round Table is modelled on the highly successful Montréal Round Tables created by the Canada Research Chair on Built Heritage at the Université

de Montréal. Each year, the Chair selected a difficult topic of current interest to researchers and practitioners. Proceedings of the fourteen Montréal Round Tables (2006-2018) are available at the link below.<sup>1</sup> It was the first time that such a Round Table with a focus on world heritage matters took place in western Canada. The timing was also significant as the Convention Concerning the Protection of World Cultural and Natural Heritage (World Heritage Convention) celebrates its 50th anniversary in 2022. The Edmonton Round Table invited thirty Canadian and international experts and emerging professionals in heritage conservation and related disciplines who work in public, private, academic, and non-governmental organisations. What the participants had in common is experience in managing places at the nexus of cultural and natural heritage. Over three days, speakers were encouraged to share their specialized knowledge as a means of framing the debate. Due to covid restrictions, some presenters contributed virtually to the discussions. In the spirit of a Round Table, each participant was expected to join in a frank exchange of views.

The Round Table intended to share knowledge, research ideas, and leading practices in the culture-nature dialogue. The emerging conversation on 'connecting practice' and 'culture-nature journey', spearheaded by ICOMOS and IUCN at the international level, has engaged practitioners, researchers, and decision-makers involved in the conservation and management of cultural and/or natural heritage sites to work collaboratively towards common goals. The Round Table aimed to further this conversation in a Canadian context. The meeting also addressed 'The Pathway to Canada Target 1 -- Conservation 2020' initiative and its priorities within the context of the 2020 Biodiversity Goals and Targets for Canada. These topics were discussed with a special attention to conciliation/reconciliation, climate change and climate adaptation, breaking silos, and relationship building and communications across units, departments, and groups.

A public lecture by Sarah Gamble, Vice-President of the Canadian Commission for UNESCO, Chair of the Canadian Geoparks Network, and Member of UNESCO Global Geoparks Council opened the Round Table. She explored a bottom-up approach to connect conservation and sustainable development in UNESCO designated sites. The Round Table continued with an overview of the conservation of cultural and natural heritage at World Heritage Sites and the World Heritage Leadership Program, and further sessions on existing and future scholarly thinking, governmental strategies, and alternative approaches to holistic management of cultural, natural, and associative values of heritage places. Participating students also shared their views on the topic in a special session. The Round Table concluded with reports from the rapporteurs, an overview presentation, and general discussion of the issues raised.

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1 [https://papyrus.bib.umontreal.ca/xmlui/handle/1866/12629/discover?filtertype=author&filter\\_relational\\_operator>equals&filter=Universit%C3%Ag+de+Montr%C3%Agal.+Chaire+de+recherche+du+Canada+en+patrimoine+b%C3%A2ti](https://papyrus.bib.umontreal.ca/xmlui/handle/1866/12629/discover?filtertype=author&filter_relational_operator>equals&filter=Universit%C3%Ag+de+Montr%C3%Agal.+Chaire+de+recherche+du+Canada+en+patrimoine+b%C3%A2ti)

Students in heritage conservation studies and related disciplines were invited to this unique learning experience, including participants from graduate programs at Athabasca University, the Université de Montréal, and the University of Lethbridge. In line with the educational mandate of the university, students were expected to participate in a special student session on the topic of interconnectedness of culture and nature and the future of cultural landscapes. Students were asked to illustrate their perspective by referring to a heritage site as their case study. While all students benefited from the networking opportunity, several also served as rapporteurs of individual sessions. Student participation fulfills an important role in transmitting knowledge to the next generation of heritage stewards, on the understanding that long-term success in heritage conservation will depend on future generations.

The purpose of the Edmonton Round Table was to foster an exchange of research, experience, and observations in order to clarify heritage conservation theory and practice. For researchers, students, emerging professionals, and practitioners in heritage conservation, such a dialogue will contribute to a better understanding of past approaches and current practice in order to provide guidance to meet the needs of the 21<sup>st</sup> century.

Shabnam Inanloo Dailoo & Christina Cameron  
November 2022

## INTRODUCTION



Du 3 au 5 octobre 2022 s'est tenue au Musée royal de l'Alberta la Table ronde d'Edmonton intitulée « Penser ensemble le patrimoine au croisement de la nature et de la culture : une perspective mondiale ». Cet événement s'est déroulé sous l'égide du programme de gestion des ressources patrimoniales de la Faculté des lettres et des sciences humaines de l'Université Athabasca.

Le thème de ce colloque trouve son origine dans l'inscription récente de deux sites du Canada au patrimoine mondial de l'UNESCO – Pimachiowin Aki au Manitoba et en Ontario (inscrit depuis 2018 sur la liste des biens mixtes du patrimoine mondial) et Writing-on-Stone/Áísínai'pi en Alberta (inscrit depuis 2019 sur la liste des biens culturels du patrimoine mondial). Ces deux sites étant situés sur des terres traditionnelles et ancestrales des peuples autochtones, ils présentent une alliance unique de valeurs culturelles, spirituelles et naturelles. L'une des problématiques abordées au cours de ce colloque consistait en la gestion opérationnelle de ces sites remarquables : les biens classés au patrimoine culturel et naturel au Canada sont traditionnellement pris en charge par différents ministères, et par différents mécanismes. Cette Table ronde était donc l'occasion de repenser la manière dont sont administrés les biens patrimoniaux alliant nature et culture, dans une approche davantage collaborative et transversale.

La Table ronde d'Edmonton s'inspire des très réussies Tables rondes de Montréal mises en place par la Chaire de recherche du Canada en patrimoine bâti de l'Université de Montréal. Chaque année, la Chaire proposait une réflexion sur

une problématique actuelle animant la recherche et l'action dans le milieu. Les procès-verbaux des quatorze Tables rondes de Montréal (2006-2018) peuvent être consultés en ligne. La tenue d'une Table ronde sur le patrimoine mondial dans l'Ouest canadien est toutefois une première; qui plus est, l'activité concordait avec le cinquantième anniversaire de la Convention de l'UNESCO concernant la protection du patrimoine mondial culturel et naturel (Convention du patrimoine mondial). L'événement a rassemblé une trentaine de spécialistes et novices du Canada et du monde entier en conservation du patrimoine (ou de disciplines connexes) issus d'une pluralité de milieux (organismes publics, privés, universitaires et non gouvernementaux), mais ayant en commun une expérience de la gestion patrimoniale au carrefour de la nature et de la culture. Pendant trois jours, les panélistes ont contribué, par leur expertise, à éclaircir le débat (en raison des mesures sanitaires, certaines personnes y ont participé de manière virtuelle). Conformément à l'esprit de une table ronde, il était prévu que chaque panéliste nourrisse l'échange dans un dialogue franc encourageant une diversité des points de vue.

L'ambition était de favoriser le partage des savoirs, de pistes de recherche et de pratiques innovantes dans le dialogue nature-culture. La réflexion engagée dans un cadre international par l'ICOMOS et l'UICN avec les projets « Connecting practice » et le Parcours Culture-Nature a permis de réunir autour d'objectifs mutuels les scientifiques, les décisionnaires et les spécialistes travaillant à la conservation et à la gestion de biens patrimoniaux culturels, naturels ou mixtes. La Table ronde visait notamment à développer cette réflexion dans un cadre canadien. Il a ainsi été question de l'initiative de Conservation 2020 En route vers l'objectif 1 du Canada et des priorités afférentes, qui s'inscrivent dans le cadre gouvernemental des buts et objectifs canadiens pour la biodiversité d'ici 2020. Les sujets ont chaque fois été traités avec une attention particulière aux questions de conciliation et réconciliation, de changements et adaptation climatiques, ainsi que de décroisement et synergie entre les différents niveaux d'organisation et intervenants.

La Table ronde s'est ouverte sur une conférence de Sarah Gamble, vice-présidente de la Commission canadienne pour l'UNESCO, présidente du Réseau des géoparcs canadiens et membre du Conseil des géoparcs mondiaux UNESCO, qui a exposé des manières de conjuguer, grâce à une approche ascendante, conservation du patrimoine et développement durable sur les sites désignés par l'UNESCO. Ont suivi deux présentations, l'une abordant la conservation du patrimoine culturel et naturel sur des sites classés au patrimoine mondial, et l'autre portant sur le programme de Leadership du patrimoine mondial. Le colloque enchaînait ensuite avec l'exploration dans différentes séances des théories actuelles et en gestation à ces sujets, des stratégies gouvernementales envisagées et des nouvelles approches de gestion globale des biens patrimoniaux assortis de valeurs culturelles, naturelles et associatives (aspects immatériels), le tout couronné d'une séance consacrée aux contributions étudiantes. La Table ronde s'est enfin achevée sur les synthèses des rapporteuses et rapporteurs ainsi que sur une conclusion et une discussion

générales au sujet des différents enjeux soulevés tout au long de l'événement.

Étaient invités à participer à cette expérience unique d'apprentissage les étudiantes et étudiants en conservation du patrimoine, et notamment celles et ceux des cycles supérieurs de l'Université Athabasca, de l'Université de Montréal et de l'Université de Lethbridge. Dans le prolongement du mandat éducatif universitaire, ces étudiantes et étudiants ont été appelés à intervenir, dans une séance spéciale, sur le sujet de l'interdépendance entre culture et nature et de l'avenir des paysages culturels. Il leur a été demandé d'illustrer leurs prises de position en fondant leur étude de cas sur un bien patrimonial précis. Cet événement leur a également permis d'élargir leur réseau professionnel et d'agir comme rapporteurs de séance. Notons que la participation étudiante joue un rôle essentiel de transmission des savoirs pour la relève dans le milieu, étant donné qu'une conservation du patrimoine effective au long terme passe par les générations futures.

Le but de la Table ronde d'Edmonton était ainsi de créer un dialogue entre recherches, retours d'expériences et observations, afin de recadrer les théories et les pratiques de la conservation du patrimoine. De tels échanges permettront, pour les scientifiques, le corps étudiant, la relève et les professionnelles et professionnels du milieu, de développer une meilleure compréhension des approches antérieures et actuelles afin de proposer des orientations qui répondent aux besoins du XXI<sup>e</sup> siècle.

Shabnam Inanloo Dailoo et Christina Cameron  
Novembre 2022

# PROGRAM



*Athabasca University respectfully acknowledges that we are on and work on the traditional lands of the Indigenous Peoples (Inuit, First Nations, Métis) of Canada. We honour the ancestry, heritage and gifts of the Indigenous Peoples and give thanks to them.*



## **PUBLIC LECTURE**

**Monday, October 3, 2022**

Matrix Hotel

10640 100 Ave NW, Edmonton, AB T5J 3N8

*17:00 Welcome & Opening Remarks*

**Shabnam Inanloo Dailoo**, Director/Associate Professor, Heritage Resources Management Program, Associate Dean, Strategic Initiatives, Faculty of Humanities and Social Sciences, Athabasca University

*17:10 Introduction*

**Christina Cameron**, Professor Emeritus, École d'architecture; Former Chair, Canada Research Chair on Built Heritage, Faculté de l'aménagement, Université de Montréal

*17:20 Public Lecture*

Bottom-up Approach to Connect Conservation and Sustainable Development Works in UNESCO Designated Sites

**Sarah Gamble**, Vice-President, Canadian Commission for UNESCO; Chair, Canadian Geoparks Network; Member, UNESCO Global Geoparks Council; Owner, Moose & Muskwa Consulting Ltd.

*18:10 Q & A*

*18:30 End of Lecture*



## EDMONTON ROUND TABLE DAY 1

**Tuesday, October 4, 2022**

Royal Alberta Museum (RAM)

9810 103a Ave NW, Edmonton, AB T5J 0G2

8:30 *Registration*

8:45 *Welcome*

**Alwynne Beaudoin**, Acting Executive Director, Royal Alberta Museum

**Manijeh Mannani**, Dean, Faculty of Humanities and Social Sciences, Athabasca University

9:00 *Session 1: Setting the stage*

*1.1. Introductions*

*1.2. An Overview of Edmonton Round Table - Working Together at the Intersection of Culture and Nature: A World Heritage Context*

Shabnam Inanloo Dailoo, Director/Associate Professor, Heritage Resources Management Program, Associate Dean, Strategic Initiatives, Faculty of Humanities and Social Sciences, Athabasca University

*1.3. An Overview of the Conservation of Cultural and Natural Heritage Sites – Challenges and Opportunities in Management*

Christina Cameron, Professor Emeritus, École d'architecture; Former Chair, Canada Research Chair on Built Heritage, Faculté de l'aménagement, Université de Montréal

9:45 *Session 2: Guidance and doctrine*

Chair: **Nobuko Inaba**, Former Director/Professor Emeritus, World Heritage Studies, University of Tsukuba (Japan)

Rapporteur Session 2: **Lisa Kaiser**, Student, Graduate Diploma-Heritage Resources Management, Athabasca University; School Programmer, Royal Alberta Museum, Heritage Division, Alberta Culture

*2.1. Reflections on the UNESCO World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage*

**Mechtild Rössler**, Former Director of UNESCO World Heritage Centre; International Heritage Expert (nature/culture & cultural landscapes) (Germany)

*2.2. Lessons from the World Heritage Leadership Program – An Initiative of ICCROM, IUCN, and Norway*

**Eugene Jo**, ICCROM-IUCN World Heritage Leadership, Programme Coordinator, Programmes Unit, ICCROM (Italy)

### Discussion

11:00 *Break*

11:15 **Session 3: Scholarship through Leading Practices – Canadian and International Perspectives**

Chair: **Judy Larmour**, Academic Coordinator, Heritage Resources Management Program, Athabasca University

Rapporteur Session 3: **Aaron Domes**, Integrated Resource Planner, Lands Planning Branch, Alberta Environment and Parks

#### *3.1. What We Can Learn from Pathway to Canada Target 1 – Conservation 2020*

**Danika Billie Littlechild**, Assistant Professor, Department of Law and Legal Studies, Carleton University; Past Co-chair, Indigenous Circle of Experts - Pathway to Canada Target 1

#### *3.2. Managing World Heritage Sites in Alberta*

**Shabnam Inanloo Dailoo**, Director/Associate Professor, Heritage Resources Management Program, Associate Dean, Strategic Initiatives, Faculty of Humanities and Social Sciences, Athabasca University

**Meg Berry**, Director, Seed Cultural and Environmental Heritage, Research Assistant Heritage Resources Management, Athabasca University

### Discussion

12:30 *Lunch*

13:30 **Session 4: Government Strategies – How to Work Better Together at Intersections**

Chair: **Christine Loth-Bown**, Vice President, Indigenous Affairs and Cultural Heritage, Parks Canada

Parks Canada & World Heritage Sites in Canada – Creating a Collaborative Environment that Works and Lasts

Rapporteur Session 4: **Meg Berry**, Director, Seed Cultural and Environmental Heritage, Research Assistant, Heritage Resources Management, Athabasca University

#### *4.1. Managing a World Heritage Cultural Site within a Provincial Park Context – Writing-on-Stone/Áísínai'pi*

**Elder Martin Heavy Head**, Kainai Elder /Member of the Mookaakin Cultural and Heritage Society

**Jack Brink**, Curator of Archaeology (Emeritus), Royal Alberta Museum, Alberta Culture and Status of Women

*4.2. World Heritage Management Plan at Head-Smashed-In Buffalo Jump – Balancing Development and Conservation*

**Quinton Crow Shoe**, Acting Site Manager, Head-Smashed-In Buffalo Jump, Alberta Culture

**Alireza Farrokhi**, Head, Conservation and Construction Services, Historic Places Stewardship, Alberta Culture

**Discussion**

15:00 *Break*

Visit RAM Galleries

16:30 *Departure from the RAM*





## EDMONTON ROUND TABLE DAY 2

**Wednesday, October 5, 2022**

Royal Alberta Museum (RAM)

9810 103a Ave NW, Edmonton, AB T5J 0G2

8:30 *Registration*

8:45 *Session 5: Case Studies: How we work today? What's working? What's not working?*

Chair: **Patricia Kell**, Executive Director, Cultural Heritage, Parks Canada

Rapporteur Session 5: **Eleonora Sermoneta**, Student, Graduate Diploma-Heritage Resources Management, Athabasca University; Adult Programmer, Royal Alberta Museum, Heritage Division, Alberta Culture

*5.1. Leading the Way; Sharing the Commitment – Indigenous Cultural Tradition of Keeping the Land in Pimachiowin Aki*

**Clinton Keeper**, Knowledge Keeper, Little Grand Rapids First Nation

**Augustine Keeper**, knowledge keeper, Little Grand Rapids First Nation

**Alison Haugh**, Executive Director, Pimachiowin Aki Corporation

*5.2. Implementing the Strategic Plan of the Landscape of Grand Pré World Heritage Site*

**Claude DeGrâce**, Executive Director, Landscape of Grand Pré Inc.

**Discussion**

10:00 *Break*

10:30 *Session 6: Student Views on the Topic of Interconnectedness of Culture and Nature and the Future of Cultural Landscapes (Writing-on-Stone/Áísínai'pi OR another site)*

Chair: **Claudine Déom**, Associate Professor, École d'architecture; Faculté de l'aménagement, Université de Montréal

*6.1. Student Presentations*

**Courtney King**, BA in Anthropology; Alumna, University Certificate in Heritage Resources Management, Athabasca University

**Dave Blaine**, Master of Arts-Interdisciplinary Studies (MAIS) (Heritage Social History stream), Athabasca University

**Camina Weasel Moccasin**, MA in Anthropology, University of Lethbridge; Indigenous Curator, Galt Museum & Archives

**Émy Gervais**, Masters in Heritage Conservation, École d'architecture; Faculté de l'aménagement, Université de Montréal

**Widad Bouaziz**, Masters in Heritage Conservation, École d'architecture; Faculté de l'aménagement, Université de Montréal

## **Discussion**

12:30 *Lunch*

13:30 *Session 7: Round Table Discussion and Conclusions*

Chair: **Shabnam Inanloo Dailoo**, Director/Associate Professor, Heritage Resources Management Program, Associate Dean, Strategic Initiatives, Faculty of Humanities and Social Sciences, Athabasca University

### *7.1. Reports of Rapporteurs*

**Lisa Kaiser**, Student, Graduate Diploma-Heritage Resources Management, Athabasca University; School Programmer, Royal Alberta Museum, Heritage Division, Alberta Culture  
**Aaron Domes**, Integrated Resource Planner, Lands Planning Branch, Alberta Environment and Parks

**Meg Berry**, Director, Seed Cultural and Environmental Heritage, Research Assistant, Heritage Resources Management, Athabasca University

**Eleonora Sermoneta**, Student, Graduate Diploma-Heritage Resources Management, Athabasca University; Adult Programmer, Royal Alberta Museum, Heritage Division, Alberta Culture

14:15 *7.2. Nature-Culture Relationships: Perspectives from Japan*

**Nobuko Inaba**, Former Director/Professor Emeritus, World Heritage Studies, University of Tsukuba (Japan)

### *7.3. Overview of the Edmonton Round Table*

**Christina Cameron**, Professor Emeritus, École d'architecture; Former Chair, Canada Research Chair on Built Heritage, Faculté de l'aménagement, Université de Montréal

14:30 *General discussion*

15:30 *Closing Remarks*

16:30 *Departure from the RAM*

*L'Université Athabasca reconnaît qu'elle se situe et œuvre sur les territoires ancestraux des peuples autochtones du Canada (Inuit, Premières Nations, Métis). Elle rend hommage à l'histoire, au patrimoine et aux savoirs de tous ces peuples et leur exprime sa profonde gratitude.*

## PRÉSENTATIONS PUBLIQUES

**lundi 3 octobre 2022**

Hôtel Matrice

10640 100 Ave NW, Edmonton, AB T5J 3N8

### *17 h 00 Mot de bienvenue et d'ouverture*

**Shabnam Inanloo Dailoo**, directrice du Programme de gestion des ressources patrimoniales et professeure agrégée; vice-doyenne aux Initiatives stratégiques de la Faculté des lettres et des sciences humaines, Université Athabasca

### *17 h 10 Introduction*

**Christina Cameron**, professeure émérite de l'École d'architecture et ancienne titulaire de la Chaire de recherche du Canada en patrimoine bâti de la Faculté de l'aménagement, Université de Montréal

### *17 h 20 Conférence publique*

*Conjuguer conservation du patrimoine et développement durable sur les sites désignés par l'UNESCO grâce à l'approche ascendante*

**Sarah Gamble**, vice-présidente de la Commission canadienne pour l'UNESCO; présidente du Réseau des géoparcs canadiens; membre du Conseil des géoparcs mondiaux UNESCO et propriétaire du cabinet Moose & Muskwa Consulting Ltd.

### *18 h 10 Période de questions*

### *18 h 30 Fin des présentations*



## TABLE RONDE D'EDMONTON : JOUR 1

8 h 30 *Accueil*

8 h 45 *Mot de bienvenue*

**Alwynne Beaudoin**, directrice générale intérimaire, Musée royal de l'Alberta  
**Manijeh Mannani**, doyenne de la Faculté des lettres et des sciences humaines, Université Athabasca

9 h 00 **Première séance – Définir le cadre**

*1.1. Tour de table*

*1.2. Présentation du thème de la Table ronde – Penser ensemble le patrimoine au croisement de la nature et de la culture : une perspective mondiale*

**Shabnam Inanloo Dailoo**

*1.3. La conservation des sites classés au patrimoine culturel et enjeux et perspectives de la gestion du patrimoine*

**Christina Cameron**

9 h 45 **Deuxième séance – Donner une orientation et se doter de**

Présidence : **Nobuko Inaba**, ancienne directrice et professeure émérite, Études en patrimoine mondial, Université de Tsubuka (Japon)

Rapporteuse de la deuxième séance : **Lisa Kaiser**, étudiante au diplôme d'études supérieures en gestion des ressources patrimoniales, Université Athabasca; responsable de la programmation scolaire au Musée royal d'Alberta, division du Patrimoine, ministère de la Culture de l'Alberta

*2.1. Réflexions sur la Convention de l'UNESCO concernant la protection du patrimoine mondial culturel et naturel*

**Mechtild Rössler**, ancienne directrice du Centre du patrimoine mondial de l'UNESCO, experte internationale du patrimoine (interdépendances nature/culture et « paysages culturels ») (Allemagne)

*2.2. État des lieux du programme de Leadership du patrimoine mondial – Une initiative de l'ICCROM, de l'UICN et de la Norvège*



**Eugene Jo**, coordonnatrice du programme de Leadership du patrimoine mondial pour l'ICCROM (Italie)

*Discussion*

11 h 00 *Pause*

11 h 15 **Troisième séance – Former grâce aux pratiques exemplaires : l'approche canadienne et l'approche internationale**

Présidence : **Judy Larmour**, coordonnatrice pédagogique du programme de gestion des ressources patrimoniales, Université Athabasca

Rapporteur de la troisième séance : **Aaron Domes**, responsable de la planification intégrée des ressources, direction de l'Aménagement du territoire, ministère de l'Environnement et des Parcs de l'Alberta

*3.1. Bilan de l'initiative « En route vers l'objectif 1 du Canada » de l'organisme Conservation 2020*

**Danika Billie Littlechild**, professeure adjointe au département d'études juridiques de l'Université Carleton et ancienne vice-présidente du Cercle autochtone d'experts pour En route vers l'objectif 1 du Canada

*3.2. La gestion des sites classés au patrimoine mondial en Alberta*

**Shabnam Inanloo Dailoo**

**Meg Berry**, directrice de Seed Cultural And Environmental Heritage Ltd. et assistante de recherche au programme de gestion des ressources patrimoniales, Université Athabasca

*Discussion*

12 h 30 *Dîner*

13 h 30 **Quatrième séance – Stratégies gouvernementales : mieux penser en semble le lien entre nature et culture**

Présidence : **Christine Loth-Bown**, vice-présidente des Affaires autochtones et du patrimoine culturel, Parcs Canada

*L'action de Parcs Canada sur les sites canadiens classés au patrimoine mondial : mettre en place des relations de coopération efficaces et durables*

Rapporteuse de la quatrième séance : **Meg Berry**

*4.1. La gestion d'un site culturel classé au patrimoine mondial dans le contexte d'un parc provincial : le site Writing-on-Stone/Áísínai'pi*

**Martin Heavy Head**, aîné de la Nation Kainai et membre de la Société de la culture et du patrimoine Mookaakin

**Jack Brink**, conservateur (émérite) à l'archéologie au Musée royal de l'Alberta, ministère de la Culture et du Statut des femmes de l'Alberta

*4.2. Organiser la gestion du patrimoine mondial sur le site du Précipice à bisons Head-Smashed-In : trouver le juste équilibre entre aménagement et conservation*

**Quinton Crow Shoe**, gestionnaire intérimaire du site Précipice à bisons Head-Smashed-In, ministère de la Culture de l'Alberta

**Alireza Farrokhi**, responsable des Services de conservation et de construction, Intendance des sites historiques, ministère de la Culture de l'Alberta

**Discussion**

15 h *Pause*

*Visite des galeries du Musée royal de l'Alberta*

16 h 30 *Départ du Musée*



## TABLE RONDE D'EDMONTON : JOUR 2

8 h 30 *Accueil*

8 h 45 **Cinquième séance - Études de cas : état des lieux des méthodes de travail, ce qui marche, ce qui ne marche pas**

Présidence : **Patricia Kell**, directrice générale du Patrimoine culturel, Parcs Canada

Rapporteuse de la cinquième séance : **Eleonora Sermoneta**, étudiante au diplôme d'études supérieures en gestion des ressources patrimoniales, Université Athabasca et responsable de la programmation adulte au Musée royal d'Alberta, division du Patrimoine, ministère de la Culture de l'Alberta

*5.1. Montrer la voie et susciter l'engagement : la tradition culturelle au tochtone de conservation des terres sur le site Pimachiowin Aki*

**Clinton Keeper**, gardien du savoir, Première Nation de Little Grand Rapids

**Augustine Keeper**, gardien du savoir, Première Nation de Little Grand Rapids

**Alison Haugh**, directrice générale de l'organisme sans but lucratif Pimachiowin Aki Corporation

*5.2. Mettre en œuvre le plan stratégique du site classé au patrimoine mondial du Paysage de Grand Pré*

**Claude DeGrâce**, directeur général de la corporation Le Paysage de Grand Pré

### **Discussion**

10 h 00 *Pause*

10 h 30 **Sixième séance - Perspectives étudiantes sur le sujet de l'interdépendance entre culture et nature et l'avenir des paysages culturels (site de Writing-on-Stone/Áísínai'pi ou autre)**

Présidence : **Claudine Déom**, professeure associée à l'École d'architecture, Faculté de l'aménagement, Université de Montréal

*6.1. Présentations étudiantes :*

**Courtney King**, baccalauréat en anthropologie; ancienne étudiante

au certificat d'université en gestion des ressources patrimoniales,  
Université Athabasca

**Dave Blaine**, maîtrise ès arts Études interdisciplinaires, spécialité histoire  
sociale du patrimoine, Université Athabasca

**Camina Weasel Moccasin**, maîtrise en anthropologie, Université de  
Lethbridge, conservatrice des expositions autochtones au Galt Museum &  
Archives

**Émy Gervais**, maîtrise en conservation du patrimoine bâti à l'École  
d'architecture, Faculté de l'aménagement, Université de Montréal

**Widad Bouaziz**, maîtrise en conservation du patrimoine bâti à l'École  
d'architecture, Faculté de l'aménagement, Université de Montréal

## **Discussion**

*12 h 30 Dîner*

### **13 h 30 Septième séance : Tables rondes et conclusions**

Présidence : **Shabnam Inanloo Dailoo**

*7.1. Synthèses des rapporteurs de séances*

*14 h 15 7.2. Des liens entre nature et culture : le cas du Japon*

*7.3. Conclusion sur la Table ronde d'Edmonton*

*14 h 30 Discussion générale*

*15 h 30 Discours de clôture*

*16 h 30 Départ du Musée*

# PRESENTATIONS



## PUBLIC LECTURE

### ***Bottom-up Approach to Connect Conservation and Sustainable Development Works in UNESCO Designated Sites***

**Sarah Gamble**, Vice-President, Canadian Commission for UNESCO; Chair, Canadian Geoparks Network; Member, UNESCO Global Geoparks Council; Owner, Moose & Muskwa Consulting Ltd.



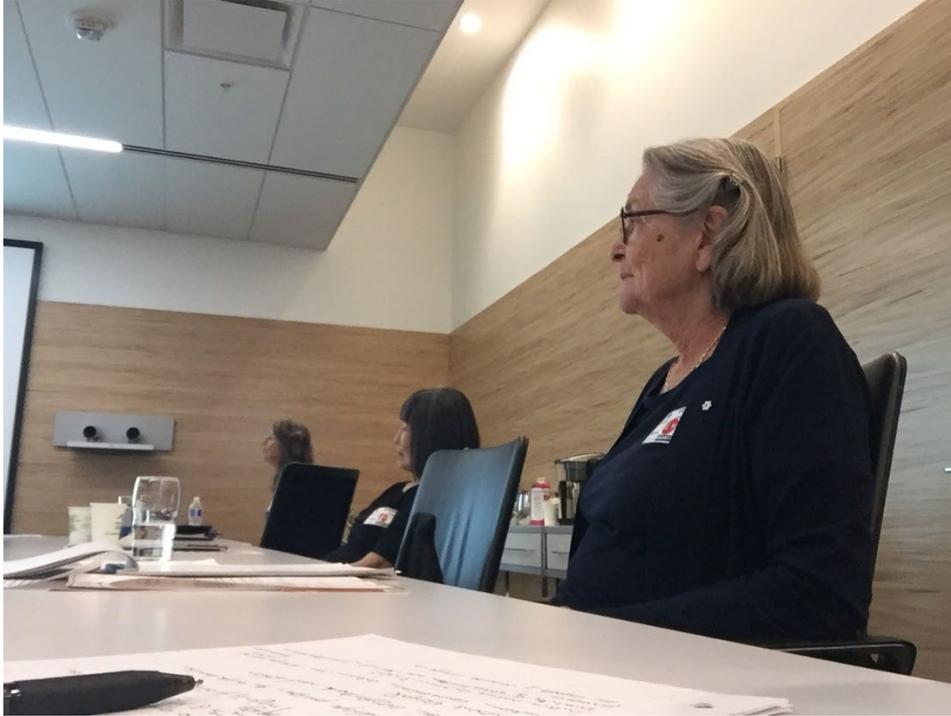




## SESSION 1: SETTING THE STAGE



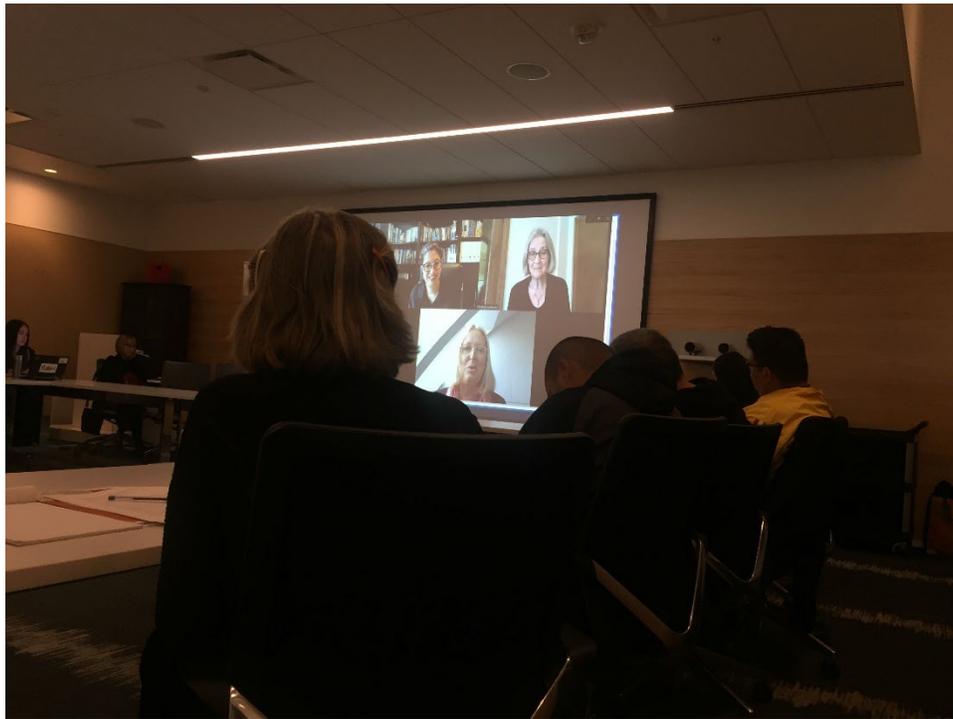
## SESSION 2: GUIDANCE AND DOCTRINE



## ***2.1. Reflections on the UNESCO World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage***

**Mechtild Rössler**, Former Director of UNESCO World Heritage Centre; International Heritage Expert (nature/culture & cultural landscapes)

*Mechtild Rössler in conversation with Christina Cameron & Shabnam Inanloo Dailoo*



**When you began your career with UNESCO, you worked on the development of the cultural landscapes concept. What was your role in this development? Who were the key participants in the advancement of the idea?**

I was asked by the Director of World Heritage Centre, Mr. von Droste, to organize an expert meeting on cultural landscapes. The World Heritage Committee had 15 years of debate on that topic and the last proposal by the secretariat (developed by the lawyer Lyndel Prott) to integrate a new criterion on cultural landscapes failed at the Committee session in Carthage in 1991. Mr. von Droste thought that a geographer was best placed to prepare the ground. This was my role: to identify the participants, prepare background documents, and to find the funding. It was very interesting for

me, as I was visiting professor at the University of California in Berkeley in 1990/91 and had access to the Carl Sauer papers. Carl Sauer was a geographer (of German origin) much linked to the nature-culture concepts and cultural landscapes. I became friends with his last student, Prof. Jim Parsons, who explained to me the essence of the California cultural landscape.

At UNESCO, I got the funding from the French authorities, as they were extremely interested in Cultural Landscapes in general, but in particular that year due to the Rio Earth Summit in 1992. The participants came from most regions, included also institutional affiliations both ICOMOS [International Council on Monuments and Sites] (Henry Cleere) and IUCN [International Union for Conservation of Nature] (Bing Lucas), but also IFLA [International Federation of Landscape Architects] (Pierre Marie Tricaud) and WCPA [World Commission on Protected Areas]. From Australia we had Professor Isabel McBryde and Sarah Titchen, who worked with me and was on a small contract with UNESCO. Until today the La Petit Pierre meeting results stand the tides of time and were adopted by the World Heritage Committee in 1992 and subsequently integrated into the Operational Guidelines as the three cultural landscape categories.

**The World Heritage Convention celebrates its 50<sup>th</sup> anniversary this year and there are more than 1,100 sites on the List. Could you identify examples of cultural landscapes where conservation of both natural and cultural values is threatened? What kinds of solutions to you see for conserving both cultural and natural values in a holistic way?**

We have among the more than 100 Cultural Landscapes a number of sites, which are 'mixed' such as St Kilda (UK) where the marine area could be threatened by oil spills of tankers going by and the cultural landscape could be subject to other impacts such as major storms which could damage the remaining houses. Every year a team of archaeologists comes to the island to check, hand in hand with biologists doing research, including on the soils changed by humans and their food at the time (including dried bird meat). The transnational landscape of Mont Perdu (France/Spain) could be vulnerable by a loss in cultural traditions of the transhumance and pastoralism. Inappropriate cultural performances in a natural setting (such as the theatre at Gavarnie not linked to any local traditions) could aggravate the situation. The Philippines Rice Terraces were even included in the Danger List due to substantive changes such as young people leaving the area to gain money in the city or from tourism. Cultural traditions and rice production were impacted, in addition to introduced species affecting the area. What is important for Cultural Landscapes is the critical interaction between people and their environment, communities and their lands. You cannot just look at rice production and the agricultural and agrodiversity of rice planting. You need to work with people and understand their cultural identity, their values and substantive changes in society over time. In terms of solutions, I would focus on the work with communities on the ground and see what their needs are: this is not so different in the rice terraces or in the agropastoral societies of the French Cevennes. So, in essence site

managers need diverse skills to be able to have such an integrative and holistic view of the often-large-scale areas (in contrast to other types of cultural sites).

**Is it possible to conserve cultural diversity and biodiversity at the same time?  
Examples?**

I think it is an imperative especially for the World Heritage Convention – the only instrument, which covers both cultural and natural heritage preservation – to be able to do both at the same time. And also to work at a landscape-scale and connectivity. We have seen that this is possible, for example at Uluru-Kata Tjuta which was a natural World Heritage site for its desert ecosystem, but was renominated as a cultural landscape. It was managed by Aboriginal peoples, the Anangu, over thousands of years, so the environment was used and managed, including with controlled fires over time. That means that we see today, is a specific biodiversity which is closely linked to cultural diversity and the interaction of people with their land. This environment also influences their cultural traditions, rituals and art. I was so happy to come and visit their cultural center once the site was recognized as a Cultural Landscape in 1994. They explained their traditions and also their views on how to respect the sacred rock and the diverse sacred sites of women and men.

**Some say that biodiversity is most at risk in large urban areas. In response, Canada has recently created a network of national urban parks to enhance biodiversity, support climate change actions and provide city dwellers access to natural spaces. Do you think a similar approach might become a priority for UNESCO?**

We see an accelerating decline in the global diversity of living elements on earth, this effects World Heritage sites, both cultural and natural. The loss of species, and entire ecological communities in urban areas and their surrounding landscapes is well documented and huge. Often only species with the most general habitat and resource requirements have remained. It is critical to support urban areas in a way to address climate change and support urban populations to survive increasing heat waves, extreme weather events with floods or lack of water and be able to provide them with a diversity of local food. I think this is already part of the discussions around the HUL approach, the historic urban landscape (HUL) and the city labs, which were organized for the 10th anniversary of the Historic Urban Landscape Recommendation (UNESCO, 2011). The Urban gardening project at the World Heritage city of Bamberg in Germany is a great example of such an approach to link to cultural tradition and increase biodiversity. Another one is the growing number of beekeepers in cities all over the world due to the decrease of pesticides there.

**Where do you see the World Heritage is heading in the next 50 years in relation to advancing SDGs, sustainability, and climate action?**

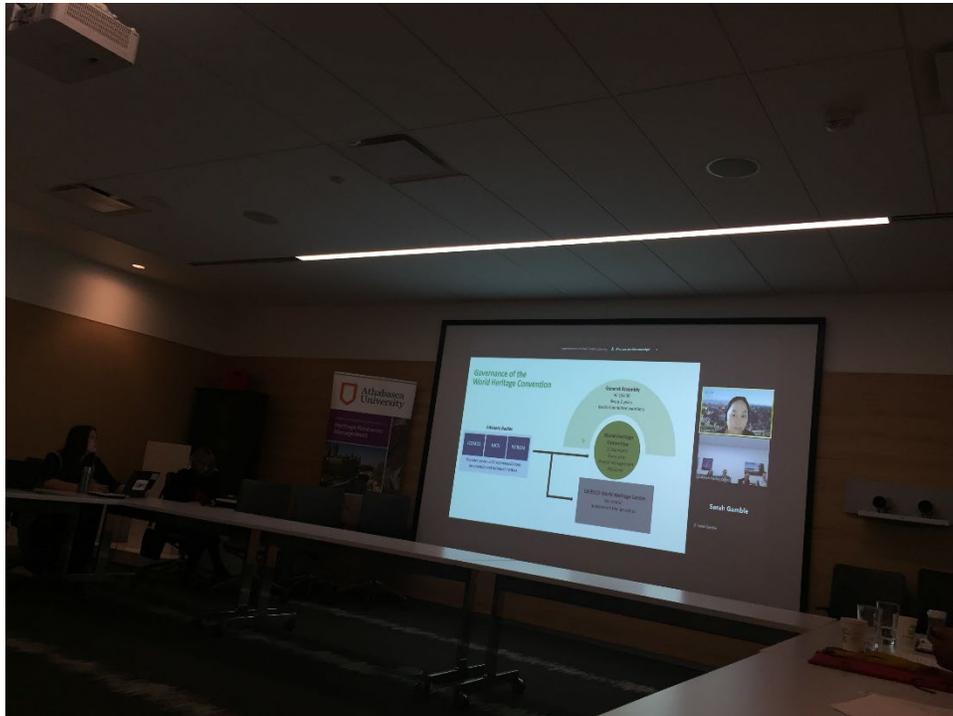
In terms of the policies of the World Heritage Convention, we have seen the adoption of a specific World Heritage & sustainable development policy in 2015; however, I feel that much more needs to be done, especially for cities with the text of Sustainable Development Goal (SDG) target 11.4 modelled after World Heritage with the explicit mentioning of cultural and natural heritage, SDG 14 and 15 on sea and land, crucial for marine and terrestrial World Heritage sites. For climate change there was a missed opportunity at the last General Assembly in 2021 to adopt the new policy, but that does not prevent States Parties to do more on the basis of the existing one dating back to 2007. We clearly see many sites now threatened by climate change, with melting glaciers from Ilulissat in Greenland (Denmark) to the Aletsch Glacier retreating in Switzerland, from Huascarán National Park in Peru to the Himalayas. And we see disasters related to climate change impacting the sites and the lives of people, with fires in many regions of the world and floods, such as the recent one in Pakistan. Much more needs to be done, but World Heritage can also be again a role model for other sites and States Parties which cherish their sites can lead in terms of further policy development and implementation. This would be greatly appreciated.

**We want to congratulate you for an upcoming award. In a couple of weeks, you will receive the gold medal from the Society of Women Geographers for pioneering global understanding of the importance of protecting natural and cultural heritage. In your work with the nature/culture continuum, what are some of your most memorable moments?**

I am very grateful for receiving such a recognition for the work on heritage. Most memorable on the nature/culture approach was of course the adoption of the cultural landscape categories in 1992, the 1998 Amsterdam meeting where we proposed to have one single set of criteria, the close linkages with the other seven Biodiversity related Conventions and the interaction within the six UNESCO culture conventions. There is even a photo with all secretaries and representatives from the eight bodies and six Culture Conventions, where I stand in the middle representing both sides in one single instrument. I believe that these nature-culture links are also found in the intangible heritage, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage or the 1992 Biological Diversity Convention (CBD) to only mention these. Among the most memorable events was also my presentation of the study we did on mixed World Heritage sites to the Committee in 2014: as follow-up the World Heritage Leadership course and the Connecting Practice projects brought a closer relationship and better understanding among the advisory bodies than before. This was also evident at the nature-culture or culture-nature journeys at the World Conservation Congress in 2016 and ICOMOS General Assembly in 2017, where I actively participated to move ahead in the spirit of the Convention where nature and culture is under the same roof and should not be separated.

## ***2.2. Lessons from the World Heritage Leadership Program – An Initiative of ICCROM, IUCN, and Norway***

**Eugene Jo**, ICCROM-IUCN World Heritage Leadership, Programme Coordinator, Programmes Unit, ICCROM (Italy)



**SESSION 3: SCHOLARSHIP THROUGH LEADING PRACTICES – CANADIAN AND INTERNATIONAL PERSPECTIVES**

### ***3.1. What We Can Learn from Pathway to Canada Target 1 – Conservation 2020***

**Danika Billie Littlechild**, Assistant Professor, Department of Law and Legal Studies, Carleton University; Past Co-chair, Indigenous Circle of Experts - Pathway to Canada Target 1





### **3.2. Managing World Heritage Sites in Alberta**

**Shabnam Inanloo Dailoo**, Director/Associate Professor, Heritage Resources Management Program, Associate Dean, Strategic Initiatives, Faculty of Humanities and Social Sciences, Athabasca University

**Meg Berry**, Director, Seed Cultural and Environmental Heritage, Research Assistant Heritage Resources Management, Athabasca University

#### **Introduction**

World Heritage Sites in Alberta are unique and diverse. Extending from the front ranges of the Rocky Mountains in the west to the badlands in the east, from boreal in the north to the Great Plains in the south, Alberta's World Heritage is a testimony to its rich cultures and diverse environments and landscapes. Their inscription on the UNESCO World Heritage List reflects the distinct cultural, natural, and associative values of these places. Layered protection regulations and strategies, management procedures, and jurisdictional umbrellas safeguard Alberta's World Heritage Sites. However, these structures often are not fully understood and create silos of administration and understanding, and at times, viewed as prohibitive.

This paper presents preliminary findings from a research project entitled *Managing World Heritage Sites in Alberta* that examined the existing policies, guidelines, and management processes and procedures in relation to World Heritage Sites in Alberta. The research explored personal and professional reflections on these topics by individuals associated with World Heritage matters, ranging from national and provincial World Heritage experts to federal and provincial government employees, site managers and staff, and Indigenous and non-Indigenous local community members. The project supported a deeper understanding of the challenges and opportunities for collaborations at different levels of governance, by analyzing the existing gaps as identified by key informants and identifying means to enhance the current processes and procedures in Alberta. The objective of this paper is to reflect on the emerging results from this research in order to open dialogue with the federal government and other Canadian provinces to consider evaluating broader World Heritage Site conservation efforts, rethink collaboration opportunities, enhance interactions among various departments, and work together more closely within a world heritage context.

#### **Research Context**

This research stemmed from two preliminary research projects. The first project, entitled *Nature and Culture: The Relationship between Landscapes and Storytelling in Indigenous Cultures in Alberta* (2017), was based on archival and documentary

sources as well as interviews with Indigenous Knowledge Holders. This research examined the reciprocal relationship between landscapes and storytelling in Indigenous cultures. The second project, undertaken in 2019, explored the *State of World Heritage in Alberta*. This research was a comprehensive literature review and desktop study that gathered background information about Alberta's natural and cultural World Heritage Sites, their state of conservation, and existing management approaches.

The current project scaffolds this knowledge to offer an encompassing overview of policies and procedures associated with World Heritage management in Alberta. One approach that is broadly discussed in the heritage field, and particularly in regard to the conservation of cultural and natural sites and cultural landscapes, is an integrated approach to the management of heritage places. As outlined in the [Managing Cultural World Heritage](#) manual, an integrated approach "stresses the need to place heritage concerns in a broad framework, to link heritage and sustainable development and to consider a values-led approach as a useful tool for World Heritage management" (UNESCO 2013: 9). Further, the integrated approach can be explained as "principles (pooling resources), a process (flexibility in institutional frameworks), and a product (legislative innovation)" (UNESCO 2013: 17). Implementation of such an approach to management and planning would not be possible without an understanding of the existing legislation and policies that direct provincial and federal strategies and approaches to conservation in practice.

## **World Heritage Sites in Alberta**

Canada currently has 20 World Heritage Sites and six of these sites are located in Alberta. This includes Dinosaur Provincial Park (inscribed in 1979; Criteria vii, viii), Head-Smashed-In Buffalo Jump (inscribed in 1981; Criterion vi), Wood Buffalo National Park (inscribed in 1983; Criteria vii, ix, x), Canadian Rocky Mountain Parks (inscribed in 1984, 1990; Criteria vii, viii), Waterton Glacier Peace Park (inscribed in 1995; Criteria vii, ix), and Writing-on-Stone/Áísínai'pi (inscribed in 2019; Criterion iii)<sup>1</sup> (Figure 1). Dinosaur Provincial Parks is Canada's first World Heritage site, designated in 1979. After 40 years, Writing-on-Stone / Áísínai'pi, Canada's most recent World Heritage Site was designated in 2019.

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<sup>1</sup> Writing-on-Stone/Áísínai'pi was originally nominated under four criteria (criteria i; iii; iv; vi) and was proposed to be considered as an associative cultural landscape. In the end, it was designated under Criterion iii.

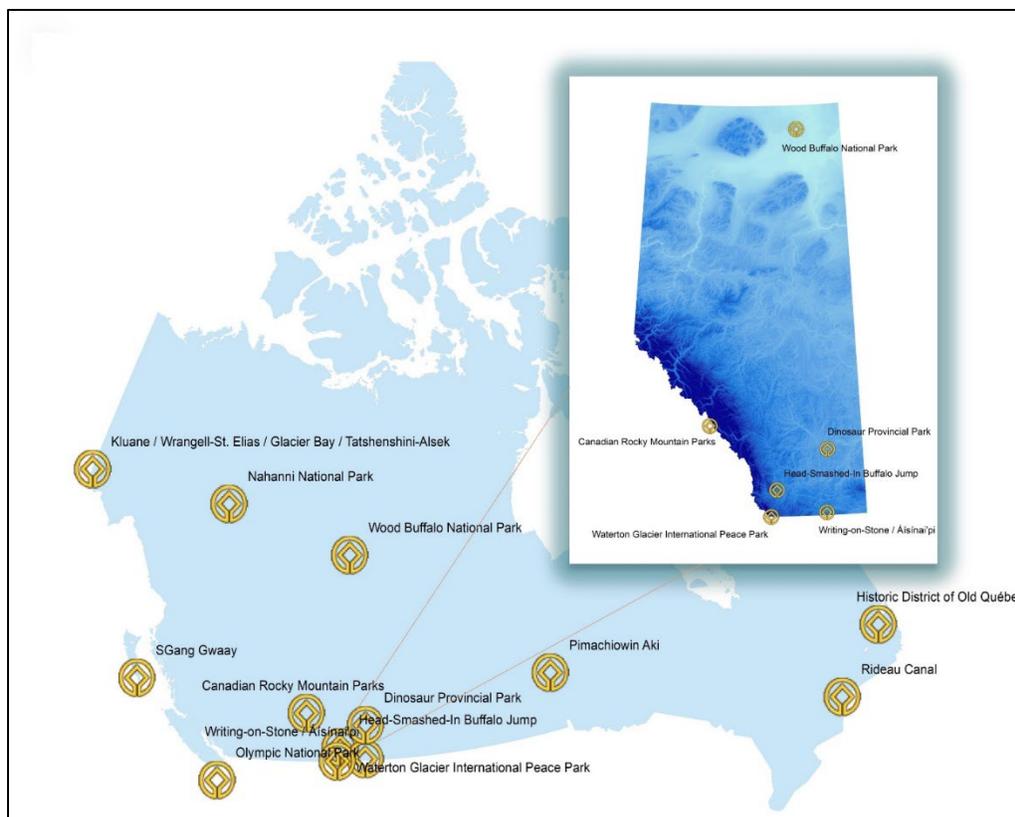


Figure 1: Location of World Heritage Listed Sites in Canada. (UNESCO 2023; Esri 2023)

Parks Canada directly manages two of these World Heritage Sites: [Waterton Glacier International Peace Park](#) (Province of Alberta and State of Montana (US)) and [Wood Buffalo National Park](#) (Northwest Territories and Province of Alberta). Parks Canada also co-manages one of the World Heritage Sites: [Canadian Rocky Mountain Parks](#) (Provinces of British Columbia and Alberta). The management and protection of these sites fall within the scope of federal jurisdiction, are protected under Canada's National Parks Act (2000) and are supported by Parks Canada guiding documents (Parks Canada Agency Act (1998)).

Three of the six World Heritage Sites located in Alberta are directly managed by the Government of Alberta: [Dinosaur Provincial Park](#) (Figure 2), [Head-Smashed-In Buffalo Jump](#) (Figure 3), and [Writing-on-Stone/Áisina'pi](#) (Figure 4). These sites fall under the jurisdiction of the Government of Alberta, and applicable provincial acts (*Alberta Historic Resources Act* (2000) and *Alberta Provincial Parks Act* (2006)). Management at these sites is guided by provincial processes and guiding documents. This research project focused on the three World Heritage Sites managed by the Government of Alberta. A detailed description of each site is presented below.



Figure 2. [Dinosaur Provincial Park](#) World Heritage Site (XeresNelro, CC-BY-SA-4.0, [Wikimedia Commons](#))

Dinosaur Provincial Park World Heritage Site	
<b>Date of Inscription</b>	1979
<b>Property</b>	7,825 ha
<b>Category</b>	Natural
<b>Outstanding Universal Value (OUV)</b>	<i>Dinosaur Provincial Park contains some of the most important fossil specimens discovered from the "Age of the Dinosaurs" period of Earth's history. The property is unmatched in terms of the number and variety of high-quality specimens which, to date, represent more than 44 species, 34 genera and 10 families of dinosaurs, dating back 75 -77 million years. The parks contain exceptional riparian habitat features as well as Badlands of outstanding aesthetic value.</i>
<b>Criteria:</b>	<i><u>Criterion (vii):</u> Dinosaur Provincial Park is an outstanding example of major geological presses and fluvial erosion patterns in semi-arid steppes. These Badlands stretch along 26 kilometres of high quality and virtually undisturbed riparian habitat, presenting a landscape of stark but exceptional natural beauty. <u>Criterion (viii):</u> The property is outstanding in the number and variety of high-quality specimens representing every known group of Cretaceous dinosaurs. The diversity affords excellent opportunities for</i>

*palaeontology that is both comparative and chronological. Over 350 articulated specimens from the Oldman and Dinosaur Park formations including more than 150 complete skeletons now reside in more than 30 major museums. In addition to the significant number of high-quality specimens, the property contains a complete assemblage of non-dinosaurian fossil material offering an unparalleled opportunity for the study of the Late Cretaceous paleo-ecosystem.*



Figure 2. [Head-Smashed-In Buffalo Jump](#) World Heritage Site (Mike from Vancouver, Canada, CC BY-SA 2.0, [Wikimedia Commons](#))

Head-Smashed- In Buffalo Jump World Heritage Site	
<b>Date of Inscription</b>	1981 (Minor boundary modification inscribed year: 2021)
<b>Property</b>	4,000 ha
<b>Category</b>	Cultural
<b>Outstanding Universal Value (OUV)</b>	<i>The significance of the landscape of Head-Smashed-In Buffalo Jump lies in its historical, archaeological, and scientific interest. The deep undisturbed layers of animal bones (American Bison) represent nearly 6,000 years of continuous occupation with one lengthy period of unexplained interrupted hunting. This landscape is an outstanding example of subsistence hunting that continued into the late 19th century and which still forms part of the "traditional knowledge base."</i>
<b>Criteria</b>	<i>Criteria (vi): Head-Smashed-In Buffalo Jump is one of the oldest, most extensive, and best-preserved sites that illustrate communal hunting techniques and the way of life of Plains people who, for millennia, subsisted on the vast herds of bison that existed in North America.</i>



Figure 4. [Writing-on-Stone/Áísínai'pi](#) World Heritage Site (Photo Credit: Mike Forbis 2022)

Writing-on-Stone/ Áísínai'pi World Heritage Site	
<b>Date of Inscription</b>	2019
<b>Property</b>	1, 106 ha (Buffer Zone: 1,047 ha)
<b>Category</b>	Cultural
<b>Outstanding Universal Value (OUV)</b>	<p><i>Writing-on-Stone / Áísínai'pi is a sacred site in a mixed grassland prairie region on the northern edge of the Great Plains. The Milk River Valley and several "coulees" dominate the topography of this cultural landscape, whose geological features include a concentration of hoodoos, with spectacular forms sculpted by erosion. The Blackfoot Confederacy (Siksikaitstapi) has left engravings and painting on the sandstone walls of the landscape features, which bear witness to spirit messages. The landscape is considered to be sacred by the Blackfoot people, and centuries-old traditions are perpetuated today in various ceremonies and in the respect in which the place is held. The property consists of three components – the main component Áísínai'pi, and some 10 km away Haffner Coulee and Poverty Rock – and contains thousands of rock art images. Dated in situ archaeological remains cover a period between ca. 4,500 BP - 3,500 BP and the Contact Period. The rock art has been made in the valley for thousands of years, with most of the images dating to the later Pre-contact and early Post-contact periods (1,000 years BP to the mid-nineteenth century), with the oldest art possibly dating up to ca. 3,000 years BP.</i></p>

## Criteria

*Criteria (iii): The sacred landscape and the rock art of Writing-on-Stone / Áísínai'pi provide exceptional testimony to the living cultural traditions of the Blackfoot people. According to Blackfoot beliefs, spiritual powers inhabit the earth, and the characteristics of the landscape and the rock art in the property reflect tangible, profound and permanent links with this tradition. The viewsheds of the sacred valley with high grassland prairies, also contribute to its sacred character and influence traditional cultural practices.*

## Alberta Legal Framework

In order to situate this discussion further, an understanding of the existing legislation and policies that direct provincial World Heritage management strategies in Alberta is required. In the case of the three sites addressed during this research, two legal frameworks apply: the Alberta *Historic Resources Act* (2000) and the *Provincial Parks Act* (2006). At present, there are no federal heritage frameworks that apply to the management of [Dinosaur Provincial Park](#), [Head-Smashed-In Buffalo Jump](#), and [Writing-on-Stone/Áísínai'pi](#).

The Alberta *Historic Resources Act* (2000) is applicable to all three World Heritage Sites discussed here. The *Act* provides the highest level of protection available to the physical resources (archaeological and palaeontological) that are contained within each place and ensures the protection of the local Character Defining Values, as well as the Outstanding Universal Values that each site is designated for. The *Act* defines a historic site as, "any site that includes or consists of an historical resource of an immovable nature of that cannot be disassociated from its context without destroying some or all of its value as an historical resource and includes a prehistoric, historic or natural site or structure." ([Historical Resources Act](#), 2000: 3) The Minister of Culture is responsible for designating and protecting historic resources, and administering, maintaining, restoring, recording, conducting research and educational services, providing interpretive exhibits, and properly managing and interpreting Provincial Historic Resources that are owned by the Crown or are wholly located on Crown lands. The Minister is also in charge of designating historic resources if they consider the preservation to be in the public interest.

The Alberta *Provincial Parks Act* (2006) applies to Dinosaur Provincial Park as a natural World Heritage Site and Writing-on-Stone/Áísínai'pi Provincial Park as a cultural World Heritage Site. The Minister responsible for Alberta Parks is in charge of the "management, protection, planning and control of parks and recreation areas." ([Provincial Parks Act](#), 2006: 4). The *Provincial Parks Act* (2000) states that the purpose of parks is to be established and maintained:

- For the preservation of Alberta's natural heritage;

- For the conservation and management of flora and fauna;
- For the preservation of specified areas, landscapes and natural features and objects in them that are of geological, cultural, historical, archaeological, anthropological, paleontological, ethnological, ecological or other scientific interest or importance;
- To facilitate their use and enjoyment for outdoor recreation, education and the appreciation and experiencing of Alberta natural heritage; and
- To ensure their lasting protection for the benefit of present and future generations. ([Provincial Parks Act, 2006: 4](#))

While these three sites are protected under the *Historical Resources Act (2000)*, not all are managed by the division that regulates the protection of heritage in Alberta - the Ministry of Culture. Head-Smashed-In Buffalo Jump is the only World Heritage Site discussed that is managed by the Ministry of Culture. Dinosaur Provincial Park and Writing-on-Stone/Áísínai'pi are Provincial Parks. They contain historical resource sites that are protected by the *Historical Resources Act (2000)*, but they are not managed by the Ministry of Culture; they are managed by the Ministry of Forestry, Parks, and Tourism. As such, resources found within Dinosaur Provincial Park and Writing-on-Stone/Áísínai'pi are also protected under the *Provincial Parks Act (2006)*. It should be noted, that while Alberta Parks manages these two sites, the Ministry of Culture provides cultural heritage expertise and monitors and enforces the regulatory process of their heritage resources.

## Research Methodology

The examined Alberta World Heritage Sites are sacred places to many Indigenous Peoples and are embedded with layered value systems that are held by both Indigenous and non-Indigenous groups alike. Because of their sacred nature, and cultural and environmental significance, it was essential that engagement for this project was encompassing of the different individuals that speak for these places.

While following academic research ethics, the foundation of this research program was also based on reciprocity, respect, inclusivity, openness, and receptiveness. It was important to ensure transparency, accountability, and to uphold required protocols. Indigenous engagement drew on guidelines outlined within the [United Nations Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#) and the [Truth and Reconciliation Commission \(TRC\) Calls to Action](#), including the assurance of *Free, Prior and Informed Consent*. These practices were applied to all aspects of the project to ensure comfort, ethical, and honest research.

The research program consisted of a series of engagement sessions with individuals that have knowledge or involvement in World Heritage matters. Participation in the project was voluntary and involved an open dialogue with the researchers. During

each engagement session, a number of questions and/or discussion topics focused on the research themes were presented and considered. A second follow-up engagement session was scheduled as needed. Notes taken by the researchers during the sessions were summarized and submitted back to the participant for review and approval prior to use.

The overarching aim of the project was to understand the different policies, guidelines, and management processes and procedures associated with World Heritage management in Alberta. Existing knowledge and previous research on the topic indicated that there were varying levels of stakeholder engagement on World Heritage matters since the 1970s, beginning with little to no stakeholder engagement and inclusion during the early years, and increasing exponentially with the most recent nomination at Writing-on-Stone/Áísínai'pi. It was thus important for this research to invite all stakeholder groups to participate.

Thirty-five invitations were sent out to individuals or groups including World Heritage experts, Governments of Canada and Alberta staff, Indigenous communities including all Treaty 7 Nations and the Métis Nation of Alberta, and non-Indigenous community members local to the Writing-on-Stone/Áísínai'pi area (who participated in the World Heritage site nomination process and currently engage with site management). Twenty participants responded positively (57% positivity rating) to the invitation, seven individuals or groups sent their regrets or requested that their engagement was coordinated or postponed, while eight did not reply. Eighteen engagement sessions were held between May and June 2021. Two participants who had initially responded positively sent their regrets prior to engagement on the project due to personal matters (overall 51% engagement positivity rating).

Indigenous participants were offered tobacco and an honorarium for their participation as per protocol. As the places spoken about during the Project are sacred to many Indigenous peoples, opportunities were provided for the Indigenous participants to follow appropriate cultural protocols and procedure at the beginning of all engagement sessions and the researchers' offered opportunities for reciprocal giving at the conclusion.

The research project had to adhere to the provincial and local COVID 19 related restrictions. These restrictions included no face-to-face interactions and no travel/site visits. As such, all engagement for the project was done digitally, over the phone, or through video conference. However, the virtual nature of the research enabled the research to reach out to larger number of participants in a shorter amount of time.

Due to the impact of the pandemic, the engagement sessions had to be conducted in the spring/summer season which is the main operating/ceremonial season for many of the participants. As a result, a number of participants groups were not

available to participate in the research. Alberta Parks had an opportunity to review the preliminary information shared with them but indicated they did not have the capacity to prepare responses at the time of the research given their operating season and that with COVID they were facing greater pressures than usual.

The design of the research questions facilitated an open dialogue on World Heritage site management in Alberta over the last forty years focusing on three sets of questions, past practices, current systems and procedures, and future efforts. The first category of questions provided context for Alberta's World Heritage management methods and policies and spoke to the sites of Dinosaur Provincial Park and Head-Smashed-In Buffalo Jump. The second group of questions included current practices, focusing on how past experiences have evolved into current systems and shaped management presently in place. This category included Alberta's newest World Heritage property, Writing-on-Stone/Áísínai'pi and the other two sites. The last group of questions focused on the future of these three properties.

## **Preliminary Outcomes**

The research project, *Managing World Heritage Sites in Alberta*, examined Alberta's World Heritage from a management perspective and focused on effective, meaningful, and proactive communication, coordination, cooperation, and collaboration efforts among various stakeholders. Over 20 hours of engagement and discussion was undertaken with expert, professional, and community stakeholders for this research project. The key themes emerged include:

- Planning, policies, and procedures
- Funding and capacity
- Values and conservation/management
- Indigenous Rights
- Communication and communities

The following is an overview of the preliminary findings:

- There is concern over current planning methods and the use of what many consider out of date policy and procedures at World Heritage Sites in Alberta.
- Administrative silos and existing structures limit capacity and perpetuate feelings of exclusion amongst certain communities.
- The management and protection of World Heritage Sites in Alberta is publicly funded by the provincial government. No additional funding is offered by the federal government or UNESCO.
- There is a need for ongoing financial support for these places in order to ensure they have adequate capacity and staffing.

- There is a need for funding opportunities that allow stakeholders to address a broad range of conservation and management concerns specific to each site and over the long term, rather than year to year.
- The balance of managing community and character defining values, conservation, and tourism demand at these sites has become difficult.
- In the case of Dinosaur Provincial Park and Head-Smashed-in Buffalo Jump, the values for which the sites were initially listed does not fully encompass Indigenous values. Therefore, there is need to re-evaluate how World Heritage values are defined to ensure that plural perspectives of place are presented.
- World Heritage Sites in Alberta offer a stage for governments to implement Reconciliation practices and the articles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), but that opportunity is not adequately taken.
- There is a greater need for the inclusion of Indigenous knowledges and understanding of the changing climate in the management of these places.
- The importance of open communication about World Heritage realities, policy, protection, and processes in Alberta was also highlighted.
- Engagement with local community stakeholder groups and Indigenous communities highlighted that there is currently a limited understanding about World Heritage policy and procedure within Alberta. As a result, there are misconceptions about World Heritage Site management that appear to have built up additional, unnecessary barriers that could be addressed with effective communication and structured relationship building efforts.
- Expert and professional stakeholders noted that communication between governments, departments, sites, and communities is fundamental to ensure that existing silos do not increase in size and the ones that exist are dismantled.

Additional topics that emerged from this research are summarized below:

- World Heritage sites need to recognize inequalities and issues and act as a leader, showing how access for Indigenous people is an important part of managing a place well.
- The management of these places is often centered on value-based decision making. But what if those values are not correct or are outdated, then is it possible to manage the site correctly?
- These sites are important for education and supporting the transmission of Indigenous knowledge and cultural practices.
- Education push is critical. Education is the new buffalo and the way forward for protecting these places. It is therefore important to educate staff and turn the public into stewards.
- When a World Heritage Site is established, there are responsibilities, and right now, there is a feeling that not everyone is living up to the commitments that were made to the communities impacted.

- Being involved in the whole process is important to the community.
- In many instances, sites and government agencies/ministries work together and share resources to manage World Heritage properties without formal agreements or protocols in place.
- Assigned and agreed upon protocols between departments are important. Change from informal to a formal agreement ensures ongoing, lasting commitment.
- It is important to engage with all neighbouring nations and communities.
- It is especially important to establish lines of communication and reciprocity.

## Concluding Remarks

This research examined the conservation of World Heritage Sites in Alberta and involved various stakeholders who shared their insights and perspectives about the management of cultural-natural and tangible-intangible values of these significant places across the province. Key themes that emerged during this research addressed planning, policies, and procedure, funding and capacity, values and conservation/management, Indigenous Rights, and communication and communities. Many of the emerging themes are universal and addressing them through multiple lenses is essential.

A common misconception reiterated throughout this research program was the idea that World Heritage Sites have more funding and better legal protection than other sites in Alberta. This paper presented a brief description of the legislative framework that govern the examined World Heritage Sites in Alberta. While these are strong legal frameworks, within Alberta there is no additional or added protection associated with a UNESCO designation that supersedes them. Alberta legislation and the World Heritage Convention have the same goal: the protections of places that are important to people. The *Alberta Parks Act* (2006) and the *Alberta Historical Resources Act* (2000) complement each other to achieve this goal in the places that have been discussed within this paper. In Alberta, World Heritage Sites are protected and managed within a framework or in a process that is based within the provincial legislation, not above it. A key finding from this research was that communities need to be appropriately informed about these facts in order to dispel misinformation and misconceptions. Clear communication strategies on these topics would allow for the development of realistic management expectations for all stakeholders in the future.

This research project endeavoured to engage in an open and inclusive dialogue about the management of World Heritage Sites in Alberta and tried to shed light on the unique challenges and opportunities such internationally recognized places encounter. It demonstrated that changes are needed in the existing approaches and practices to enable holistic management of Alberta's World Heritage Sites. The

next step could be examining the possibility of the implementation of an integrated approach to management and planning of these places that engages all stakeholders, facilitates better coordination among different departments, and integrates resources, information, and diverse perspectives.

### **Acknowledgement**

This research project was funded through Athabasca University's Academic Research Fund (ARF). The authors would like to thank all those who generously contributed their time and valuable insights, expertise, and experiences to this research.

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## SESSION 4: GOVERNMENT STRATEGIES – HOW TO WORK BETTER TOGETHER AT INTERSECTIONS

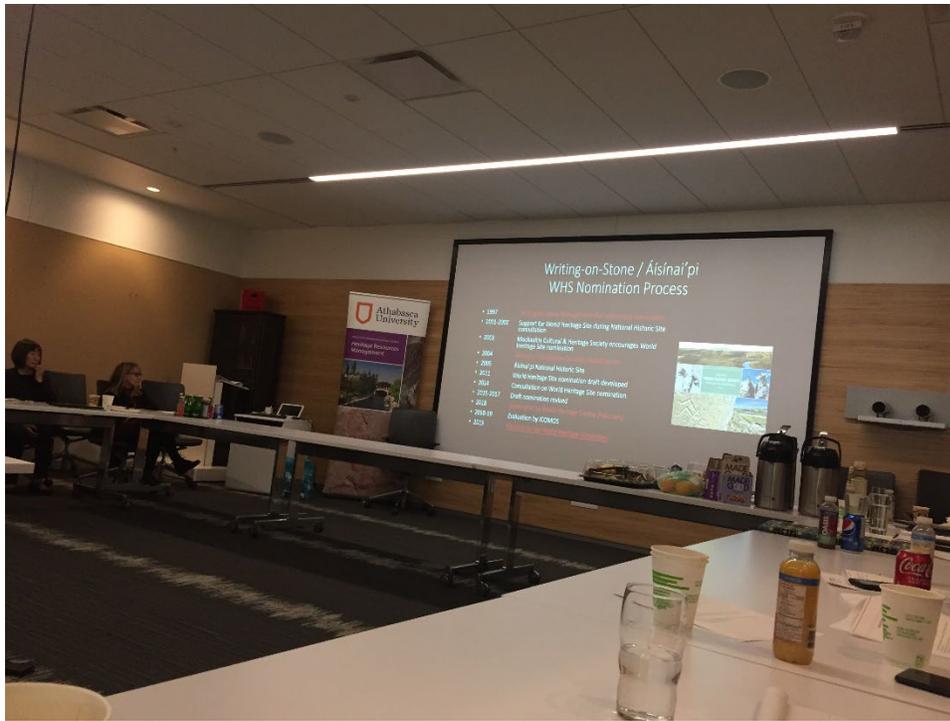


**4.1. Managing a World Heritage Cultural Site within a Provincial Park Context – Writing-on-Stone/Áísínai’pi**

**Elder Martin Heavy Head**, Kainai Elder /Member of the Mookaakin Cultural and Heritage Society

**Jack Brink**, Curator of Archaeology (Emeritus), Royal Alberta Museum, Alberta Culture and Status of Women





## ***4.2. World Heritage Management Plan at Head-Smashed-In Buffalo Jump – Balancing Development and Conservation***

**Quinton Crow Shoe**, Acting Site Manager, Head-Smashed-In Buffalo Jump, Alberta Culture

**Alireza Farrokhi**, Head, Conservation and Construction Services, Historic Places Stewardship, Alberta Culture



### **Introduction**

This paper provides a summary of a presentation given at “Session 4: Government Strategies – How to Work Better Together at Intersections” of the Edmonton Round Table- Working Together at the Intersection of Culture and Nature: A World Heritage Context on October 4, 2023 at the Royal Alberta Museum in Edmonton, Alberta.

The presentation highlighted the site and its cultural significance and provided two illustrative examples of the work completed at the site. The examples underscore the importance of thorough understanding of the site, its significance, and underlying

issues by working with a large network prior to engaging in any intervention at the site. As the examples show, the outcomes of such approaches result in better protection of and appreciation for the site.

## Site Context and Significance

Designated a UNESCO World Heritage Site (criterion vi) in 1981, Head-Smashed-In Buffalo Jump (Itsipa'ksikkikhinihkootsyao'pi) pays homage to the First peoples of the North American Plains. The site is formally protected by the Government of Alberta as a Provincial Historic Resource. It is further commemorated by the Government of Canada as a National Historic Site. The significance of the Head-Smashed-In Buffalo Jump lies in its cultural, archaeological, and scientific interest. The deep layers of bison bones buried below the cliff represent nearly 7000 years of use of the buffalo jump by Plains People of the Northern Plains [1]. This landscape is an outstanding illustration of subsistence hunting techniques that continued into the late 19th century and which still form part of the 'traditional knowledge base' of the Plains Peoples, in particular the Blackfoot nation (Figure 1).

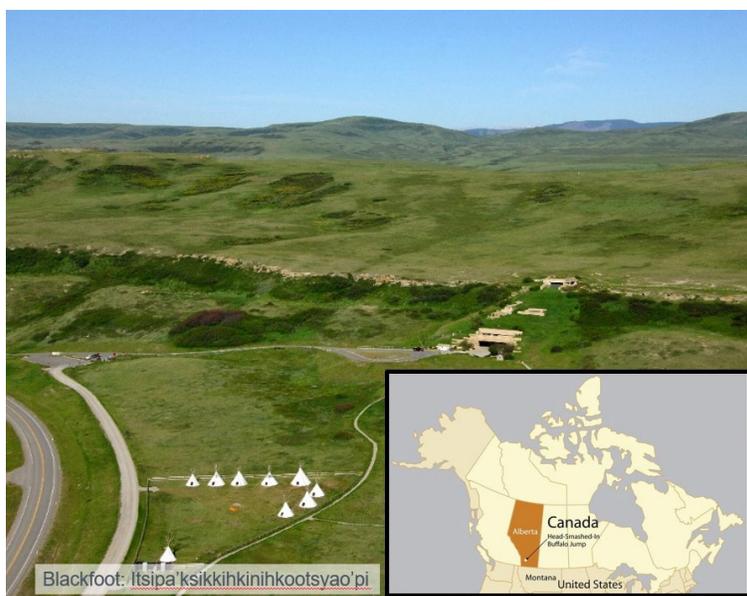


Figure 1: Head-Smashed-In Buffalo Jump and its context

Sitting atop a prairie hill, the Interpretive Centre at Head-Smashed-In Buffalo Jump overlooks the spot where the primary food source and way of life was herded toward the edge and fell to their death. The demise of the bison provided sustenance and contributed to all facets of the ancient Plains people's way of being. Bison were how the people clothed themselves, sustained themselves throughout brutal winters, and provided shelter from the harsh prairie elements. The Interpretive Center is designed to belong to the landscape and the environment situated right in the side of a cliff and

is underground. Even the cement was tinted brown and the building built in simulated layers to match the sandstone cliffs beside it (Figure 2).



Figure 2: The interpretive centre at Head-Smashed-In Buffalo Jump nestled in the natural cliff

Showcasing extreme skill and knowledge of bison herd instincts, the Plains people used the location at Head-Smashed-In Buffalo Jump for close to 7000 years as depicted by extensive archaeological evidence. In fact, the evidence of human activities and hunting practices found at this site is some of the most developed in North America. Head-Smashed-In Buffalo Jump is unlike any other attraction in Alberta, providing visitors with a glimpse into the past and into the culture and traditions of the native people of the Plains. Prior to colonization, the Blackfoot bands were nomadic. The structure of their movements was marked by three main factors: the location of the bison herds, the weather, and the season. Taking in those factors, they moved the location of their camp accordingly. Camps were mainly situated by the rivers with access to water, firewood, and sheltered from the elements [2].

Although Buffalo Jumps can be found in multiple locations in the Northern Plains, the jump at Head-Smashed-In, is the best-preserved and was the most extensively used

for the longest period. Utilizing their knowledge of bison behaviour and herd patterns, the Plains people created an ingenious way to supply a large amount of food to the camps over the winter. The most important aspect of the hunt was the spiritual protocols leading up to the actual stampede. The ancient stone referred to as the Buffalo stone, *Iniskim*, was an important part of ceremony whereby the Buffalo is called upon to help sustain the people. The prayers would include protection and accuracy of the Buffalo Runners. Buffalo Runners dressed as wolves would sneak up on the vast herds of bison and play on their protective instincts of the babies, causing a stampede that was orchestrated by narrow drive lanes leading to an edge. One Buffalo Runner would guise himself as a baby buffalo calf in distress. When the bison got to the end of the drive lanes and realized that there was a deadly drop, the frenzy was too intense to stop the forward momentum; causing the herd to fall to their death. The kill site, or where the bison landed after their fall off the sandstone cliffs, is ripe with archaeological resources suggesting that people camped nearby. Furthermore, the stone tools and evidence of teepee rings helped to determine that all parts of the fallen bison were utilized in some way. Archaeological evidence at the base of the jump shows that the Indigenous people utilized the bison remains for ceremony, clothing, tools, weapons, food, and shelter. Bison were more than just a food source for the Plains people; this majestic animal was an integral part of their culture (Figure 3).



Figure 3: Communal hunting techniques were an integral part of the Plains People culture [2].

With the settlement of Europeans in the area in the late 19th century, and the arrival of the North West Mounted Police who began patrolling the region in 1874, bison became the main target of the settlers. Drawn in by the seemingly endless herds of them roaming the prairies, bison became not only a food source, but targeted for their hides, and often used as target practice for those with guns. Alas, the supply was not endless and the buffalo hit near extinction in a very short amount of time. In 1881 when the buffalo were few and far between, the Blackfoot people pursued their traditional lifeways for as long as possible. With the substantial loss of their main food supply, and with the persuading by North West Mounted Police patrols to adapt to a more "civilized" way of being, they were obliged to adapt to a new era.

Today, the site remains a stirring reminder of the Plains Peoples' way of life and culture. It not only preserves evidence of this hunting technique, but also provides a space for learning and knowledge sharing. In addition to hosting special events, the site offers a variety of on-going programs including (also see Figure 4):

- Theatre (80 seats) featuring a re-enactment of a buffalo hunt. The movie, 'Pis'kin' (The Buffalo Jump), is a dramatic depiction of just how the buffalo were lured to the edge of the cliff, and then stampeded over. Released June 21, 2008.
- Gift Shop – Native arts and crafts, bookstore and souvenir items
- Visitor Information Centre
- Guided tours and interpretive programs
- Parking for motor coaches, RV's and over length vehicles



Figure 4: Learning and knowledge sharing at Head-Smashed-In Buffalo Jump

### Managing Change: Balancing the Extremes

The jump consists of a sandstone outcrop running a lateral distance of 350 meters with drops of approximately 11 to 13 meters. The cliff face, which has been transformed over millennia through various geological processes, continues to evolve to this day and is considered a Character Defining Element. A panorama view of the outcropping can be viewed through Google Streetview [3]. Prior to the

introduction of the interpretive center, this pristine landscape constantly changed and evolved over millennia mainly through geological, ecological, and climatic forces. To a lesser extent the anthropogenic activities had an impact, however as these activities were modest and in-keeping with the natural agents, the impacts were negligible. As illustrated in examples below, it is critical to understand that change and evolution is part of the value of the historic place, and that the role of heritage professionals is to provoke a consideration of consequences of change rather than preventing it. In both cases, the outcomes were directed by carefully considering the underlying issues, working with a large network of stakeholders, and challenging the status quo.

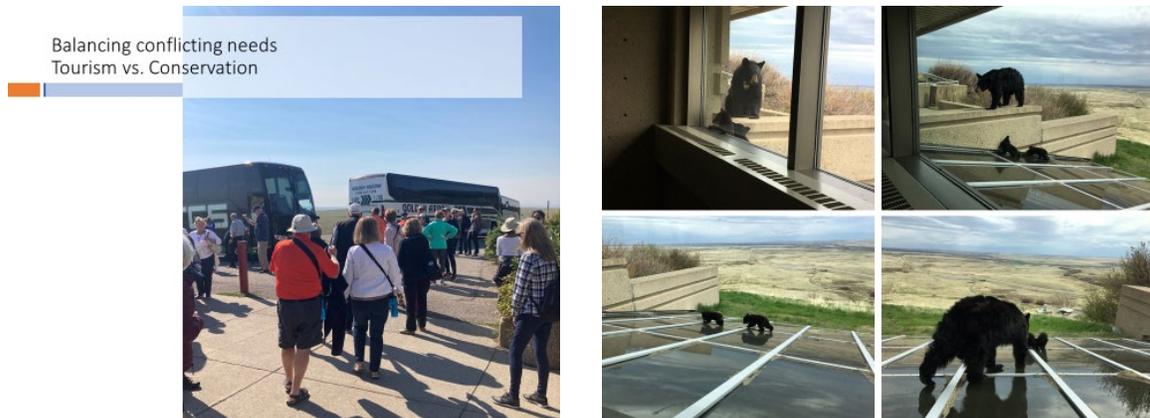


Figure 5: Balancing the extremes- large number of visitors can contribute to the degradation of pathways (left) site closures during the pandemic brought the cliff to life (right)

## Rockfall Hazard and Managing Interventions

Similar to many cultural sites of significance, Head-Smashed-In Buffalo Jump is under threat due to more frequent extreme weather events. These events have resulted in a noticeable increase in erosion of the site, which has been most evident on the cliff-face where portions of rocks have fallen off in recent years, leading to temporary closures of the pathways above and below the jump. The site also remains a popular destination in Southern Alberta. With the increased attention, larger number of visitors enjoy site exhibits and participate in the activities, which can contribute to the degradation of pathways, especially those along the top of the jump. This is partially addressed by controlling access and movement throughout the site to a limited marked pathway (trail) system in order to minimize the adverse effects.

Heavy runoffs are impacting the cliff and creating hazardous conditions. On May 21, 2016, staff at the Head-Smashed-In Buffalo Jump were notified by a visitor that a piece of rock from the escarpment above the lower pedestrian trail had failed and slid down the slope towards the trail (see Figure 6 and marked location on the contour map, Figure 7). The fallen rocks stopped short of the bridge and rest area along the

trail. Consequently, there were no injuries or damage to the trail infrastructure. This event was preceded by 3-4 days of persistent precipitation.

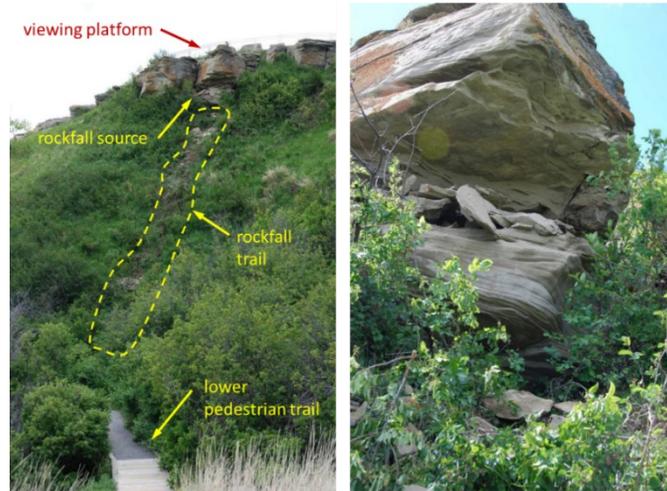


Figure 6: Overview of the May 21, 2016 rockfall site (left) and close-up of the source rock outcrop (right)

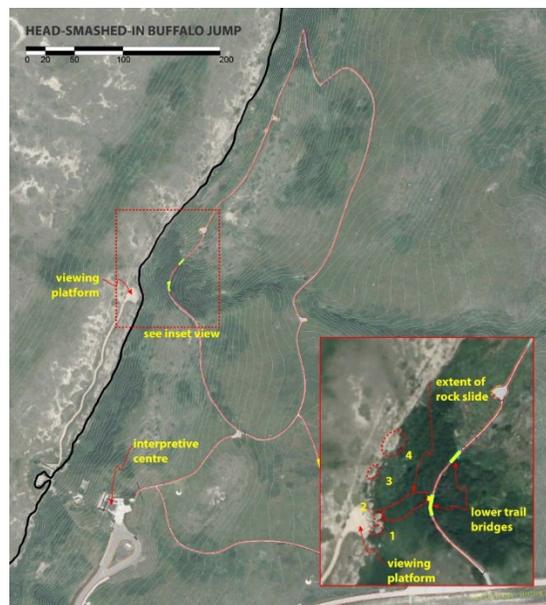


Figure 7: Contour map and aerial photo of the rock cliff and lower trail at Head-Smashed-In Buffalo Jump.

Given the archeological constraints of the site and the importance of the cliff face as a character-defining element, the department coordinated with Alberta Transportation to include the site in their annual Geohazard Assessment Program. The geo-hazard assessment consultant visited the site and conducted a detailed visual inspection of the cliff face and lower slope. Based on their site observations, they concluded that erosion of the rock unit at the base of the failed rock outcrop,

together with weakening of the sandstone blocks by wind erosion and freeze-thaw cycles had created the background conditions for this event. However, the triggering mechanism of the May 21 event was most likely the significant precipitation (12.5 mm) preceding the rockfall event.

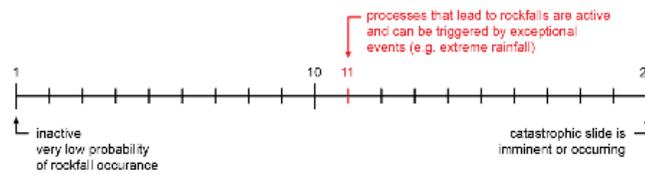
During the inspection, three other areas with high rockfall potential were also identified and highlighted (see Figure 8 and inset view in Figure 7). These three rock outcrops are separated from the main cliff face by large fracture surfaces and balanced on sandstone supports. The geotechnical consultants believe that erosion of the slope and the underlying support as well as future freeze-thaw damage could result in more, and potentially major, rock slides. Accurate prediction of the rockslide energy as well as the likely extent of the slide required detailed numerical modeling that was not achievable at the time.



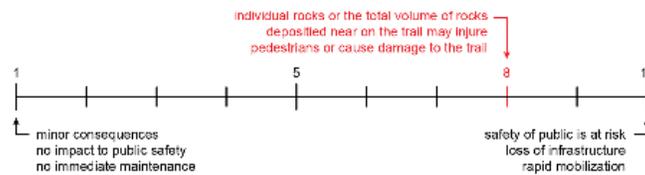
Figure 8: Four rock outcrops identified as potentially unstable

In order to quantify the risk associated with each geohazard site, Alberta Transportation uses a frequency-severity index, called Risk Level (RL), which considers the probability/frequency of rockfall events at the site as well as the consequences of such an event [4]. The assessment put HSIBJ with a Risk Level equal to 88 among the top five sites in the province with a rockfall hazard (see Figure 9). To address the concerns, and based on the consulting team's recommendations, a number of long-term and short-term strategies were considered. The alternative strategies were compared against five selection criteria to mitigate the risk: the associated costs, impact on the integrity and heritage fabric of the resource, impact on visual integrity, level of effort required for engineering and design, level of effort and time required for construction or implementation (see Figure 10). The strategies are:

**Probability Factor (PF):** reflects the probability/frequency of rockfall events at the site



**Consequence Factor (CF):** reflects the impact, consequences, and risk to the public caused by the anticipated rockfall event



**Risk Level (RL):** is the product of Probability Factor (PF) and Consequence Factor (CF) and reflects the total risk associated with the site

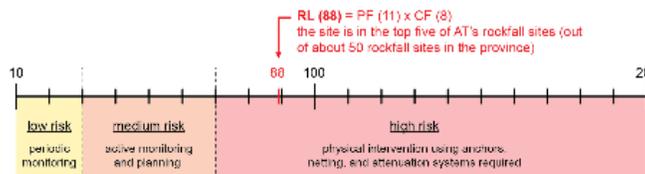


Figure 9: Risk Level (RL) calculation for the rockfall site at Head-Smashed-In Buffalo Jump.

1. Physical Interventions: Perhaps the most effective strategy in reducing the potential for rockfalls is to prevent pieces of rock from becoming mobilized. These strategies are among what is known as *at-source protection* methods include scaling (selective and periodic removal of loose and hazardous rocks), rock anchoring, installing cable nets and meshes, grouting/shotcreting, and other types of at-source support structures. The systems require installation directly on the rock surface and will impact the heritage fabric as well as the visual integrity of the rock cliff which make them generally not appropriate for similar applications.

Alternatively, *Barrier and Attenuation Systems* are designed to intercept and control rockfall. They include rockfall fencing and barrier systems, reinforced earth and structural walls, attenuator fences, and catch benches. The systems are designed based on the rockfall potential and the anticipated kinetic energy of the rockfall. The systems must be installed in the ground and usually require construction of foundations or installation of screw piles which may affect archeological remains.

Another possible form physical intervention with less impact on the heritage integrity of the site are *Secondary Protection systems* which reduce rock energies and is effective up to a certain boulder size. They include densifying vegetation cover and using other bio-engineered systems to reduce rock energy. It is

interesting to note that secondary protection at site has been always at play prior to the installation of the Trail System. The pathway has cleared rows of well rooted native vegetation that could have potentially reduced the risks associated with rockfalls. However, the absence of a pathway would likely mean that visitors could roam the lower plain freely and potentially impacting the sensitive archeological areas.

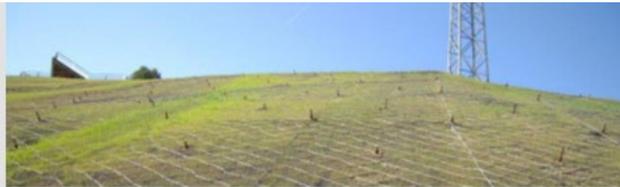
2. Avoidance: Avoiding the hazardous area, or limiting access when certain triggers are met. This strategy was immediately implemented as it has the lowest implication while providing a meaningful reduction in the risk level. These measures included:
  - The bench at the base of the cliff as well as any interpretive signs located along the trail within the potentially affected area were removed. Interpretive signs were relocated and/or supplemented with signs that discuss the geology of the area and the evolution of the cliff.
  - Clear notices about the potential rockfall hazard were posted at the entrance to the lower trail as well as at both ends of the affected trail segment. Signage indicate the extents of the rockfall hazard and advise visitors to keep moving though this area.
  - Additionally, as an added risk mitigation strategy, the affected section of the trail system is temporarily closed if:
    - cumulative precipitation is greater than 10 mm during a continuous or near-continuous precipitation event; or
    - temperature fluctuation causes air temperature to cross the freezing point during a 24-hour period (freeze-thaw cycle); or
    - in the two weeks following spring thaw.
3. Deformation measurements and Monitoring: Installing instrumentation/sensors, including electronic tiltmeters and crack meters, to measure deformations and changes in the orientation of block with high failure potential. Information obtained using these sensors could be used to verify the results of the site surveys as well as provide real-time and historic data that can be used in conjunction with the weather station data to understand how meteorological conditions affect the rocks. The real-time information from the instruments and weather station can also be used for interpretive purposes, similar to the displays at other destinations such as the Frank Slide Interpretive Centre. However, the installation of the instrumentation could potentially affect the visual and cultural integrity of the site, and therefore has been deferred pending a thorough impact assessment.

Installation of a permanent weather station at the site to collect and analyse real-time temperature and precipitation data. The information provided by the station would be used to temporarily close the trail if necessary as well as allow for identification of meteorological trends related to future deformations and

failures. Site management are considering this option as the costs are still prohibitive.

Conducting regular survey of the escarpment using traditional or new surveying techniques. To date, a number of drone-based photogrammetry have been completed at the site utilising in-house resources or with support from local educational institutions (e.g. Southern Alberta Institute of Technology and University of Calgary) who are using the site in their ongoing research on the effectiveness of using terrestrial and aerial laser scanners for change detection and to verify whether photogrammetric techniques have the requisite accuracy and consistency for ongoing comparative measurements. The captured data is freely available to researchers and the heritage community under a Creative Commons License (see Figure 11). These partnership have resulted in outcomes that are published and disseminated to a wider audience (e.g. see a recent publication by Dawson P. et. al [5])

- Physical Interventions
  - At-Source Protection
  - *Barrier and Attenuation Systems*
  - Secondary Protection



- Avoidance
- Monitor



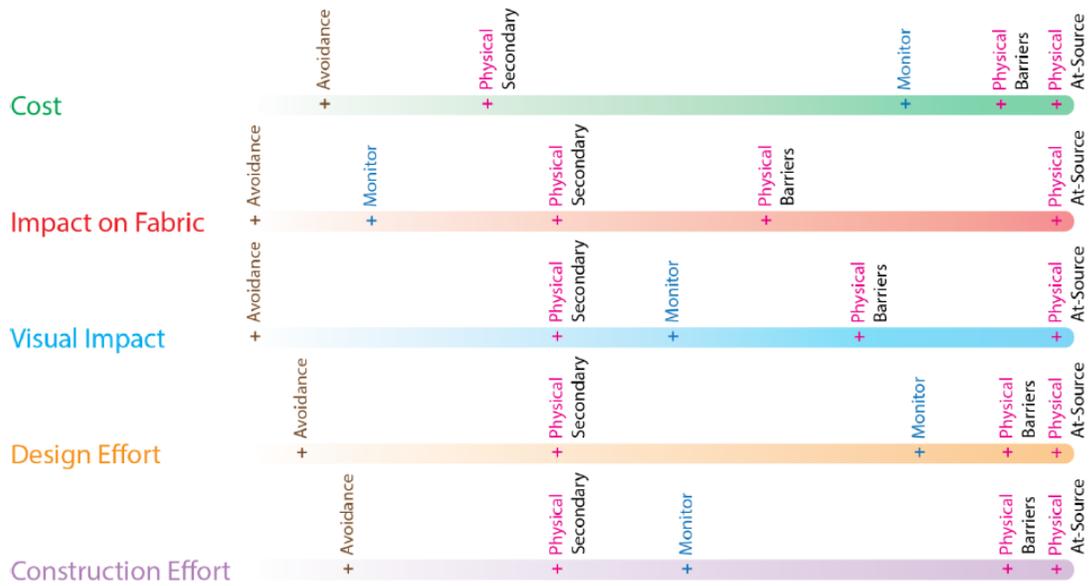


Figure 10: A number of long-term and short-term mitigative measures considered to address the rockfall hazard at Head-Smashed-In Buffalo Jump (top) A comparison of the intervention alternatives based on five selection criteria (bottom).

## Monitoring the cliff

A collaborative effort

Data File

Open Access Data

This dataset was donated to the Alberta Digital Heritage Archive by Rick Duchscher, PL (Eng.), P.Tech. (Eng.), Centre for Innovation and Research in Unmanned Systems, Geomatics Engineering Technology, School of Construction, Southern Alberta Institute of Technology (SAIT).

The raw data files for this project are available for download from the archive repository. There are two file formats available: 3D point cloud in a .las file format and the orthomosaic files in world file formats. Please download the metadata template to access metadata associated with each file. All data is published under the Attribution-Non-Commercial Creative Commons License CC BY-NC 4.0 and we would ask that you acknowledge this repository and data collectors in any research that results from the use of these data sets.

- [Head-Smashed-In UAV Photogrammetry Orthomosaic Data Set](#)
- [Head-Smashed-In UAV Photogrammetry Metadata](#)
- [Head-Smashed-In Laser Scanning Data Set](#)
- [Head-Smashed-In Laser Scanning Metadata](#)

Figure 11: Results from site surveys are made available on the “Digitally Preserving Alberta’s Diverse Cultural Heritage” repository at <http://preserve.ucalgary.ca> [6]

## The Lower Trail System and managing degradations

Apart from concerns due to a potential rockfall, runoffs could cause degradations of the Lower Trail System. The Lower Trail System is an established 1.2 kilometers path north of the interpretive center that is designed to manage flow of site visitors in the sensitive archeological area and to hinder further disturbances. The pathway offers views and interpretation of the Camp Site and Processing Area and the buffalo jump from the base of the cliff. Runoff from heavy rainfall, especially in spring, is common in Southern Alberta (Figure 12). Prior to the construction of the visitor center and its associated trail systems, the area was densely vegetated with native species that reduced soil erosion by intercepting and slowing precipitation and volume and rate of flow. The site’s hydraulic behavior changed after the installation of the trail system. Without natural barriers, the path provides a path of least resistance and acts as a conduit allowing for channelling effect and the surface runoff to gain velocity, to scour the trail, and to erode surface material. The degradation also impedes trail usage swaying visitors to deviate from the path which may create unwanted disturbances.

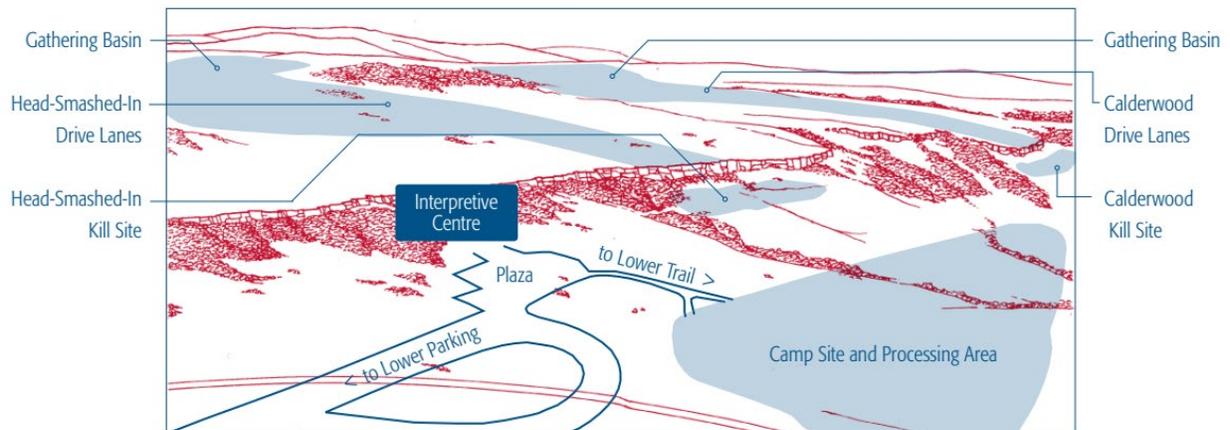


Figure 12: Head-Smashed-In Buffalo Jump: site features [7].

Over the years, the trail system had to be resurfaced to address the health and safety as well as the archeological concerns. Last such efforts were conducted in 2011, however with increased frequency of heavy spring runoffs, the trail was in need of intervention again as early as 2013 (Figure 13). Continuing with the extant strategy of repair of the damages without addressing the underlying causes of the degradations was not a sustainable and reasonable approach. Instead, after completing a competitive procurement process, a professional landscape architect was engaged as a consultant to review site hydrology and surface runoff pathways. A conceptual

design with alternative design strategies was presented and a compatible solution that had negligible visual impact and limited ground disturbance with no new excavation was selected.



*Figure 13: Site plan highlighting the Lower Trail system (left) Damages caused after the spring runoff in 2013 (right)*

The proposed rehabilitation addressed approximately one-third of the trail system most susceptible to erosion. The pathway was resurfaced with a layer of crushed limestone for traction and profiled to promote drainage. To minimize disturbance within the archaeologically sensitive area, paths widths was maintained and did not exceed the original 1.5 metres. Some 70 shallow steps were constructed at approximately 3 metre intervals along the path to moderate steeper grades for trail users and deflect runoff to prevent erosion. Each step is 10 centimeter high and consists of treated 6x6 wood members assembled with lag bolts and secured into the ground with steel rebar. To avoid disturbances, the timber was laid into new trail surface material (crushed limestone) which in turn lies on compacted sub-grade.

Field observations and analysis of site hydrology identified two areas beneath the cliff that are particularly susceptible to heavy runoffs. These areas were previously equipped with small culverts that were not adequate to accommodate the volume of water. These trail segments were resurfaced with layers of washed rock and limestone to improve drainage and prevent scouring. The areas then were spanned with two low-profile bridges approximately 11 and 7.5 metres in length and 1.5 metres in width. The bridges and their deck extensions are supported on a total of 24 tapered galvanized steel screw piles 115 millimetres in width (cap) and were installed at a depth of at least 1.2 meters. Screw pile installation displaces and compacts soil laterally and required neither excavation/auguring nor concrete. The bridges consist of treated 2x4 wood decking on heavy treated wood joists and beams supported on the screw piles. A small wood deck with a bench extends from the longer bridge. The bridges are the tallest structures added to the trail, but they stand no more than 35 centimeters above grade at which height they don't require railing and are screened by surrounding native grass. New construction and movement of equipment,

required primarily for installation of the screw piles, were restricted to existing trail footprint to avoid disturbing existing vegetation in the archaeologically sensitive area (Figure 14).



Figure 14: Intervention design implemented on the Lower Trail system (top) The Lower Trail System after the spring runoff in 2013 and current conditions after the interventions (bottom)

## Conclusion

The two examples discussed highlight challenges in planning interventions for issues arising from increased severe weather conditions that impact the tangible elements of the site and the safety concerns that presence of people on site impose. A more simplistic approach could have been eliminating any exposure to risk by preventing access to most of the site, and limiting visitation only to cultural practices and educational activities. At the other extreme, more drastic measures such as scaling, rock anchoring, or installing cable nets and meshes, or grouting (for the first instance); or constructing channels to manage surface water (for the second example) could have been implemented. Both extremes, although might have addressed the immediate concern and seemed more reasonable to a risk averse management framework, are dismissive of the site's significance and its values.

The Interpretive Center at Head-Smashed-In Buffalo Jump has become an invaluable teaching resource where the Blackfoot communities can share their culture, ancient ways of life, and customs and values to a global audience. Immersed in the tourism industry, and empowered by the reconciliation initiatives, the Indigenous communities continue to practice their ways through drum and dance circles, storytelling, crafting, and other cultural activities. Furthermore, to the Blackfoot People the site provides a space to protect and share their rich history, diverse cultural practices, teachings, and ceremonies, but above all a venue to instill future generations with a sense of pride and an education and an appreciation emphasizing celebration of their ancestral past and differences.

The cliff, a natural element with layers of associative values, is the culminating point of the Head-Smashed-In Buffalo Jump story and perhaps its most significant feature of the landscape. The trail system, a later addition to the landscape, provides safe access to sensitive and significant features of the site without jeopardizing the site's integrity. It connects people to the past allowing for continuation of cultural practices and ceremonies.

Balancing these sometimes conflicting realities demanded a thorough understanding of the site and its significance, a complete cause analysis and detailed planning, and working with a large network of stakeholders prior to engaging in any intervention at the site. The outcomes are compatible and subordinate interventions that are in keeping with site values, which result in better protection of and appreciation for the site.

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**SESSION 5: CASE STUDIES: HOW WE WORK TODAY? WHAT'S WORKING?  
WHAT'S NOT WORKING?**



## ***Session 5: Case Studies: How we work today? What's working? What's not working?***

**Patricia Kell**, Executive Director, Cultural Heritage, Parks Canada  
*Chair's Report*

In the fifth session of the Roundtable, two case studies were presented to examine the way that nature and culture are balanced in Canadian World Heritage Sites today. The purpose was to examine elements that were working well and to consider components that are working less well.

Amongst Canada's twenty World Heritage Sites, only one – Pimachiowin Aki -- was explicitly inscribed under both natural and cultural criteria and is therefore considered a Mixed site. Canada's initial nomination of Pimachiowin Aki to the World Heritage List was a catalyst to advance recognition of natural and cultural values together in heritage conservation. The World Heritage Committee's 2013 decision on Pimachiowin Aki stated that discussions on the evaluation of the nomination "have raised fundamental questions in terms of how the indissoluble bonds that exist in some places between culture and nature can be recognized on the World Heritage List." (WHC-14/38.COM/9B).

Many if not all of the other sites, whether inscribed under the natural or cultural criteria, include values that could be described as both natural and cultural. This is perhaps most easily seen at sites like Head-Smashed-In Buffalo Jump and Writing-on-Stone / Aisinaipi, where the physical forms of the land have contributed to the cultural expressions and activities for which the sites were inscribed. At Gros Morne National Park World Heritage Site, the criteria under which it was inscribed include criterion (vii) which references "areas of exceptional natural beauty and aesthetic importance". Notions of beauty and aesthetics are very clearly human value judgements rather than scientifically-based natural phenomena. At most sites inscribed under the natural criteria, like Wood Buffalo National Park, human activity has shaped the natural attributes of the site for millennia. The Indigenous Heritage Circle has recommended that Canada's sites inscribed as Natural World Heritage Sites should also recognise and protect a broad range of values important to Indigenous communities (IHC 2019).

In an Indigenous context, the division between nature and culture is not meaningful. In Indigenous cultural landscapes, there is a seamless union of the inherent qualities of the biome and human use of that place. Human use is a natural presence on the land, rather than something that is 'other'. People exist in a complex web of relationships with what in Western terms would be called the geology, geography, biology, and climate in which they live. For Indigenous Peoples, these relationships are not compartmentalised but form part of a whole, tied together by practices, protocols, and teachings (IHC 2022). The case study of Pimachiowin Aki explains

how this deep relationship between peoples and place combine together to define the World Heritage Site and guide its management.

The link between geology, biology, and geography is also important in the context of sites inscribed for cultural values related to settler use. Settlements like the Historic District of Old Québec and Old Lunenburg are where they are and take their form because of geographical qualities of their location, defined by defensive cliffs and welcoming ships' harbour. The Rideau Canal, carved out of the lacustrine landscape of Eastern Ontario, took its form from the pre-existing waterways. The second case study presented in this session, the Landscape of Grand-Pré, describes a landscape which was heavily influenced by human use, but which retains important geological and biological qualities which continue to shape activities in this place.

In many ways, the management of Canadian World Heritage Sites whose values lie at the intersection of nature and culture has been less fraught than the initial inscription of these places. Traditional or customary activities have allowed the places to survive and thrive and these ways of being continue to inform site management, particularly at a place like Pimachiowin Aki. In the Canadian context, we have not yet confronted cases where development aimed at perpetuating the traditional occupation of the land – for example, building a bridge to facilitate on-going access -- has come up against the Outstanding Universal Value of a site. Such tests are still to come.

The case studies here demonstrate that World Heritage Site managers have been able to leverage the combination of natural and cultural values, and the value of a World Heritage designation itself, in order to build stronger and more expansive relationships. By bringing more people and interests to the table, these sites are building a firm foundation for the long-term conservation of these important places.

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***5.1. Leading the Way; Sharing the Commitment – Indigenous Cultural Tradition of Keeping the Land in Pimachiowin Aki***

**Clinton Keeper**, Knowledge Keeper, Little Grand Rapids First Nation

**Augustine Keeper**, knowledge keeper, Little Grand Rapids First Nation

**Alison Haugh**, Executive Director, Pimachiowin Aki Corporation







## The First Nations' Protected Areas and Resource Stewardship Accord



The *Accord* is a commitment to cooperate in protecting and managing lands, and to realize the vision of a World Heritage Site



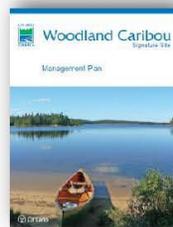
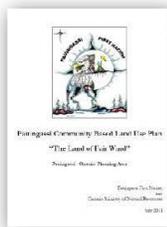
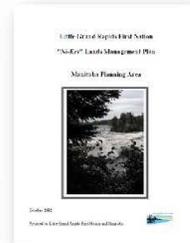
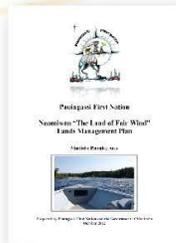
**"The First Nations' Accord is precedent-setting..."**

2003 IUCN World Heritage Boreal Zone Workshop in St. Petersburg Russia



PIMACHIWOWIN AKI  
WORLD HERITAGE SITE

## Land Management Plans



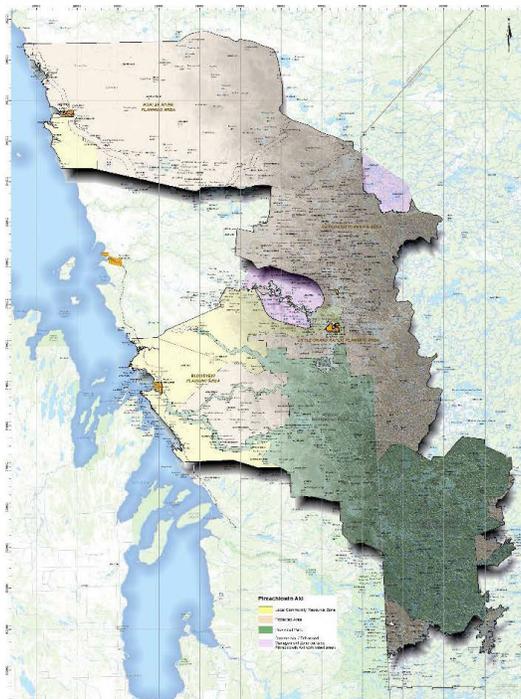
Bloodvein First Nation



4 Anishinaabe First Nations – Bloodvein River, Little Grand Rapids, Pauingassii, and Poplar River



2 provincial governments – Manitoba and Ontario



**29,040 km<sup>2</sup>**

**Category: mixed site,  
cultural landscape**







**5.2. Implementing the Strategic Plan of the Landscape of Grand Pré World Heritage Site**  
**Building relationships to protect and celebrate the Landscape of Grand Pré World Heritage Site**

**Claude DeGrâce**, Executive Director, Landscape of Grand Pré Inc. – Le Paysage de Grand-Pré inc.



**Abstract**

To my knowledge, the idea of a World Heritage Site in Nova Scotia's Annapolis Valley was first discussed nearly 30 years ago in 1994, during a visit of the then Minister of Canadian Heritage, Michel Dupuy. Between 2000 and 2004, the Acadian community, with the support of Parks Canada specialists, undertook considerable effort to demonstrate that Grand Pré's inclusion on Canada's Tentative List of 10 sites was justified. Finally, in 2004, when the list was unveiled, Grand Pré was one of the 11 sites listed. Work on the development of the nomination proposal began in 2007.



Figure 1. The Landscape of Grand Pré World Heritage Site, Autumn Colours. (Photo: Jamie Robertson)

The inscription of the Landscape of Grand Pré on the World Heritage List in 2012 marked a new chapter in these storied lands located in the unceded territory of Mi'kma'ki. The inscription has brought communities together, although agreeing on a way forward to celebrate the values associated with each community is proving challenging.

The Acadian community wishes to preserve the values of a site that is imbued with their identity, commemorates their history's darkest hour, and symbolizes the resilience of their community. They have deployed considerable efforts over the past 100 years to create a place where their history would be protected and presented. For a people without an official homeland, the Acadians do feel at home at Grand-Pré (the Acadian name is hyphenated, a style that is retained for Grand-Pré National Historic Site but not for most English-language spellings).

For the local community, the inscription is seen as an opportunity to showcase how they and their predecessors have for centuries maintained the traditional agricultural character of Grand Pré, which was designated Canada's first Rural Historic District in 1995. The Landscape of Grand Pré is a living agricultural landscape, one that provides a livelihood to farmers and supports the local economy.

This region is known as Sipekne'katik, where the Mi'kmaq have lived for approximately 13,300 years. The landscape is framed to the north by the dramatic

Cape Blomidon from which, tradition holds, the legendary Wabanaki spiritual figure Kluscap kept a watchful eye over his people. The Glooscap First Nation is located close to the World Heritage Site.

Over the past couple of years, Landscape of Grand Pré Inc. has been working to develop a visitor experience concept for the Landscape. Consultants have undertaken a public engagement process that has revealed the competing storylines regarding the landscape. Visitors to the World Heritage Site (WHS) are currently directed to the Grand-Pré National Historic Site (GPNHS) Visitor Centre, which essentially presents the Acadian story. As a result, the significance of the Landscape of Grand Pré is often overlooked.

With the expanded dialogue regarding the WHS, we have seen a shift in focus from the importance of historical events to the significance of the lands. For it is these lands that have been found to possess Outstanding Universal Value, and that hold the memory of the peoples that have lived here and transformed the landscape over the years.

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Through this paper, I will outline some of the challenges of establishing a sustainable governance structure for the Landscape of Grand Pré World Heritage Site in an environment that includes multiple stakeholders, communities, and government agencies where there can be conflicting or competing objectives. Conveying the Outstanding Universal Value of the WHS is a challenge.

Landscape of Grand Pré Inc., incorporated under *Canada's Not-for-profit Corporations Act*, is responsible for coordinating the management of the Landscape of Grand Pré World Heritage Site. Located in the heart of the Mi'kmaw District of Sipekne'katik in Nova Scotia, the Landscape of Grand Pré features an exceptional living agricultural landscape and iconic place of remembrance for the Acadian community.

The Landscape of Grand Pré was inscribed on UNESCO's World Heritage List on June 30, 2012, under the following criteria:

Criterion (v): The cultural landscape of Grand Pré bears exceptional testimony to a traditional farming settlement created in the 17th century by the Acadians in a coastal zone with tides that are among the highest in the world. The polderisation used traditional techniques of dykes, aboteaux and a drainage network, as well as a community-based management system still in use today. The resultant rich alluvial soil enabled continuous and sustainable agricultural development.

Criterion (vi): Grand Pré is the iconic place of remembrance of the Acadian diaspora, dispersed by the Grand Dérangement, in the second half of

the 18th century. Its polder landscape and archaeological remains are testimony to the values of a culture of pioneers able to create their own territory, whilst living in harmony with the native Mi'kmaq people. Its memorial constructions form the centre of the symbolic re-appropriation of the land of their origins by the Acadians, in the 20th century, in a spirit of peace and cultural sharing with the English-speaking community.

While the inscription of the landscape on UNESCO's World Heritage List was celebrated by the Acadian community, some people were concerned that the UNESCO status provided an unbalanced narrative. This was due in part because most of the media attention regarding the inscription focused on the Acadian story. "For many, the UNESCO designation has only confirmed Grand-Pré's "Acadian" status. The designation labelled the park the most important Acadian historic site in the world. The official designation of the park led to further criticisms of its narrow focus. Members of the local community quickly began to express doubts about what the UNESCO status will mean for the area's diverse history. One resident expressed concern that the focus of the designation centred on Acadian history at the expense of the rest of the area's rich past" (Gagné 2013). "For the Acadian people, the site may not tell enough of the Acadian experiences, whereas for the local community, it may tell too much of Acadian history at the expense of other groups, notably the Planters and Mi'kmaq" (Trofanenko 2019).

### **Development of an Acadian lieu de mémoire**

In order to better understand people's reaction to the inscription, it is necessary to review Grand-Pré's history. The Acadians first settled in the area in 1682 and developed a system of dykelands using aboiteaux and a complex drainage system that made Grand-Pré the granary of Acadie. The deportation that began in 1755 sent some 2,000 Acadians living in the Grand-Pré area into exile. A few years later, New England Planters settled on the lands left vacant by the deportation, and renamed the village Horton. The Planters continued farming the rich agricultural dykelands. I recently found a reference regarding how the Acadians' dykeland-building expertise was passed on to the New England Planters. "I have attended the making of Dikes and Aboiteaus (A term used by the original French settlers, for a great Dam, in Dyking) since the year 1764. I was present when the first Aboiteau of any consequence was made here, by the English - which was superintended by two Frenchmen, and observed their proceedings" (Bleakney 2004).

The publication of Henry Wadsworth Longfellow's poem *Evangeline, A Tale of Acadie* in 1847, and the construction of a railway in 1869 signalled renewed interest in Grand-Pré. Many visitors came to the area in search of Longfellow's Grand-Pré. In order to take advantage of the sudden influx of visitors interested in the former Acadian village, the local community changed the name of the settlement back to

Grand Pré, the name given to the area by the original Acadians because of the large marshlands that would be reclaimed from the sea.

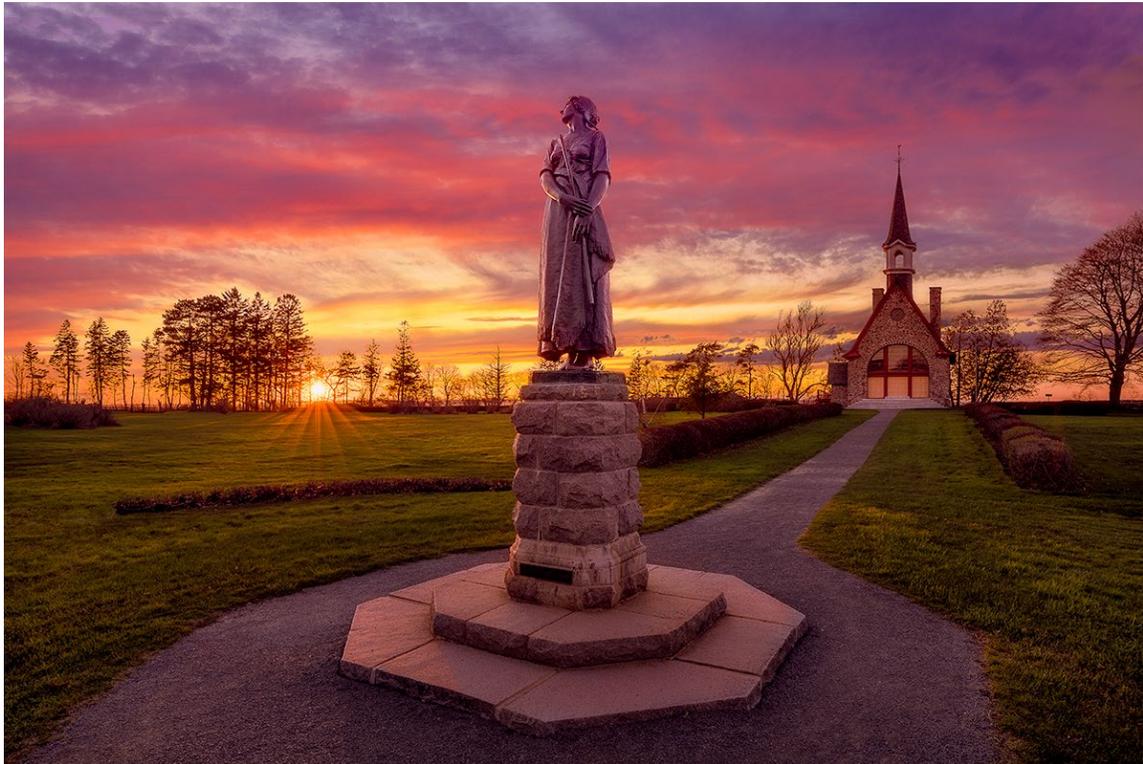


Figure 2. The iconic statue of Evangeline and Memorial Church. (Photo: John Robichaud)

Research has revealed that commemorating the history of the Acadians was not at the centre of the development of a tourist attraction at Grand-Pré. "The legitimacy and significance of the Acadians' history and culture, as well as their past grievances and contemporary concerns, were consistently misinterpreted or devalued by the railway's [Dominion Atlantic Railway – DAR] efforts while other aspects, mostly in association with the poem's fictional characters, were exploited for tourist dollars. In the end, the railway passenger service, and the park at Grand-Pré were treated like any commercial service or product" (MacDonald 2005). It has been demonstrated that the DAR was far more interested in bringing to life the fictional characters of Longfellow's poem than to present the Acadian story.

The first efforts to create an authentic site to commemorate the Deportation of the Acadians dates to the beginning of the 20th century when Wolfville resident John Frederic Herbin decided to purchase, in 1907, a 14-acre parcel of land in the heart of the former Acadian village of Grand-Pré in order to protect the presumed ruins of the former parish church of Saint-Charles-des-Mines and the Acadian cemetery. He

was supported in his efforts by W. Marshall Black, mayor of nearby Wolfville, and William B. Hutchinson, president of Acadia University.

John Frederic Herbin was very likely influenced by the stories told by his Acadian mother, Marie-Marguerite Robichaud, of her people's exile and return after the deportation of 1755. As he would explain to a Boston reporter in 1905, he viewed his mission in life as "to preserve for the interested the name and memory of my people, the terribly wronged Acadians" (Davies DCB).

In May 1919, part of the lands acquired by Herbin were transferred to the Acadian community to construct a memorial. In October of the same year, the Historic Sites and Monuments Board of Canada (HSMBC) held its inaugural meeting, during which Grand-Pré was identified as a place of potential national significance: "Grand Pré. The site of Colonel Noble's death, the gathering place of the Acadians for deportation and the point of debarkation, are spots of interest and should be marked" (Marsters 2006). As a monument was being constructed to commemorate the Acadian story at Grand-Pré, the local community's attention focused on the commemoration of the Battle of Grand-Pré. That was a battle in which a force of French and Indigenous fighters surprised and defeated a contingent of New England soldiers. It was not until 2005 that a HSMBC plaque commemorating the Deportation of the Acadians was unveiled at Grand-Pré National Historic Site.

The Acadians' efforts to raise the funds required to construct a memorial to the deportation fell short of their objective. So, they resolved to borrow a few thousand dollars from the Dominion Atlantic Railway (DAR). This decision would have far-reaching implications. The DAR imposed conditions on the loan, resulting in the creation of a museum on the colonial history of Nova Scotia that "displayed a wide variety of historical artefacts largely representative of the area's British and, to a lesser extent, French colonial past" (Gagné 2013). When Parks Canada acquired the Memorial Park in 1956, a new exhibit was created for the Memorial Church. It was decided that the building would provide equal space to the story of the Acadians and New England Planters.

In 1982, as Canada patriated its Constitution and put an end to its colonial past, the Acadian community requested that the interpretation programs at Grand-Pré National Historic Site be devoted exclusively to Acadian history (Léger 1982). During Parks Canada's public consultation process to develop the first management plan for Grand-Pré National Historic Site, a meeting with Acadian leaders in Moncton, New Brunswick, revealed that the time had come to finally transform Grand-Pré National Historic Site into the memorial imagined when the Memorial Church was built in 1922. An Acadian Consultative Committee was established by Parks Canada in 1984, and in 1987 a new exhibit was inaugurated in the Memorial Church that reflected the original plans developed some 60 years earlier. "Today, the efforts of the Committee (Acadian Consultative Committee) have proven successful and we

are pleased with the atmosphere created by Parks Canada specialists, a setting conducive to reflection on the events commemorated" (Roy 1994 – translation).

A few years later, Parks Canada acquired additional lands, and, with the support of the Société Promotion Grand-Pré, funds were raised to build a modern visitor centre. In 2004, the site welcomed some 65,000 visitors, many of whom were attending the Acadian World Congress, celebrating the return of the Acadians to their ancestral homeland. It was also at the turn of the new millennium that interest in inscribing Grand-Pré on UNESCO's World Heritage List was considered. What at first was an Acadian-led initiative would become a project embraced by the local community, by the Mi'kmaq, by the agricultural community, and by the three levels of government.

### **Diverse community values**

While the inscription of the site has brought communities together, making changes to celebrate the multilayered history of Grand-Pré is proving challenging. The Acadian community wants to preserve the values of a site that is imbued with their identity and commemorates their history's darkest hour. On the other hand, the local community sees the inscription as an opportunity to highlight how they have for centuries maintained the traditional agricultural character of Grand Pré, designated Canada's first Rural Historic District in 1995. The lands that form part of the Landscape of Grand Pré are mostly privately owned; they provide a livelihood to farmers and support the local economy. The landscape is located in Kings County, which has the most abundant and diverse range of agricultural production in Nova Scotia. The Grand Pré dykelands support a thriving dairy industry and provide some of the most fertile agricultural lands in the province. Farmers are increasingly concerned about climate change and sea-level rise, because these threaten the viability of the continued protection of these lands.

For the Mi'kmaq, this region is known as Sipekne'katik where they have lived for approximately 13,300 years. The landscape is framed by the dramatic Cape Blomidon from which, tradition holds, the legendary Wabanaki spiritual figure Kluscap kept a watchful eye over his people.

"It is also a place in Mi'kma'ki that has continuously welcomed generations of Mi'kmaq people trading, travelling, hunting, fishing, gathering medicine and living in the valleys, shores, and hills of the area. It is a point of contact between various trade routes that extend throughout the Maritimes as told through stories and by archaeological evidence. The artefacts, water routes, plants, birds, and fishing techniques are evidence of the Mi'kmaq connection to the landscape. Lastly, it is a place of gathering for Mi'kmaq between different people, Indigenous and non-Indigenous. For millennia, Mi'kmaq gathered between families to exchange goods and share stories. Once the settlers arrived, the sharing extended to them

establishing the foundations for friendship between Acadians and Mi'kmaq. That friendship became family ties as Grand Pré was the Acadian settlement with the largest population of intermarriages between both peoples" (Rivet 2021).

### **Challenges in presenting the living cultural and agricultural landscape**

The inscription of the landscape has motivated the communities to protect the lands overlooking the landscape. The inscription process generated interest in purchasing parcels of lands that now form part of the National Historic Site. A view park has been created where the UNESCO plaque, flags, interpretive signs, and a large harvest table provide a new interpretive and recreational experience for the local community and for visitors to the area.

Over the past couple of years, Landscape of Grand Pré Inc. has been working to develop a visitor experience concept for the landscape. The process, which included contracting consultants to lead it, has revealed competing storylines regarding the landscape. A key challenge is to determine how to effectively communicate the landscape's Outstanding Universal Value. Visitors to the World Heritage Site (WHS) are normally directed to the Grand-Pré National Historic Site (GPNHS) Visitor Centre, which has the mandate to interpret the Acadian story. As a result, the significance of the Landscape of Grand Pré WHS and GPNHS's place within it is often overlooked. Visitors often leave GPNHS believing they have visited the WHS.



Figure 3. Aboiteau at the Grand-Pré National Historic Site Visitor Centre. (Photo: Claude DeGrâce)

The development of the visitor experience concept and feasibility study involved considerable engagement with key stakeholders and with the public. While the final report fulfilled the terms of the contract awarded through a request for proposals, the scope of the concept presented exceeded the expectations of Landscape of Grand Pré Inc., and it was not endorsed by the Board of Directors. While the public engagement process yielded a variety of perspectives and ideas regarding the development of a visitor experience concept, there was no consensus on how to move forward.

After considering the final report, Landscape of Grand Pré Inc. decided to conduct further public engagement and retained the services of a consultant. A workshop was held with the Board of Directors and it was agreed that an ad hoc advisory group comprising community representatives, Glooscap First Nation, and

stakeholders would be created to review the visitor concept report and consider options to move forward. New ideas emerged from the meetings of the advisory group, and it was decided to share these findings with the local community.

Community members were invited to attend an open house in order to provide input regarding the options being considered for the visitor experience concept. The meetings with the advisory group and the open house have revealed that there is little support for further development of the View Park or the construction of a new building/interpretive centre to convey the Outstanding Universal Value (OUV) at the View Park or at another location in the landscape. There was support for exploring the expansion of the existing Grand-Pré National Historic Site Visitor Centre in order to convey the OUV and to help connect and orient people to other accessible points of interest within the landscape.

The consultations also demonstrated that there is support for the development of a multi-use trail linking the View Park, Grand-Pré National Historic Site and the Harvest Moon Trailway; for the development of a Mi'kmaw heritage component and for the development of a working aboiteau display. Participants in the consultations also expressed support for the extension of the Harvest Moon Trailway to Hortonville, site of the New England Planter commemoration and Deportation Cross. Finally, the local community expressed a desire to see full and balanced representation of the World Heritage Site (historical and contemporary uses, Mi'kmaq, Acadian, Planter, and agriculture, as well as serving and welcoming the current community).

These findings were shared with representatives of Acadian organizations. It was noted that GPNHS and the Landscape of Grand-Pré support the national and international visibility of *l'Acadie* and that it is important to interpret the ingenuity of the Acadians who developed the dykelands of Grand-Pré in an area with the highest tides in the world. It was acknowledged that there is currently confusion between the National Historic Site and the World Heritage Site and that the Memorial Church, memorial gardens and monuments associated with Acadian history should not be impacted by incorporating the story of the landscape at GPNHS.

As Grand-Pré National Historic Site is a place of remembrance for the Acadian community, Acadian representatives have expressed that it is important to avoid diluting the importance of the site by presenting the broader history of the region. It was noted that messages about the National Historic Site should not be diminished, and a presentation on the evolution of the Acadian memorial site could be considered. It was acknowledged, on the other hand, that the messages derived from the Outstanding Universal Value focus primarily on the Acadian community and reinforce the importance of the dykelands and the place of memory of the Acadian diaspora.



Figure 4. The harvest on the Grand Pré dykelands. (Photo: John Robichaud)

Landscape of Grand Pré Inc. and Parks Canada are now in the process of involving the Mi'kmaq in considering the options that were developed during the community consultations. While this process has been arduous, much has been learned, and some consensus is beginning to emerge.

### **Celebrating our successes**

On June 30, 2022, the Landscape of Grand Pré celebrated the 10th anniversary of its inscription on the World Heritage List. Later during the summer, the 100th anniversary of the construction of the GPNHS Memorial Church was the focus of celebrations. Both events were well attended, especially by local area community members. Following two years of isolation because of the pandemic, we have found that offering a free barbecue and some music is a good recipe for getting local community members to attend public events.



Figure 5. The Honour Song performed on June 30, 2022, celebrating the 10th anniversary of the inscription of the Landscape of Grand Pré on UNESCO's World Heritage List. (Photo: Mark Davidson)

In an effort to protect the rich archaeological heritage of the World Heritage Site, for the past two years, Landscape of Grand Pré Inc. has been providing financial support to landowners to conduct archaeological resource assessments associated with development projects in the landscape and its buffer zone. We are currently cooperating with Acadia University for developing a new strategic plan for the landscape. The Dykelands System Upgrades Project is well underway. This significant initiative, funded by the federal and provincial governments, is looking at developing innovative measures to respond to climate change and sea-level rise and sustain the dykelands for agriculture.

Landscape of Grand Pré Inc. has been successful in creating an efficient governance structure. Its membership includes the Glooscap First Nation, the Grand Pré and Area Community Association, the Grand Pré Marsh Body, the Municipality of the County of Kings, the Parks Canada Agency, the Province of Nova Scotia, the Société Nationale de l'Acadie and the Société Promotion Grand-Pré. Five standing committees involving many volunteers have been established to support the work of coordinating the management of the landscape. These are Education and

Marketing, Executive, Finance and Audit, Governance and Nominating, and Technical Advisory.

## Conclusion

Before the inscription of the Landscape of Grand Pré on UNESCO's World Heritage List in 2012, the two main partners involved with Grand-Pré National Historic Site were Parks Canada and the Acadian community. With the inscription, the dialogue has been expanded to include the Mi'kmaq, the Acadians, the local community, the agricultural community, and all three levels of government. We have also seen a shift in perspective. While in the past the focus of commemoration has been on historical events such as the 1755 deportation and the battle of 1747, the inscription of the landscape on UNESCO's World Heritage List has shed light on the significance of the lands. For it is these lands that have been found to possess Outstanding Universal Value, and that hold the memory of the peoples that have lived here and transformed the landscape over the years.

While it is important that the values of a site that has become an iconic place of remembrance of the Acadian diaspora be preserved, I believe that there is an opportunity to build on the spirit of cooperation emerging as a result of communities working together. Through the development of an inclusive approach for protecting, celebrating, and sharing the timeless cultural and agricultural Landscape of Grand Pré World Heritage Site, Landscape of Grand Pré Inc. will achieve the vision it set for itself in 2018: *Our communities and partners work collaboratively and proudly to protect and champion the living cultural and agricultural landscape of Grand Pré for the world to appreciate.*

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## SESSION 6: STUDENT VIEWS ON THE TOPIC OF INTERCONNECTEDNESS OF CULTURE AND NATURE AND THE FUTURE OF CULTURAL LANDSCAPES





## 6.1. Student Presentations

### *Examining the Interconnectedness of Culture and Nature in Cultural Landscape Planning*

#### *Featuring the Cascades of Time Garden, Banff National Park*

**Courtney King**, Student, BA in Anthropology; Alumna, University Certificate in Heritage Resources Management, Athabasca University





Figure 1: Cascades of Time Garden Entrance (Photo: Courtney King)

COURTNEY KING  
STUDENT CULTURAL RESOURCE MANAGEMENT ADVISOR  
PARKS CANADA AGENCY



Parks  
Canada

Parcs  
Canada

## Abstract

Banff National Park of Canada [BNP], in addition to its unique and monumental natural resources, contains a rich collection of cultural resources. Among these resources is the Administration Building Grounds which contains the Cascades of Time Garden; a site boasting both cultural and natural heritage. This garden was designed by architect Harold C. Beckett in the early 1930s. The grounds comprise a series of ponds, mature vegetation, rustic pavilions, and other garden structures placed strategically to emphasize beautiful vistas. Surrounding the garden is a perimeter fence made of Rundlestone (a local sedimentary limestone) and wrought iron.

While several plans have been developed to address conservation maintenance, vegetation succession, and flower demonstration at the Administration Building Grounds, there is a need for: a) a comprehensive condition assessment of the perimeter fencing, b) direction and recommendations for maintenance pertaining to vegetation encroachment on the fencing, and c) any accompanying photographic documentation. Currently, this fencing needs maintenance and preservation as time and the elements have made their mark on the structure. Many of the fencing sections and columns have cracks, deteriorated joints, corrosion, and are facing the threat of tree root and vegetation encroachment.

It was determined in the summer of 2020 that the development of a 10-year conservation maintenance plan was required to better manage the perimeter Rundlestone and wrought iron fencing in relation to the old growth trees and other cultural and natural features of the site. The purpose of this document would be to provide guidance and a comprehensive understanding of this built heritage element while also being sensitive to both the cultural and natural heritage of this site.

The methodology employed by the *Cascades of Time Garden Fence Maintenance Plan* [CoTGFMP] Team for this project incorporated five general activities: research, field investigation, the development of appropriate assessment criteria, analysis, and condition assessment of the Rundlestone perimeter fencing, and the development of appropriate conservation maintenance recommendations for the relevant cultural and natural landscape resources contained within the site. All assessment work used non-invasive investigation techniques only. Background material and extensive historical documentation were also reviewed to gain an understanding of the history of the site.

Throughout all the foregoing activities, the CoTGFMP team was guided by the following policies and documents which have been referenced, copied, and elaborated on for certain sections:

- *Historic Landscape Conservation Maintenance Management Plan (HCD 2006)*
- *The Vegetation Succession Plan for the Cascades of Time Gardens (PWGSC 2014)*
- *The Cascades of Time Garden Flower Demonstration Plan 2015-2016 (HCD)*
- *The Administration Building and Cascades of Time Gardens Long Term Maintenance Plans Sections 1-10*
- *Parks Canada's Cultural Resource Management Policy, and*



- *Parks Canada's Standards and Guidelines for Historic Places in Canada, 2<sup>nd</sup> edition*

Overall adherence to these plans, policies, and standards has ensured that the nationally accepted conservation approach of 'minimum intervention' will be the overall attitude guiding recommendations contained within this plan.

Figure 2: Topographic plan for the Administration Building Grounds. [HCD/PWGSC 2006]

## Conservation Approach and Applicable Government Heritage Policies

The Conservation approach for this project will be governed by the *Cultural Resource*

*Management (CRM) Policy of Parks Canada* and the *Standards and Guidelines for the Conservation of Historic Places in Canada* (2nd Edition). Hence, a minimum intervention approach limited to that necessary to stabilize, maintain and/or enhance the integrity of the Rundlestone and wrought-iron perimeter fencing, and its historic form and features, will be followed. Recommendations will be based on accepted heritage conservation principles and practices, a respect for the integrity and identity of the Rundlestone and wrought-iron perimeter fencing and specifically an understanding and acknowledgement of its heritage values.

It should be noted that extensive historic research was done during the development of the *Historic Landscape Conservation Maintenance Management Plan* to understand the evolution and history of the Administration Building Grounds and the Cascades of Time Garden. This document represents the key document by which to gain a good understanding of the historic place and its heritage values. It is strongly recommended that it be consulted in conjunction with this plan before undergoing any interventions.

### *The Cultural Resource Management Policy of Parks Canada*

The 2013 edition of the Parks Canada's *Cultural Resource Management (CRM) Policy* is the standard governing document for all the initiatives and actions affecting cultural resources within Parks Canada's heritage places. This policy is in accord with both national and international heritage conservation principles and practices and must be incorporated into the management practices for all heritage places administered by Parks Canada.

The *CRM Policy* includes the following principles that will be applied together in all cultural resource management activities:

- Understanding Heritage Values;
- Sustainable Conservation; and
- Benefit to Canadians.

Parks Canada's *CRM Policy* defines a cultural resource as "a human work or a place that gives evidence of human activity or has spiritual meaning, and that has been determined to be of historic value." (Parks Canada, 2013, p. 101)

Of particular importance to this current *Cascades of Time Garden Fence Maintenance Plan*, is the *CRM Policy's* approach to conservation and maintenance. On conservation the policy is unequivocal in its commitment to minimal intervention:

"In undertaking conservation activities, Parks Canada is especially cognizant of the principles of respect for the existing form and material that constitute the historic character of a cultural resource. Conservation activities will therefore involve the least possible intervention to achieve objectives." (Parks Canada, 2013, p. 110)

This same commitment is evident in the approach to maintenance:

"Conservation involves not just a once-in-a-lifetime intervention to a cultural resource but equally its routine and cyclical maintenance. Parks Canada will employ conservation maintenance to mitigate wear and deterioration without altering the performance, integrity or appearance of a resource." (Parks Canada, 2013, p. 110)

Furthermore, the FHBRO Code of Practice establishes the principles and practices of conservation to be applied to buildings designated by the FHBRO as either "Classified" or "Recognized" heritage buildings. Although the FHB Policy primarily applies to buildings, its scoring system has an environmental component that takes site, setting and landmark status into account during evaluation. Furthermore, the Heritage Character Statement that lists the heritage values of each FHBRO heritage building, often includes qualities or resources of the building's landscape as contributing to its heritage character. Such is the case for the historic fence surrounding the Banff Administration Building. Among these historic landscape values is the following, which lists the fence as a cultural resource in the values statement included in the *HLCMMP (HCD, 2006)*:

"the stone and wrought iron fence is not out of keeping with the design of the building and its grounds (FHBRO, 1986b)"

Therefore, any measures taken to protect the site and setting of the Administration Building, Cascades of Time Garden, and the Rundlestone fence must be guided by the principles of caution, honesty and fit as outlined in the FHBRO Code of Practice (FHBRO, 2004) and the *HLCMMP (HCD, 2006)*.

### *Standards and Guidelines for the Conservation of Historic Places in Canada*

The 2<sup>nd</sup> edition of the *Standards and Guidelines for the Conservation of Historic Places in Canada* was released to the public in 2010 to advise on appropriate methods of conservation that balance the preservation of historic places with their integration into the functional life of communities. Any conservation maintenance treatments proposed for the Rundlestone and wrought-iron perimeter fencing surrounding the Banff Administration Building will follow acceptable practice as outlined in the *Standards and Guidelines*.

From the *Standards and Guidelines*, preservation is considered the primary treatment for this project with some rehabilitation: the proposed interventions involve the sensitive maintenance and repair of this historic feature for continuing and compatible use, while protecting and enhancing its heritage values. Thus, it is critical that the proposed recommendations and interventions for the perimeter fencing be compatible with the style, era, and character of the historic place.

The following *Standards* will be particularly relevant when planning any interventions regarding the historic perimeter fencing. However, it is important to note that all standards pertaining to preservation (1-9) and rehabilitation (10-12) apply to the care and maintenance of the fence and should receive equal attention.

- **Standard 8:** *Maintain character-defining elements on an ongoing basis. Repair character-defining elements by reinforcing their materials using recognized conservation methods. Replace in kind any extensively deteriorated or missing parts of character-defining elements, where there are surviving prototypes.*
- **Standard 9:** *Make any intervention needed to preserve character-defining elements physically and visually compatible with the historic place and identifiable on close inspection. Document any intervention for future reference.*
- **Standard 10:** *Repair rather than replace character-defining elements. Where character-defining elements are too severely deteriorated to repair, and where sufficient physical evidence exists, replace them with new elements that match the forms, materials and detailing of sound versions of the same elements. Where there is insufficient physical evidence, make the form, material and detailing of the new elements compatible with the character of the historic place.*
- **Standard 11:** *Conserve the heritage value and character-defining elements when creating any new additions to an historic place or any related new construction. Make the new work physically and visually compatible with, subordinate to and distinguishable from the historic place.*

Moreover, the Guidelines for Cultural Landscapes (4.1), Materials (4.5), and Engineering Works, Civil, Industrial, and Military Works (4.4) are pertinent to the project, in particular the additional guidelines for the proposed preservation and rehabilitation interventions (4.1.11, 4.4.1, 4.4.2, 4.5.3, 4.5.4, 4.5.5).

When conserving any material, first refer to the guidelines for All Materials (4.5) and then to the guidelines related to the specific material. The Guidelines for Materials should not be used in isolation, but in conjunction with the appropriate section for the related building assembly, built feature, or constructed element. In-kind materials should be used whenever possible.

## Explanation Of Relevant Material

### *Rundlestone*

Rundlestone is a material that has some significance in Banff. The stones were originally quarried locally and took its name from Mount Rundle. The stones are used in other significant historic buildings throughout Banff.

Building stone classifications can be ill defined and classification systems have changed over the years. Classification of Rundlestone is difficult. Various stone termed "Rundlestone" may have characteristics of limestone, sandstone, dolomite, mudstone, siltstone, shale and chert. It is the author's opinion that the name Rundlestone has been used as a general term for building stone from the same local quarry which no longer operates and may have been a mix of stones. Most mountains of the type of mountain as Mt. Rundle (thrust fault) consist of different layers or formations that have differing layers of different aged stones on the steep face. While the top of Mount Rundle does have limestone of the Livingstone Formation, this layer is underlaid by the Banff/Exshaw Formation, which is underlaid by the Palliser Formation, which is underlaid by the Fairhome Formation. While these formations consist mainly of two types of stone (limestone or shale), other layers are found within them that have different properties such as sandstone and chert. (Banff Administration Building Grounds/Cascades of Time Gardens - Built Elements Long Term Maintenance Plan 2019-2020)

The term Rundle Rock used today refers to the darker grey stones found in quarries outside of Banff. Rundle Rock is said to have similar iron content to the original Rundlestones which will oxidize and turn brownish. Most of the newer stones most likely originate from these modern quarries. (Ibid).

This information is given to help understand that the stone replacements for the paths especially will most likely be a best approximation of the Rundlestone. It is also acknowledged in the conservation profession that exact stone matches may not be possible as over time quarries close, veins get depleted, the veins that are currently quarried may have different qualities hence the colouring of stones may have variations. For stone replacements in vertical constructions such as walls and pillars the selection of stone should be done carefully by a specialist or experienced tradesperson. The most obvious replacement criteria should be colouring of the original stone. If only one stone is being replaced the selection criteria may not need to be so stringent. Overall compatibility and bedding, general texture, and shaping of the stone (which is related to the characteristics of the individual stone) will be more important. However, if several stones in the same area are being replaced, the selection of stones should be more carefully made. For these reasons, the importance of maintaining the original stones is heavily stressed and all repair work should be done by qualified individuals. (Ibid).

It is important to note that any undertakings involving the conservation of built heritage materials should be a collaborative effort between the Banff Field Unit Cultural Resources Management Team as well as the Heritage Conservation Unit Built Heritage Architects.

## **Character-Defining Elements**

### *Rundlestone and Wrought Iron Perimeter Fencing*

Character-defining elements of the Rundlestone and wrought-iron perimeter fence and gates that should be respected in accordance with the *HLCMMP* include:

- Their placement and role in defining the edge of the site along Cave, Spray and Mountain Avenues. The placement of the two main gates at the end of Banff Avenue and off Mountain Avenue.
- Their general forms of taller stone pillars, short stone walls in between and simple, slightly arched metal fencing in-filling the bays.
- The general spacing of the stone pillars and stepping down of all elements to conform to the slopes of the site.
- Their constructions of pillars and short walls using rectangular, semi-coursed Rundlestone, and thin, simple, ornamental iron fencing between these apart from the metal work of the gates being more ornamental.
- There are two lighting standards on the north gates facing Banff Avenue. These contribute to the overall composition of the gates, are compatible with the gates and viewscales and continue the lighting scheme along the bridge. It has also been stated that this gate is frequently damaged by vehicles going off the road. Lighting at this gate serves to help protect this character-defining element. As part of the gates which are character-defining elements, these two lighting standards should be maintained.
- Repair of all stone should always be executed with "in kind" materials.
- When materials require replacement, they should be based on available documentation.

### *Landscape and Vegetation*

Character-defining elements of the trees near and around the Rundlestone and wrought-iron perimeter fence and gates that should be respected in accordance with the *HLCMMP* include:

- The garden was created in the romantic tradition of English Picturesque landscapes, boasting deliberately irregular pools, flagstone walkways and

planted clumps of trees that blend with the surrounding forest (FHBRO, 2000a -c).

- The arrangement of the pavilions in relationship to the Cascades of Time Garden, including the pools, built structures, the Administration Building, vegetation, and trees of the English picturesque style of landscape is a key characteristic of the site. The vistas both to and from the Cambrian Pavilion and Pool and other elements within the garden including clumps of trees, pools and plantings are significant to forming the identity of the site.

## **Explanation Of Assessment Criteria**

### *Rationale*

For the purposes of this plan, detailed assessment criteria have been developed so that all components of the Rundlestone and wrought-iron fencing may be comprehensively evaluated. These criteria will assist with understanding the condition of each section of fencing and all columns to help determine a preservation protocol and prioritize any conservation work that must be done. The sections of fencing will be evaluated on 11 criteria and given a ranking of either red, yellow, or green. In this case, red equates to poor, yellow equates to fair, and green equates to good. This system will help the evaluation remain simple and efficient so that the current condition of each section of fencing will be clearly understood without having to regularly reference the photos of each section. Each of the criterion and standards are explained further in the table below.

### *Criteria*

- General condition and degree of intervention required
- Corrosion and paint deterioration
- Cracks and infrastructure penetration
- Mortar cap deterioration
- Evidence of water damage and drainage issues
- Organic growth accumulation and bird droppings
- Bolts in stone pillars
- Pitting and irregular surface textures
- Mechanics of turnstile and other engineering works
- Tree encroachment and root system expansion
- Overall physical integrity

## **Condition Assessment of Fencing and Columns**

There are a total of 49 sections of fencing and 51 columns making up the Rundlestone and wrought-iron fence surrounding the Administration Building Grounds and Cascades of Time Garden. A suggested prioritization of rehabilitation

was created based on the results of the condition assessment and established criteria in order from poor condition to good condition per section of fencing.

CONDITION ASSESSMENT OF FENCING AND COLUMNS																					
Table 1.0: Fencing Sections 1-20, Columns 1-22 (* Section 7.5 refers to the pedestrian gate on Mountain Ave.)																					
	1	2	3	4	5	6	7	7.5*	8	9	10	11	12	13	14	15	16	17	18	19	20
General Condition and degree of intervention required	Yellow	Yellow	Green	Yellow	Yellow	Yellow	Yellow	Green	Green	Green	Yellow	Green	Yellow	Yellow	Yellow	Green	Green	Green	Green	Green	Yellow
Corrosion and Paint Deterioration	Yellow	Green	Green	Green	Green	Green	Green	Yellow	Yellow	Yellow	Red	Green	Red	Yellow	Green	Green	Green	Green	Green	Green	Green
Cracks and Infrastructure Penetration	Green	Yellow	Yellow	Yellow	Yellow	Yellow	Green	Green	Green	Green	Yellow	Yellow	Yellow	Yellow	Green	Green	Green	Green	Green	Green	Green
Mortar Cap Deterioration	Green	Yellow	Green	Green	Green	Red	Green	Green	Green	Green	Red	Green	Yellow	Green	Yellow	Green	Red	Green	Green	Green	Green
Evidence of Water Damage and Drainage Issues	Green	Yellow	Yellow	Yellow	Yellow	Green	Yellow	Green	Green	Green	Yellow	Green	Yellow	Yellow	Yellow	Green	Green	Green	Green	Green	Red
Organic Growth Accumulation and Bird Droppings	Yellow	Yellow	Yellow	Yellow	Yellow	Green	Yellow	Green	Green	Green	Red	Green	Yellow	Red	Yellow	Green	Green	Green	Green	Green	Red
Bolts in Stone Pillars (including connections of welds to columns and mid-post entering masonry)	Green	Yellow	Green	Green	Yellow	Yellow	Green	Green	Green	Green	Yellow	Green	Yellow	Green	Green	Green	Green	Green	Green	Green	Green
Pitting and Irregular	Yellow	Green	Green	Yellow	Yellow	Green	Red	Green	Green	Green	Red	Green	Yellow	Red	Yellow	Green	Green	Green	Green	Green	Green

Figure 3: Sample showing the assessment scheme and select results of the condition assessment

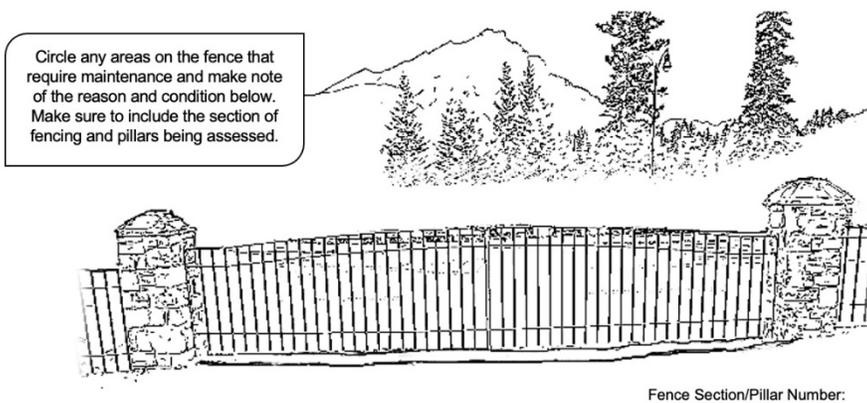
### Recommendations and Conclusions

It is recommended that a log of lessons learned for any work and repairs done be kept for use as a tool to understand the long-term impacts of any contract work completed. This will assist the CRM Advisor, and any internal personnel to which it applies, assess the successes and the challenges of any maintenance or rehabilitation work done to the structure.

It is also recommended that members of the Grounds and Maintenance teams participate in the informal monitoring process as much as they are able as this will significantly help the CRM and Assets teams understand the condition and deterioration of the fencing. Ongoing informal monitoring is the most efficient and cost-effective way of ensuring the health of the structures and landscape features on the Administration Building Grounds. To make the process as effective and uniform as possible, an *Informal Monitoring Sheet* has been created to assist current and future staff with the ongoing informal monitoring of the fence and vegetation surrounding it.

The most significant lesson learned from the development of this plan is that nature and culture are not separate; rather, they are one and the same and must be managed as such. If one of these elements is affected, the other will be too and understanding this interconnectedness is integral to cultural landscape planning and the conservation of cultural and natural resources. Achieving balance when caring for both natural and cultural resources can be challenging and present conflicting issues, but by respecting both resources, their relationship, and using a values-based approach, we can better manage and care for our shared cultural and natural heritage.

### Informal Monitoring Sheet for the Rundlestone Fence



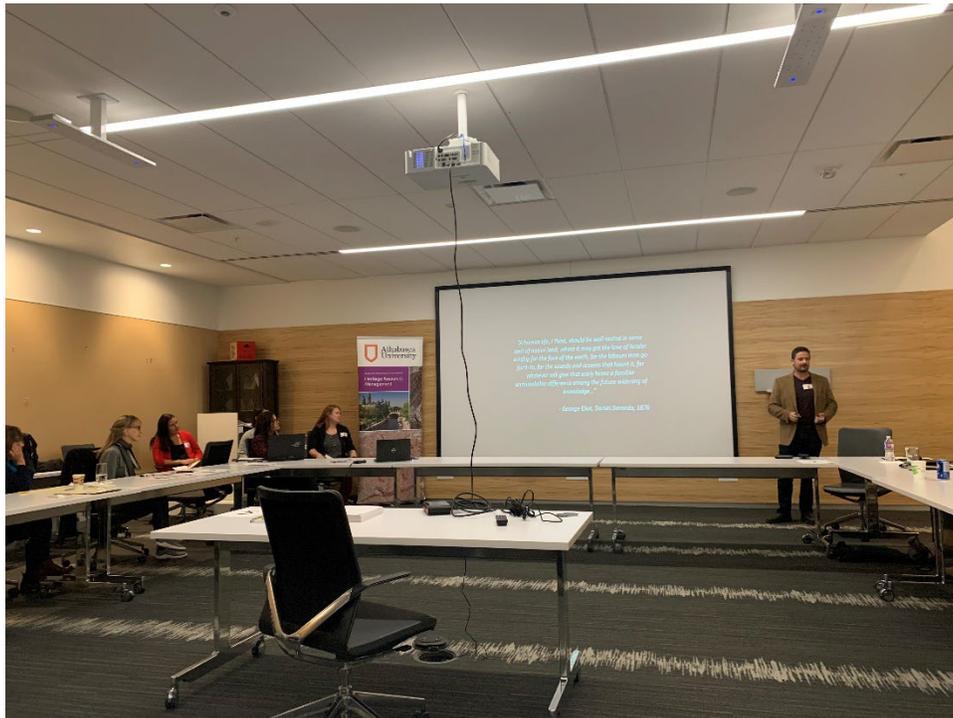
<p><b>What to look for when assessing:</b></p> <ul style="list-style-type: none"> <li>✓ General Condition</li> <li>✓ Corrosion</li> <li>✓ Cracks</li> <li>✓ Loose bolts</li> <li>✓ Loose stones</li> <li>✓ Mortar Cap Deterioration</li> <li>✓ Physical Integrity</li> <li>✓ Tree encroachment</li> <li>✓ Vegetation Accumulation</li> <li>✓ Water Damage/Drainage</li> <li>✓ Pitting</li> <li>✓ Irregular Surface Texture</li> <li>✓ Functional elements (turnstile, latches, etc.)</li> </ul>	<p><b>Notes:</b> (i.e. moss growth in several areas, loose stones on pillar, fence is loose when shaken, etc.)</p>          
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Figure 4: Informal Monitoring Sheet provided to Grounds and Maintenance staff to assist with ongoing condition assessment

## 6.1. Student Presentations

### *Still Home: Visitor Experience at Canyon de Chelly National Monument*

**Dave Blaine**, Master of Arts-Interdisciplinary Studies (MAIS) (Heritage Social History stream), Athabasca University



## 6.1. Student Presentations Niitsitapi Values

**Camina Weasel Moccasin**, MA in Anthropology, University of Lethbridge;  
Indigenous Curator, Galt Museum & Archives



## 6.1. Student Presentations

### *The nature-culture continuum in the context of the Mount Royal heritage site*

**Widad Bouaziz**, Master, Conservation of the Built Heritage, Université de Montréal

**Émy Gervais**, Master, Conservation of the Built Heritage, Université de Montréal



Le site patrimonial du Mont-Royal is in the heart of the City of Montréal and covers an area of 750 hectares. The site encompasses the three summits of Mount Royal, two cemeteries, institutional buildings (universities, hospitals) and private residences. The first heritage recognition was granted by the City of Montréal in 1987. In 2005, the Québec government recognized Mount Royal as a "historic and natural district". In 2012, with the entry into force of the Cultural Heritage Act, the site acquired the title of "cultural heritage site". The heritage statement recognizes eight values to the Mount Royal site: historical, archaeological, ethnological, urbanistic, architectural, artistic, landscape, emblematic and identity. These values mark the richness and diversity of the site. Five main vocations are granted to the site: sacred, health, knowledge, green spaces, as well as residential. The uses of the site are therefore numerous.

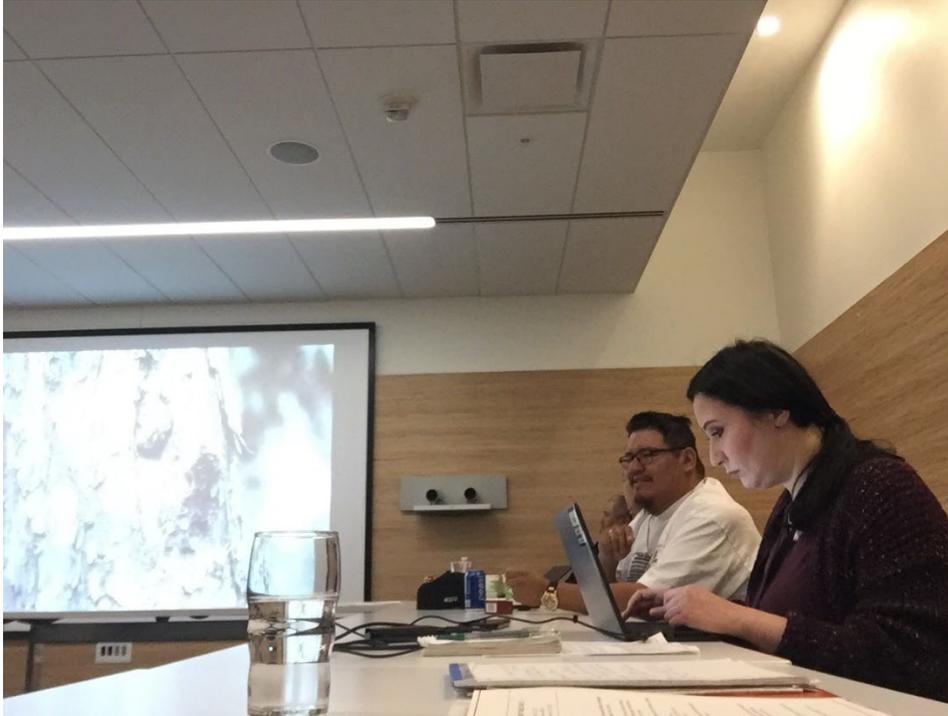
With this in mind, we wondered if the values of the site reflected the nature-culture continuum, and the answer is no. The values represent the cultural elements of the site as its management falls under the responsibility of the Ministry of Culture and under the Cultural Heritage Act, although there is recognition of the natural environment in the character-defining elements of the heritage statement attached to the landscape value. However, the vision of the continuum is supported by other stakeholders involved in the management of Mount Royal. In 2004, the Bureau du Mont-Royal was created to ensure the development of the mountain, by acting as an advisor and coordinator between the various municipal actors involved. The Office is supported by a consultation table bringing together several stakeholders from government, associative and community, and municipal circles. In the last available annual report of the table, actions applicable to both cultural and natural heritage are proposed such as emphasizing the importance of natural environments in the character of the mountain. Also, among the Table's stakeholders, a specific association carries the nature-culture continuum particularly well in its activities, it is Les Amis de la montagne. This group acts in environmental awareness, and by taking part in discussions on the various issues facing the site (for example, the future of large institutional properties on Mount Royal).

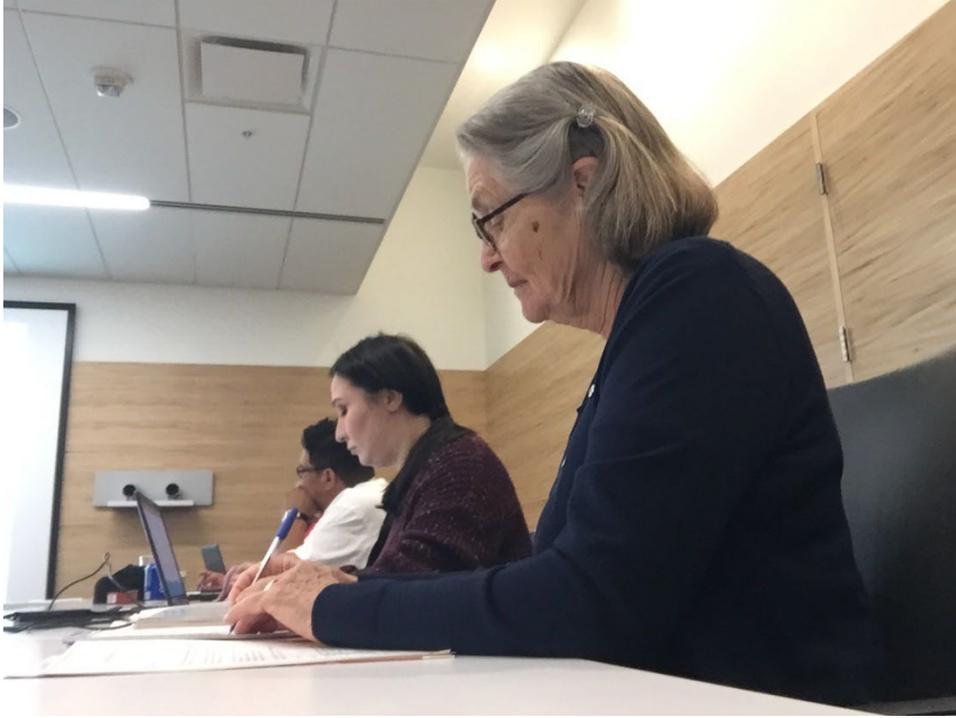
To reflect the continuum more clearly in the management of this heritage site, we propose three recommendations. The first is to increase multidisciplinary practice, both within the advisory bodies such as the Bureau and in decision-making bodies. We believe that to properly integrate culture and nature practices, experts in natural environments must also participate in the discussions. We also believe that the management of Mount Royal should be more participatory to include the wishes of the Indigenous communities who wish to be involved. For example, members of the Kanien'kehá:ka community have already expressed their desire to be involved in decision-making. In 2017, the summit of Outremont was renamed Tiohtià:ke Otsira'kéhne Park, which means "around the fire, on the island, where the group separates" in Kanienke'ha (Mohawk). The name was chosen with the community. Therefore, communities that want it should be invited and listened to by the various management bodies. The last one is to set up monitoring indicators to keep track of the impact that climate change can have on the built and natural surroundings of the site. The repercussions of climatic hazards could have a major impact on the identity of the mountain, and we believe in the need to act upstream in the face of these uncertainties.

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## SESSION 7: ROUND TABLE DISCUSSION AND CONCLUSIONS





## **7.1. Reports of Rapporteurs**

### **Session 2: Guidance and doctrine**

**Lisa Kaiser**, Student, Graduate Diploma-Heritage Resources Management, Athabasca University; School Programmer, Royal Alberta Museum, Heritage Division, Alberta Culture

**Mechtild Rössler**, (Geographer) began working for UNESCO in 1991 within a unique and important sphere where natural and cultural heritage meet. The idea of cultural landscapes was fairly revolutionary at this time, and I'd like to note that a big theme throughout the interview between Dr. Rössler and interviewers Dr. Cameron and Dr. Inanloo Dailoo is that the conversations surrounding natural and cultural heritage are so important because often, in many contexts, culture and nature are divided.

Dr. Rössler's role in the development of the cultural landscape discussion in 1992 was to organize a meeting of the experts, prepare background documents and work on funding. Funding was granted in the summer of 1992 from institutional partners around the world.

Key attendees of the meeting included Isabel McBryde, Bing Lucas and Henry Cleere to name a few. The diversity of experts shifted the conversation of cultural landscapes from a strictly European view to that of a global perspective. The results of the meeting also included the shift towards understanding values of those who lived in and were spiritually connected with landscapes. (As was noted by Dr. Rössler in regards to Isabel McBryde's work with Indigenous communities.)

When considering sites under threat or whether it is possible to conserve cultural and biological diversity at the same time, Dr. Rössler noted the critical need to consider the interactions between people and their environments. It is crucial to work with communities on the ground in order to holistically understand their cultural identity, societal changes over time and the relationship between culture and nature within those perspectives.

There are communities for example, who have cared for the land for thousands of years and can inform conservation best practice through their traditions and views on how to respect diverse landscapes.

In regards to where Dr. Rössler believes world heritage will be in the next 50 years, with specific mention of climate change and sustainability, she notes how increasing disasters are impacting natural landscapes and the lives of the people connected to them. While a sustainability policy was adopted in 2015, more needs to be done. World heritage has a role to play in modeling for other sites, so more efforts must be applied in the coming years.

The background on the program provided by **Eugene Jo** included assessing the roles of the main advising bodies: ICCROM, IUCN, and ICCOMOS and identifying key points to be explored.

**Challenges considered:**

- Heritage conservation continuously separating nature and culture.
- Community members being excluded, and the process being expert-centred – many community members had not been engaged in heritage decisions.
- Heritage values traded off for economic values.

**Goals for the program included:**

- Capacity building – all people are engaged.
- Integrated approach of linking nature and culture
- People centred approaches – inclusive governance
- Improve management practices for both heritage and sustainable development – they can go hand in hand and create better decisions and as a result better results.
- Exchanges between ICCOMOS and IUCN – interesting platform where new ideas are incubated and tested. Synergies of the advising bodies – figuring out how we can work together.

**Structure of Programme:**

Knowledge Resource Production: Guidance, Tools, Manuals such as the Enhancing our Heritage Toolkit 2.0 that is coming soon.

Knowledge Sharing and Application to Sites: Workshops, Courses, Fora to make sure the knowledge is disseminated.

Revision of Managing Cultural World Heritage, Managing Natural World Heritage and Managing Disaster Risks manuals to create integrated versions.

**Methodology of Work:**

Creating a common knowledge basis was extremely important. For five years, Eugene and colleagues worked between the nature and culture sites, realizing the same words were being used, but with different definitions.

Crucial to create a structure of understanding heritage management by using the most common, simple to understand terms for a global understanding.

Encourage and enable groups to attend workshops, get connected to people facing similar issues and ensure that people are not alone. Create solutions that can work for their situations. Not easy for the advising body to support community members around the world, but can connect with site managers to support them in their work on the ground.

Site Managers Forum was created to give justification for managers to attend these sessions to see what is happening on the international scale, and understand recommendations being given.

Piloting and using case study practice is a priority.  
Pilot case studies on World Heritage Sites – capture methods on the ground and upload these strategies to the [Panorama](#) app – nature-culture thematic community.

**Lessons Learned:**

Having an integrated approach made things more complicated during the process, but yielded better results. It was far more effective to convey a coordinated message and avoid duplications.

Building capacity takes time. You need to invest in people. Continue workshops and investing in current and new people in the field.

Site managers are already practicing integrated approaches – the international community needs to create a structure to accommodate such practices.

Management issues always need a case-by-case approach depending on the social, cultural context.

Language matters –we need to be able to talk to the people on the ground through their own language.

**Important point brought up through discussion:**

Are natural bodies of Science being included, and not just cultural sites?

Panorama features many natural sites and not just World Heritage Sites. More will be done in the future to include diversity of sites.

## **7.1. Reports of Rapporteurs**

### **Session 3: Scholarship through Leading Practices – Canadian and International Perspectives**

**Aaron Domes**, Integrated Resource Planner, Lands Planning Branch, Alberta Environment and Parks

**Danika Billie Rose Littlechild**, Neyaskweyahk, Ermineskin Cree Nation (Maskwacis, Treaty 6 territory) began with a personal introduction to herself and her name, her family heritage, and the deep sense of place she feels within the territory of all her relations. Growing up in Maskwacis, she described the important transition that occurred in 2014 when the settler place name of Hobbema was replaced by the traditional place name, which means “bear hills” in Cree. Through these examples, Danika discussed the importance of personal and place-based introductions and inspired participants to share their introductions following this session. A key take-away was the importance of including Indigenous protocol, including prayer, introductions, and other appropriate ceremony into future Round Table events.

A slide summarizing Danika's four core lessons was presented on screen, and each was discussed. The following lessons have been copied from the on-screen slides verbatim.

#### **1. Embrace risk and structural/process change to enable appropriate recognition of Indigenous Peoples**

The Aichi Biodiversity Targets, initially set in 2010, are an ambitious set of international goals aimed at protecting and conserving global biodiversity. Shortly after being elected to form the Government of Canada, Prime Minister Trudeau and his cabinet decided to accept and work to apply the Aichi targets and principles in Canada. Aichi Target 11 was the initial focus in Canada, which calls for the conservation of at least 17% of terrestrial and inland water areas and 10% of coastal and marine areas by 2020. Being the priority in Canada, this Aichi Target was renamed Canada Target 1. Initially, Canada Target 1 did not include a reference to nature, and Indigenous perspectives were only to be included within a supplemental technical paper. However, due to the strong advocacy and collaboration of Indigenous and government leaders, a Pathway to Canada Target 1 was co-produced following the establishment of the Indigenous Circle of Experts (ICE), a National Advisory Panel, and the National Steering Committee. More information on this work can be found here:

<https://www.conservation2020canada.ca/who-we-are>

## **2. Make Indigenous Peoples part of the decision making structure AND empower them with appropriate leverage and power**

The Ministers of Environment and Climate Change Canada and Alberta Environment and Parks co-sponsored and empowered the Indigenous Circle of Experts (ICE), the National Advisory Panel, and the National Steering Committee, who collaborated to create the Pathway to Canada Target 1. In Alberta, Minister Phillips instructed staff to work in a meaningful way with Indigenous communities, and the ICE report, titled "We rise together", was accepted fully with no edits or redactions. This broad support and acceptance fostered trust within the Indigenous community.

## **3. Being real about what "Indigenous led" might mean. Even if you are not yet in the position to say Indigenous led, has ANY space been made available? Are you still asking IPs (Indigenous Peoples) to fit themselves into a system and set of mechanisms that are not their own? How can you be a critical thinker about the kinds of structures you function within? What can be changed and is [it] in fact malleable?**

Indigenous systems were at work during the Pathway to Canada Target 1 process. The concept of "ethical space" was explored, led in-part by Reg and Rose Crowshoe, who encouraged the incorporation of ceremony at the beginning and throughout all meaningful processes and relationships. Ceremony creates obligations, which must be honoured, maintained, and transferred through leadership as a form of maintaining accountability.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) laid the foundation of the ICE report, which was written to be functional in helping to achieve the conservation and protection of biodiversity in Canada. "We rise together" was purposefully written to be implemented in Canada and should not be viewed as aspirational. Additional resources related to ICE can be found here: <https://www.conservation2020canada.ca/ice-resources>

## **4. Strengthening existing relationships and fostering an environment of trust. The minute you go back to your old default script about how Indigenous "have fit into your system in the past" you will lose trust.**

Danika explained that Indigenous cultures are the only ethnic groups in Canada to be so heavily defined by legislation and policy. Despite the difficult history and current challenges, vibrant and diverse Indigenous systems still exist across the country, and include a multiplicity of functional systems that should be recognized and incorporated into collaborative relationships and work. Indigenous perspectives should be recognized, elevated, and trusted, and Indigenous Peoples should be empowered to play leadership roles within their own territories. Rather than providing Indigenous Peoples and perspectives "a seat at the table", Danika argued that a new "table" should be created that is inclusive and respectful of all partners.

The purpose of the session on Managing World Heritage Sites in Alberta was to provide an overview of recent research into the management of World Heritage Sites in Alberta. **Shabnam Inanloo Dailoo** and **Meg Berry** began by providing background research that informed their work, including a 2017 examination of Nature and Culture relationships between landscapes and storytelling in Indigenous cultures in Alberta, and a 2019 review of the State of World Heritage Sites in Alberta. Both of these projects incorporated interviews with Indigenous Elders and knowledge keepers, and an environmental scan of online content about the World Heritage Sites.

Building from this background, their 2021 study on Managing World Heritage Sites in Alberta focused on the three properties managed by the Government of Alberta; Dinosaur Provincial Park, Head-Smashed-In Buffalo Jump, and Writing-on-Stone/Áísinaí'pi. Their research included interviews with various experts, site managers and staff, Indigenous community members, and other interested parties. Thirty-five invitations were issued between April and June, 2021, with engagement sessions held in May and June of the same year. Unfortunately, due to the research falling during the busy operational start-up period for Alberta Parks, the managers and staff at Dinosaur and Writing-on-Stone/Áísinaí'pi were unavailable and unable to participate. The engagement sessions included discussion of past practices and experiences in working with, living near, and being involved in decision-making at these World Heritage Sites. Current policies and procedures were discussed, along with ideas for future efforts and plans. Questions were asked about how site management can be more proactive.

Participants provided a range of input, including the following statements that were shared on screen:

- *It is important to engage with all neighboring nations & communities*
- *Assigned and agreed upon protocols b/w departments change from informal to a formal agreement to ensure ongoing, lasting commitment*
- *It is especially important to establish lines of communication and reciprocity*
- *Education push, educate colleagues and turn the public into stewards. Education is the new buffalo.*
- *Being involved in the whole process is important to the community.*
- *World Heritage sites need to recognize inequalities and issues and act as a leader in showing how access for First Nations people is an important part of managing a place well.*

- *The management of these places is often centered on value-based decision making. But what if those values are not correct or are outdated, then is it possible to manage the site correctly?*
- *When you establish a World Heritage Site there are responsibilities, and right now, there is a feeling that not everyone is living up to the commitments that were made to the communities impacted.*
- *In many instances, sites and government agencies / ministries work together and share resources to manage World Heritage Properties without formal agreements or protocols in place.*
- *These sites are important for education and supporting the transmission of Indigenous Knowledge and Cultural Practices.*

Following the sharing of these results, Shabnam and Meg briefly overviewed some limitations and opportunities that contributed to and emerged from the research:

- Limitations
  - Shifting timelines
  - Scope of the project
  - Virtual engagement / digital divide
  - Availabilities and capacities
  - Academic nature of the project
- Opportunities
  - Scope of the project
  - More engagement sessions / accessibility
  - Broader engagement / flexibility
  - Time to reflect

A set of emerging themes was then presented:

- Planning, Policies and Procedures
  - Silos due to jurisdiction
  - Out-of-date policies & procedures that unwillingly / unknowingly perpetuate exclusion and racism
  - World Heritage sites are managed as HRV 1's
- Funding and Capacities
  - Less truncated and project-driven capacity, more overarching & ongoing support & employment required.
  - Ongoing funding to support longer-term protection, conservation, and management abilities.
- Values and Conservation / Management
  - Continued balance b/w conservation/ site values & economic opportunities (i.e., tourism).
  - Re-evaluation of values to ensure they are reflective of the site's continued needs & management requirements.
- Indigenous Rights
  - Respect traditional knowledge and its knowledge of climate change

- Government commitment to UNDRIP & new opportunities for reconciliation / decolonization
- Communication and Communities
  - World Heritage processes need to be communicated more effectively
  - World Heritage expectations should be clear
  - Communication is key to supporting the protection & management of the sites.

In closing, Shabnam and Meg indicated their next steps, including the dissemination of results, and an intent to undertake a similar study with a focus on the federally-managed World Heritage Sites in Alberta.

## **7.1. Reports of Rapporteurs**

### **Session 4: Government Strategies – How to Work Better Together at Intersections**

**Meg Berry**, Director, Seed Cultural and Environmental Heritage, Research Assistant, Heritage Recourses Management, Athabasca University

During this session participants in the Round Table heard from **Jack Brink** who presented on the nomination process of Writing-on-Stone/Áísínai'pi and the management and presentation of culture and nature with the World Heritage listing process. We also heard from **Quinton Crow Shoe** and **Alireza Farrokhi**, who spoke about the same intersection when managing and presenting Head-Smashed-In Buffalo Jump.

A brief overview of Parks Canada's involvement and role in World Heritage management in Canada was provided by the Chair, Christine Loth-Bown, to situate the presentations and discussions. Described was the recent tabling of Bill C-23, *Historic Places of Canada Act*, which, if passed will provide a legal framework for World Heritage roles and responsibilities within Canada.

During the session we heard about the 20-year nomination process of Writing-on-Stone/Áísínai'pi - Alberta's newest World Heritage Site - and the development of strong relationships during that time with the Blackfoot Nations. These relationships are continuing and now facilitate and support management, interpretation, and planning processes within the park. Shared were examples and methods that provide the foundation for rock art and cultural landscape conservation and management at the site. The conversation was concluded with a discussion on processes and procedures supporting the continuation of the creation of rock art within Writing-on-Stone/Áísínai'pi, by Blackfoot community members.

Quinton and Alireza spoke about the balance between visitation and conservation at Head-Smashed-In Buffalo Jump, one of Alberta's oldest World Heritage Sites. They spoke about partnerships between government ministries, the Head-Smashed-In Buffalo Jump Elder Advisory Committee, and site management to ensure that both cultural and natural landscape values are protected, managed, and communicated in culturally appropriate ways. Examined during the discussion was the importance of the Visitor Centre for communication and interpretation to the public, the significance of Blackfoot Interpreters presenting the story, the delicate balance required when managing culturally significant heritage sites, and the strategic use of pathways when addressing tourist impacts to the site. Utilizing this unique place as a case study, the discussion concluded with a conversation about the value of

approaching management in a pro-active way and rethinking the question or the problem, in order to find the solution.

Importantly, Writing-on-Stone/Áísínai'pi and Head-Smashed-In Buffalo Jump were presented to showcase the importance of relationship building and its effectiveness within World Heritage Site management. Highlighted during the session was the significance of Indigenous cultural knowledge and its inclusion in the management and presentation of both sites to ensure culturally significant places are appropriately managed, accessible, and welcoming to community members and the public alike. The session underscored how crucial it is for Canada to act as a leader at this intersection. To model through action, how culture and nature can be effectively managed without barriers or silos, and how it can be elevated through relationship building and the inclusion of Indigenous knowledge and understanding.

## **7.1. Reports of Rapporteurs**

### **Session 5: Case Studies: How we work today? What's working? What's not working?**

**Eleonora Sermoneta**, Student, Graduate Diploma-Heritage Resources Management, Athabasca University; Adult Programmer, Royal Alberta Museum, Heritage Division, Alberta

Alison Haugh introduced Pimachiowin Aki, a UNESCO World Heritage Site that covers parts of the boreal forest between Manitoba and Ontario. Pimachiowin Aki is the first 'mixed' cultural and natural UNESCO World Heritage site in Canada. The site was included in the UNESCO World Heritage List in 2018, and meets the Criteria iii, vi & ix.

The site encompasses the ancestral lands of diverse First Nations including Little Grand Rapids First Nation, Poplar River First Nation, Bloodvein First Nation, Pauingassi First Nation. First Nation groups and the Governments of Ontario and Manitoba work together to protect the land.

In the Ojibwe language Anishinaabemowin, Pimachiowin Aki means the *Land that Gives Life*. This land is a gift from the Creator to help Anishinabee people lead a good life, and to share it with the world. To lead a good life includes hunting success, economic stability, good health into old age, and healthy happy children. In this context culture and nature are deeply interconnected.

The presentation also touched on the Accord among First Nation groups, a commitment to operate and protect the ancestral land, and realize the vision of Pimachiowin Aki as a world heritage site. Through the Accord, First Nations created a network of linked protected areas to fulfill the trust and duty to take care of the land. In order to achieve these goals, each First Nation developed a program to protect the land.

Knowledge Keeper Clinton Keeper highlighted the interrelationship of people and the environment in heritage management, focusing on how traditional culture guides approaches to nature and thus to its conservation and the designation of cultural landscapes.

As we saw from the pictures and the video shared, Pimachiowin Aki embodies the seamless links between culture, nature, and customary stewardship: 7,000 years of cultural traditions kept alive in the spirit of its people, and biodiversity protection and ecological processes that are at the core of the Indigenous traditional way of life.

While stressing the importance of the spiritual connection with the land, Clinton stated: "We are part of the land, we cannot exist without the land".

Promoting a culture of stewardship is a way to safeguard not only the land, but also the cultural and spiritual connections between the land and its people.

On this note, Knowledge Keeper Augustine Keeper emphasised the importance of educating people to respect the land. Land-based approaches through education and awareness are preferred to law enforced approaches. One of the educational tools he mentioned was the introduction in the school curriculum of land-based learning to teach children to understand and respect the land.

**Claude DeGrâce** introduced the site of Grand Pré and focused his presentation on the challenges and opportunities the site is faced with. Situated in the southern Minas Basin of Nova Scotia, Grand Pré has a dual status, as a Canadian national historic site and as a World heritage site. The vast Grand Pré marshland and its archaeological sites constitute a cultural landscape shaped by the Acadians settlers, who established their farms in the area and transformed the land by using the aboiteau technology.

The site is significant not only for the Acadian community, but also for other groups, such as Mi'kmaq People and other settlers, and sees the involvement of a wide range of community stakeholders cooperating in managing the landscape - from community associations, to the Glooscap First Nations, Parks Canada and the municipality of Kings County.

These groups co-operated in a variety of projects, such as the development of a view park, the development of a visitor experience concept, the renewal of the memorandum of understanding between members organizations including UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples), and initiatives to provide financial support to landowners for supporting archaeological assessment, as well as major dykelands system upgrades.

Major challenges for the site include:

- Dealing with the confusion between being a NHS and WHS at the same time, and the relative level of bureaucracy
- Including and balancing multiple narratives and perspectives: not only Acadian stories but also Mi'kmaq, New England Planters, Dutch immigrants that shared the area with the Acadians at different point sin time, and engaging with relevant community stakeholders to find a way to present those stories.

Addressing how climate change is impacting the area. The highest tidal waves in the world are becoming even higher because of climate change. This calls for new ways to protect the site.

Along with the challenges, there are also opportunities. These include:

- Celebrating heritage of diverse communities
- Including multiple perspectives in the interpretive narratives
- Partnering with local universities
- Increasing understanding of the site values for diverse communities

### ***Discussion***

Questions and topics that emerged during the discussion include:

What does the World Heritage designation mean to the sites and to the people?  
What does the designation bring to the table or contribute to the community?

Pimachiowin Aki representatives stated that the designation is an opportunity to show to the world the significance of their land and the importance of taking care of it. The designation also prompted conversations among Pimachiowin Aki stakeholders on how to build a shared stewardship vision, address gaps in conservation strategies, and implement monitoring programs, to have a presence on the land.

The Grand Pré representative responded to this questions by highlighting that the designation offers the opportunity to create a site that is embraced not just by Acadians, but by all. It is the opportunity to make the story whole and connect multiple communities with the land.

An additional theme that emerged is the challenges encountered in the nomination and assessment process.

Pimachiowin Aki representatives pointed out that those who typically assess the nominations are academics, who might not have the bigger picture, the context, and whose idea of values and significance might not necessarily align with the ones of the concerned communities. This might be a setback in the UNESCO nomination and assessment process. For example, oral cultural element might not be effectively captured and conveyed because of the current nomination and assessment framework. Because of this is it is necessary to think of a system that reconciles western and Indigenous ways of knowing and articulating values.

The discussion also touched on Government managed sites and the relation between the government and relevant communities.

Relevant questions and comments included:

- How can we adjust government sites to integrate more community perspectives in their management?
- What are the opportunities (e.g., co-management, storytelling), and how we can improve that?
- How can we ensure continuity between old government employees who built relations with communities, and new government employees when they take over?
- How to become more goals and outcomes oriented, instead of process oriented?

Recognizing that people matter, and the choices of the people who are in decision making position matter! Empowering people from relevant communities to be part of the decision-making processes would considerably help, as they offer an insider perspective; they have the cultural expertise, relationships, kinship ties, and deep knowledge the context.

## ***7.2. Nature-Culture Relationships: Perspectives from Japan***

**Nobuko Inaba**, Former Director/Professor Emeritus, World Heritage Studies, University of Tsukuba (Japan)



## CONCLUSION



## CONCLUSION



The Edmonton Round Table, *Working Together at the Intersection of Culture and Nature: A World Heritage Context*, examined how heritage sites with interwoven cultural and natural values can be managed in a more collaborative environment and across administrative boundaries. The subject was inspired by the recent designation of two World Heritage Sites in Canada: Pimachiowin Aki, Manitoba and Ontario, listed as a mixed site, and Writing-on-Stone/Áísínai'pi, Alberta, listed for its cultural values. Both places are located on the traditional and ancestral lands of Indigenous Peoples.

Over the years, the World Heritage Committee has tried to deepen the discourse on the relationship between culture and nature. An innovative feature of the World Heritage Convention is its integration of cultural and natural heritage within a single international treaty. Until that time, there was little interaction between the two fields. However, in the early years, the World Heritage system operated in two solitudes, reflecting the historical development of a convention that combined two independent draft treaties, one for nature prepared by IUCN, and one for culture developed by UNESCO. The convention text reinforces the separation of culture and nature by presenting distinct definitions of cultural heritage and natural heritage. Embedded in these definitions are diverse perspectives through which to

construct Outstanding Universal Value, the threshold for inscription on the World Heritage List. Instead of a holistic view of cultural and natural heritage, the early experience of the convention emphasized the separation.

The cultural landscapes framework, adopted by the Committee in 1992, marked a step towards a more holistic approach. Cultural landscapes represent "the combined works of nature and humankind." While a step towards an integrative approach, this category has not been particularly helpful for inscribing large, protected areas with human settlements such as Pimachiowin Aki. This case brought to the attention of the World Heritage Committee the inadequacy of its existing policies that institutionalize a conceptual dichotomy between culture and nature. Obstacles like terminology, inscription criteria and methodologies as well as administrative silos have weakened the nature-culture continuum that was so brilliantly foreseen in the World Heritage Convention. Since then, World Heritage experts around the world have been exploring integrative approaches through projects like "Connecting practice" and the "Culture-nature journey," led by ICOMOS and IUCN and the "World Heritage Leadership Program" at ICCROM.

The Edmonton Round Table explored the issue of how to bring these two aspects together at the operational level. Heritage experts, specialists from diverse disciplines and countries, scholars and students presented diverse perspectives on the question. The program was structured to present a broad overview of the subject, followed by specific sessions on doctrine, leading practices, government strategies and case studies in Canada.

The Round Table opened with a public lecture by Sarah Gamble, Vice-President of the Canadian Commission for UNESCO, Chair of the Canadian Geoparks Network, and member of the UNESCO Global Geoparks Council. She spoke about *Bottom-up Approaches to Connect Conservation and Sustainable Development Works in UNESCO Designated Sites*. She introduced three types of UNESCO designation systems for natural sites: World Heritage Sites, Biosphere Reserves and Geoparks. Of the three, the geoparks program has the strongest bottom-up approach. She noted that each type has a different system for monitoring and reporting on the state of conservation. It is not unusual to have overlapping designations – albeit with different boundaries. This led to duplication of conservation effort for these special places. She proposed better coordination at the operational level among the different site managers and oversight bodies.

The next day, the Edmonton Round Table was formally opened by Alwynne Beaudoin, Acting Executive Director of the Royal Alberta Museum and Director of Curatorial and Research and Manijeh Mannani, Dean of the Faculty of Humanities and Social Sciences of Athabasca University. They welcomed the participants and praised the format that gave students opportunities to develop their capacities through interchange with national and international experts as well as participation

as presenters and rapporteurs. They closed by encouraging participants to share their expertise, noting the need for diverse views and reflections.

Session 1 began with an introduction by Shabnam Inanloo Dailoo, Director and Associate Professor in the Heritage Resources Management Program and Associate Dean of Strategic Initiatives in the Faculty of Humanities and Social Sciences, Athabasca University. She described the purpose and structure of the different sessions of the meeting and expressed her appreciation to the participants for their willingness to share their knowledge and experience in conserving their lands. She particularly noted the presence of students from Athabasca University, University of Lethbridge and the Université de Montréal, noting that their perspectives would help to broaden the discussion.

Christina Cameron, Professor Emeritus and former Canada Research Chair on Built Heritage at the Université de Montréal, discussed the challenges and opportunities of conserving cultural and natural heritage sites. She questioned whether we have the tools, knowledge and understanding to look after such places in a sustainable way. She traced the historical evolution of efforts to bridge the culture/nature divide in the World Heritage system, including the creation of the cultural landscapes category. She explained that the nomination of Pimachiowin Aki was a catalyst that deepened our understanding of the exceptional bond between people and nature in large, protected areas. After explaining the institutionalized obstacles that prevent a more holistic approach, she outlined several World Heritage initiatives aimed at bridging the gap between culture and nature.

The focus of session 2 was guidance and doctrine. Two virtual presentations were given, the first by Mechtild Rössler, former Director of the UNESCO World Heritage Centre and international heritage expert, and secondly by Eugene Jo, program coordinator at the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM). Mechtild Rössler presented the early use of mixed sites and the evolution of the World Heritage cultural landscapes category, established in 1992, as important steps in bringing together cultural and natural heritage. She illustrated her remarks with a number of pertinent examples of World Heritage Sites with cultural and natural values. She acknowledged the need to push beyond this phase to establish modalities of further bridging the gap between culture and nature. Eugene Jo gave an overview of the ICCROM-IUCN World Heritage Leadership (WHL) and the strategies being implemented to bring together cultural and natural heritage, including the amalgamation of World Heritage resource manuals. She encouraged participants to visit the Panorama platform at ICCROM that hosts the nature-culture thematic community. This is a partnership initiative “to document and promote examples of inspiring, replicable case studies to enable cross-sectoral learning and inspiration.” Heritage practitioners share their experiences and learn with their peers how similar challenges have been addressed around the globe.

Session 3 examined heritage practice in Canada and internationally. Danika Billie Littlechild, Assistant Professor in the Department of Law and Legal Studies, Carleton University, spoke about what we can learn from the work on international targets for protected areas, specifically the Pathway to Canada Target 1 – Conservation 2020. She served as co-chair for the Indigenous Circle of Experts (ICE). This work was carried out in the framework of the UN Convention on Biodiversity and the Aichi biodiversity targets. She spoke about Aichi target 11 which states that by 2020, at least 17 per cent of terrestrial and inland water areas, and 10 per cent of coastal and marine areas are to be conserved. She explained that ICE introduced into the Canadian report the notions of culture, significance of ceremonies, and the rights of Indigenous Peoples. Shabnam Inanloo Dailoo and Meg Berry, Director of Seed Cultural and Environmental Heritage and research assistant at Athabasca University, followed with an explanation of their research project on managing World Heritage Sites in Alberta. They explained how they documented the expectations and understandings of the various stakeholders involved in managing the three Alberta World Heritage sites managed by the provincial departments through interviews with government officials, site managers, representatives from the surrounding communities, and Canadian experts.

Session 4 considered how governments could work better at the intersections of culture and nature. Christine Loth-Bown, Vice President of Indigenous Affairs and Cultural Heritage at Parks Canada, spoke about current initiatives to create a collaborative environment for World Heritage Sites in Canada. Among the federal activities, she mentioned a workshop on Indigenous dimensions in collaboration with ICOMOS Canada, the creation of a centre of expertise to share learnings about World Heritage nomination processes, exploration of broader interpretation at existing World Heritage Sites, and development of a pan-Canadian framework for heritage with provincial and territorial partners. Jack Brink, Curator of Archaeology (Emeritus) at the Royal Alberta Museum, spoke about the challenges of managing a cultural World Heritage Site, Writing-on-Stone/Áísínai'pi, within a provincial park context. He discussed the archaeological research process and interpretation strategies at the site, in the context of the associated Indigenous communities. In particular, he focused on the coordination required to bridge the culture/nature divide when two different departments are involved and different provincial laws are applied to the site. The relationship between site manager and provincial headquarters was examined in the presentation of the World Heritage Management Plan at Head-Smashed-In Buffalo Jump. Quinton Crow Shoe, acting site manager and Alireza Farrokhi, Head of Conservation and Construction Services for historic places in Alberta shared their perspectives on the management of Head-Smashed-In Buffalo Jump, including balancing conservation of both natural and cultural features of the site with tourism and the engagement of an elders advisory committee in guiding physical interventions and interpretation activities.

Session 5 dealt with two World Heritage case studies that have strong cultural and natural dimensions. Clinton Keeper and Augustine Keeper, both knowledge keepers

from Little Grand Rapids First Nation, and Alison Haugh, Executive Director of Pimachiowin Aki Corporation discussed the Indigenous cultural tradition of keeping the land at Pimachiowin Aki. They began by showing a video with evocative images of the site and the people. They explained that the Anishinaabe belong to the land and that they live in harmony with the natural environment and its spirits. Anishinaabe values guide development of the lands in an inclusive, non-hierarchical decision-making process. The vision of the elders is transmitted to younger generations who are taught to respect the land. Claude DeGrâce, Executive Director, Landscape of Grand Pré Incorporated, presented the operational issues at Grand Pré that bridge the gap between cultural and natural heritage. Although inscribed under cultural criteria for World Heritage, Grand Pré has used this inscription to develop a holistic approach of layered experiences of human beings on the land. The various narratives combine culture and nature, beginning with the Mi'kmaq occupation of the land and continuing with Acadian drainage of the marshlands and the Planters later development of the land. Today the site is understood in its broader dimensions, as stakeholders share the place and their knowledge to achieve the goal of protecting the site for future generations.

Session 6 explored student views on the interconnectedness of culture and nature and the future of cultural landscapes. Courtney King, a B.A. student in anthropology and an alumna of the Athabasca University Certificate in Heritage Resources Management, described her work on the fence at Cascades Garden in Banff National Park. By focusing on the deteriorating fence and the damaging tree roots, she rebalanced earlier plans that had only covered the cultural dimensions of the gardens. Dave Blaine, a student in the Master of Arts-Interdisciplinary Studies at Athabasca University, studied the visitor experience at Canyon de Chelly National Monument with a view to understanding the balance among the US National Park Service, the Navajo, local residents and tourists as well as the presentation of cultural heritage in a natural environment. Camina Weasel Moccasin, a Master of Archaeology student at the University of Lethbridge and Indigenous curator at Galt Museum and Archives, advocated for Indigenous leadership in the interpretation programs at Head-Smashed-In Buffalo Jump and Writing-on-Stone/Áísinaí'pi World Heritage Sites, since elders are the most closely connected to the places. Émy Gervais and Widad Bouaziz, both Masters students in heritage conservation at the Université de Montréal, examined the balance of cultural and natural heritage at Mont-Royal, a large urban park designed by renowned landscape architect Frederick Law Olmsted.

Session 7 opened with a statement from Shabnam Inanloo Dailoo, followed by reports from the rapporteurs. Then, Nobuko Inaba, former Director and Professor Emeritus of the World Heritage Studies program at the University of Tsukuba, described the nature-culture relationship in Japan before and after European colonization. In the earlier period, nature was understood to be part of culture. In the second half of the 20<sup>th</sup> century, nature and the natural environment were seen as

independent from culture. "The animals became free," she quipped. However, current cultural heritage law includes both natural and cultural landscapes.

Christina Cameron closed the session by presenting an overview of the issues discussed at the Edmonton Round Table. She began by observing that the period of reflection over the nature/culture divide was not over. She reviewed the different perspectives that emerged during the Round Table discussions and noted the heavy history of proscriptive definitions, institutional dominance, and silos in administrative practices, academic disciplines and research. Many of the presentations highlighted different approaches and experiments aimed at bridging the gap between cultural and natural heritage. To move towards a more holistic understanding, she posited that a simpler approach might be beneficial, one that concentrates on human beings in relationship to each other and the land. There is much to learn from Indigenous knowledge keepers about patience, time and respect. The inclination of the students to break down silos and promote respect for local knowledge bodes well for a more holistic approach to inhabiting and managing heritage places in the future.

In the open discussion that ensued, various ideas were put forward. One focused on language, suggesting that "cultural" landscapes are rooted in culture and that values should not be described as "cultural" or "natural". Another suggested that administrative silos can be overcome by individuals bypassing processes. Recognizing the long road ahead, another participant said that one needs to be comfortable with discomfort. In all, participants acknowledged the continuing existence of silos and urged more conversations about better ways of working with the land to bring cultural and natural values together in a holistic way.

Christina Cameron & Shabnam Inanloo Dailoo  
December 2022

## CONCLUSION



La Table ronde d'Edmonton *Penser ensemble le patrimoine au croisement de la nature et de la culture : une perspective mondiale* visait à repenser la manière dont sont administrés les biens patrimoniaux alliant nature et culture, dans une approche davantage collaborative et transversale; un thème inspiré par la récente inscription de deux sites canadiens au patrimoine mondial, à savoir le site mixte de Pimachiowin Aki (à cheval sur le Manitoba et l'Ontario) et le site culturel Writing-on-Stone/Áísinaí'pi (en Alberta) se trouvant tous deux sur des terres traditionnelles et ancestrales des peuples autochtones.

Depuis plusieurs années, le Comité du patrimoine mondial de l'UNESCO s'attache à étoffer le discours sur les liens qui unissent nature et culture, grâce à l'instrument novateur qu'est la Convention du patrimoine. Cet instrument, pour la première fois, réunit ces deux notions au sein d'un unique traité international. À ses débuts, néanmoins, le dispositif international fonctionnait toujours dans une dualité, n'étant que le simple reflet de l'évolution historique d'une convention juxtaposant deux projets de traités indépendants : l'un sur le patrimoine naturel conçu par l'UICN, et l'autre sur le patrimoine culturel mis au point par l'UNESCO. Or, en formulant deux définitions distinctes pour chacune de ces notions (patrimoine naturel, patrimoine culturel), le texte de la Convention renforce la dichotomie. Chaque définition contient différentes conditions au travers desquelles se construit la notion de valeur universelle exceptionnelle, le critère d'inscription à la liste du patrimoine mondial.

Ainsi, au lieu de promouvoir une vision syncrétique du patrimoine culturel et naturel, la Convention à l'origine accentuait la rupture.

La catégorie des paysages culturels, adoptée par le Comité en 1992, marque une étape décisive vers une approche syncrétique, les paysages culturels représentant « les œuvres conjuguées de l'être humain et de la nature ». S'il s'agit certes d'une avancée vers une approche plus englobante, cette catégorie n'a pas particulièrement facilité l'inscription au patrimoine mondial des aires protégées de grande envergure caractérisées par la présence d'établissements humains – comme Pimachiowin Aki. La situation a attiré l'attention du Comité du patrimoine mondial qui a constaté l'inadéquation de ses instruments actuels, lesquels institutionnalisait *in fine* une dichotomie conceptuelle entre nature et culture. Les obstacles créés par le choix de la terminologie, les critères d'inscription et les méthodologies ainsi que le fonctionnement en vase clos de l'administration ont fini par fragiliser le continuum entre nature et culture qui devait pourtant constituer le fil d'Ariane de la Convention du patrimoine mondial. Partout, les spécialistes du patrimoine mondial ont alors commencé à explorer la voie du syncrétisme, au travers de projets comme « Connecting Practice » ou le Parcours Nature-Culture impulsés par l'ICOMOS et l'UICN, ou encore le Programme de Leadership du patrimoine mondial de l'ICCROM.

La Table ronde d'Edmonton visait à réfléchir aux moyens de concilier ces deux facettes au niveau opérationnel. Spécialistes du patrimoine et d'autres horizons, scientifiques, universitaires et étudiants ont proposé diverses pistes en ce sens. Le programme était structuré de telle façon à brosser en premier lieu un panorama du sujet pour ensuite entrer dans le détail par la tenue de différentes séances sur les orientations, les pratiques exemplaires, les stratégies gouvernementales et des études de cas au Canada.

La Table ronde s'est ouverte sur une conférence publique intitulée « Conjuguer conservation du patrimoine et développement durable sur les sites désignés par l'UNESCO grâce à l'approche ascendante ». Sarah Gamble, vice-présidente de la Commission canadienne pour l'UNESCO, présidente du Réseau des géoparcs canadiens et membre du Conseil des géoparcs mondiaux UNESCO, y a décrit les trois classifications utilisées par l'UNESCO pour l'inscription des biens naturels : site du patrimoine mondial, réserve de biosphère et géoparc. Dans ces trois catégories, c'est le programme des géoparcs qui possède l'approche ascendante la plus solide. Elle a fait observer que chacune de ces classifications possède son propre système de suivi et de production de rapports sur l'état de conservation. Or, il n'est pas inaccoutumé de se retrouver parfois face à des sites inscrits à plus d'une catégorie, par chevauchement de zones affichant toutefois des frontières différentes. Ce phénomène a mené, dans ces sites exceptionnels, à une redondance des efforts de conservation. La conférencière a donc proposé d'améliorer la coordination au niveau opérationnel entre les différents responsables et organismes de supervision du site.

Le jour suivant, Alwynn Beaudoin, directrice générale intérimaire du Musée royal de l'Alberta et directrice des expositions et de la recherche et Manijeh Mannani, doyenne de la Faculté des lettres et des sciences humaines de l'Université Athabasca, ont officiellement donné le coup d'envoi à la Table ronde d'Edmonton. Après avoir souhaité la bienvenue à l'assemblée et salué le format retenu du fait qu'il permettait aux étudiantes et étudiants de prendre activement part au colloque (notamment comme rapporteurs de séance et intervenants) et d'échanger avec des spécialistes d'ici et d'ailleurs, les deux femmes ont rappelé la nécessité d'entendre des perspectives et idées variées et incité l'auditoire à partager leur expertise.

La première séance a consisté en une présentation de l'événement par Shabnam Inanloo Dailoo, directrice du Programme de gestion des ressources patrimoniales et professeure agrégée et vice-doyenne aux Initiatives stratégiques de la Faculté des lettres et des sciences humaines de l'Université Athabasca. L'intervenante a commencé par décrire les objectifs et la structure de chacune des séances du colloque, puis a remercié les personnes présentes de partager leur savoir et savoir-faire acquis par la pratique de conservation de leur patrimoine local. Enfin, elle a remercié également les étudiantes et étudiants de l'Université Athabasca, de l'Université de Lethbridge et de l'Université de Montréal de leur participation, et souligné combien leur apport contribuerait à élargir la discussion.

Christina Cameron, professeure émérite et ancienne titulaire de la Chaire de recherche du Canada en patrimoine bâti à l'Université de Montréal, a ensuite proposé une analyse des enjeux et perspectives accompagnant la conservation des biens mixtes. Posant tout d'abord la question de savoir si nous possédons les outils, les connaissances et la compréhension nécessaires à la gestion durable de ces sites, elle a ensuite retracé l'historique des efforts déployés pour réduire la fracture entre culture et nature au sein du système du patrimoine mondial, notamment par la création de la catégorie des paysages culturels. L'inscription de Pimachiowin Aki au patrimoine mondial a selon elle agi comme élément déclencheur et permis de mieux saisir le lien exceptionnel qui peut exister entre les gens et la nature dans des aires protégées de vaste envergure. Enfin, après avoir décrit les obstacles institutionnels à une approche syncrétique, la professeure a détaillé plusieurs initiatives du patrimoine mondial qui ont pour objectif de rapprocher culture et nature.

La deuxième séance concernait les orientations et les principes appuyant un tel objectif. Deux communications en ligne ont été données, d'abord par Mechtild Rössler, ancienne directrice du Centre du patrimoine mondial de l'UNESCO et experte internationale du patrimoine, puis par Eugene Jo, coordonnatrice au Centre international d'études pour la conservation et la restauration des biens culturels (ICCROM). Illustrant ses thèses de plusieurs exemples directement tirés de sites mixtes du patrimoine mondial, la première a mis de l'avant l'importance qu'ont eue la création de biens mixtes et l'évolution de la catégorie des paysages culturels

(établie en 1992), et a reconnu le besoin d'aller au-delà de cette phase et d'établir des stratégies qui permettraient de poursuivre les efforts de rapprochement entre nature et culture. La deuxième a présenté le programme de Leadership du patrimoine mondial conjointement piloté par l'ICCROM et l'UICN, ainsi que les stratégies connexes mises en œuvre, dont la centralisation des manuels de référence sur le patrimoine mondial. L'assemblée a été invitée à aller consulter la plateforme Panorama de l'ICCROM, qui réunit toute une communauté de personnes autour de la thématique. La plateforme se définit comme « une initiative multi-acteurs visant à documenter et à promouvoir des exemples de solutions inspirantes et reproductibles [...] permettant ainsi l'apprentissage et l'inspiration intersectoriels ». C'est un lieu de partage d'expériences qui permet de voir comment, aux quatre coins du globe, d'autres membres de la collectivité du patrimoine abordent les mêmes difficultés.

La troisième séance s'intéressait aux pratiques à l'échelle nationale et internationale dans le domaine. Danika Billie Littlechild, professeure adjointe au département d'études juridiques de l'Université Carleton, y a dressé le bilan des chantiers effectués à l'international pour les aires protégées, notamment dans le cadre de l'initiative En route vers l'objectif 2020 du Canada, un projet mené dans le cadre de la Convention des Nations Unies sur la biodiversité et des objectifs d'Aichi pour la biodiversité, dont l'objectif 11 d'Aichi, qui stipulait qu'au moins 17 % des zones terrestres et des eaux intérieures et 10 % des zones marines et côtières devraient faire l'objet en 2020 de mesures de conservation. Sa fonction en tant que vice-présidente du Cercle autochtone d'experts a permis d'intégrer au rapport canadien les notions de culture, d'importance des cérémonies et de droits des peuples autochtones. Shabnam Inanloo Dailoo et Meg Berry, directrice de Seed Cultural And Environmental Heritage Ltd. et assistante de recherche au programme de gestion des ressources patrimoniales à l'Université Athabasca, ont poursuivi la discussion par une présentation de leur projet de recherche sur la gestion des sites albertains inscrits au patrimoine mondial. Les chercheuses ont exposé leur méthode pour recueillir les attentes et les visions d'une pluralité d'acteurs impliqués dans la gestion de ces trois sites albertains dont l'administration est provinciale, méthode qui a consisté à mener des entrevues avec des porte-paroles du gouvernement, des responsables de sites, des porte-paroles locaux et des expertes et experts au Canada.

La quatrième séance a permis de s'interroger, dans le prolongement de la séance précédente, sur la manière dont les gouvernements pourraient mieux coordonner leur action dans le lien entre nature et culture. Christine Loth-Bown, vice-présidente des Affaires autochtones et du patrimoine culturel à Parcs Canada, a parlé des projets en cours pour instaurer un milieu propice à la collaboration sur les sites du patrimoine mondial au Canada. Entre autres activités du fédéral, la représentante de Parcs Canada a évoqué : l'atelier sur la perspective autochtone mis en place avec ICOMOS Canada; la création d'un centre d'expertise agissant comme espace de partage des acquis sur les processus d'inscription des sites au patrimoine mondial;

la réflexion sur le développement de l'interprétation dans les sites actuels; et l'instauration avec des partenaires des provinces et des territoires d'un cadre pancanadien de conservation du patrimoine. Jack Brink, conservateur (émérite) à l'archéologie au Musée royal de l'Alberta, a ensuite soulevé les enjeux de la gestion du site culturel Writing-on-Stone/Áísínai'pi au regard de sa situation dans un parc provincial. Le conservateur a abordé les méthodes de recherche archéologique et les stratégies d'interprétation employées au regard des communautés autochtones en présence, tout en insistant sur l'importance de la coordination pour réduire la fracture entre culture et nature lorsque deux ministères distincts sont en jeu et que différentes lois provinciales s'appliquent à un même site. Ce rapport entre les fonctions de responsable de site et celles de l'administration provinciale a été étudié dans la communication suivante, où on examinait le plan de gestion du patrimoine mondial au site Précipice à bisons Head-Smashed-In. Quinton Crow Shoe, gestionnaire intérimaire du site et Alireza Farrokhi, responsable des Services de conservation et de construction sur les sites historiques de l'Alberta, ont donné chacun leur vision de la gestion sur ce site, notamment en ce qui concerne l'équilibre à trouver entre, d'un côté, la conservation des deux dimensions (culturelle et naturelle) du lieu et, d'autre part, le volet tourisme. La participation d'un comité consultatif des aînées et aînés dans l'offre d'interventions et d'activités d'interprétation a aussi été évoquée.

La cinquième séance se focalisait sur deux exemples de sites du patrimoine mondial à fortes dimensions culturelle et naturelle. Clinton Keeper et Augustine Keeper – tous deux gardiens du savoir, originaires de la Première Nation de Little Grand Rapids – aux côtés d'Alison Haugh, directrice générale de l'organisme sans but lucratif Pimachiowin Aki Corporation, ont commencé par évoquer la tradition culturelle autochtone de conservation sur le site de Pimachiowin Aki. Après avoir fait passer un petit film marquant sur le site et les personnes qui y vivent, les trois porte-paroles ont expliqué le lien qui unit les Anishinaabe à leur terre et l'harmonie qui caractérise leur relation avec l'environnement naturel et ses esprits. Les valeurs Anishinaabe guident l'aménagement du territoire dans une approche inclusive et horizontale de prise de décision. La vision des aînées et des aînés est ainsi transmise aux jeunes générations, à qui l'on apprend le respect de la nature. En deuxième lieu, Claude DeGrâce, directeur général de la corporation Le Paysage de Grand Pré, a exposé les stratégies opérationnelles sur le site de Grand Pré qui favorisent une meilleure articulation du patrimoine naturel et culturel. En effet, bien que le site soit inscrit comme bien culturel au patrimoine mondial, les responsables en ont profité pour développer une approche holistique qui témoigne des différentes strates d'expériences humaines au fil du temps sur le territoire. L'histoire du lieu y est en effet tissée de nature et de culture : occupation des terres par les Mi'kmaq, construction de digues par les Acadiens dans les marais et aménagement, plus tard, du territoire par les Planteurs de la Nouvelle-Angleterre. Aujourd'hui, grâce au partage par les différents acteurs en présence du lieu et de leurs savoirs dans un

but commun de protection du site pour les générations futures, ce site est appréhendé dans une vision globale.

La sixième séance continuait d'exploiter le thème par le biais de travaux étudiants sur l'interdépendance entre culture et nature et l'avenir des paysages culturels. La première intervenante, Courtney King, étudiante au baccalauréat en anthropologie et ancienne étudiante au certificat en gestion des ressources patrimoniales de l'Université Athabasca, a décrit son chantier sur les palissades (clôtures de bois et murets de pierre) du jardin des Cascades situé au cœur du parc national de Banff. En s'intéressant à la réfection des palissades et à la protection des racines endommagées, l'étudiante a permis de réintroduire un équilibre dans les premiers plans de gestion qui ne couvraient alors que la dimension culturelle des jardins. David Blaine, étudiant à la maîtrise en études interdisciplinaires à l'Université Athabasca, s'est attaché quant à lui à l'expérience du public au Monument national du Canyon de Chelly de façon à mesurer l'équilibre entre les différents acteurs en présence (le service américain des parcs nationaux, les Navajos, les locaux et les touristes) ainsi qu'à l'étude du patrimoine culturel du site au sein d'un environnement naturel. Camina Weasel Moccasin, étudiante à la maîtrise en anthropologie à l'Université de Lethbridge et conservatrice des expositions autochtones au Galt Museum & Archives, a ensuite défendu l'idée de programmes d'interprétation menés par des Autochtones sur les sites du patrimoine mondial Précipice à Bison Head-Smashed-In et Writing-on-Stone/Áísínai'pi sachant que les aînées et aînés y sont les personnes qui connaissent le mieux ces territoires. Émy Gervais et Widad Bouaziz enfin, tous deux à la maîtrise en conservation du patrimoine à l'Université de Montréal, se sont penchés sur l'équilibre entre patrimoine naturel et culturel au mont Royal, un vaste parc urbain conçu par le célèbre paysagiste Fredrick Law Olmsted.

La septième et dernière séance s'est ouverte sur une allocution de Shabnam Inanloo Dailoo avant de se poursuivre sur les rapports des différentes séances. Nobuko Inaba, ancienne directrice et professeure émérite des Études en patrimoine mondial à l'Université de Tsubuka, a ensuite analysé la relation entre nature et culture au Japon avant et après la colonisation par les Européens : au début partie intégrante de la culture, la nature et l'environnement naturel, dans la deuxième moitié du XX<sup>e</sup> siècle, se détachent de la notion de culture. « Les animaux avaient enfin acquis leur liberté », a-t-elle conclu dans un trait d'humour. Néanmoins, au Japon, la législation actuelle sur le patrimoine culturel prend en compte tant les paysages culturels que naturels.

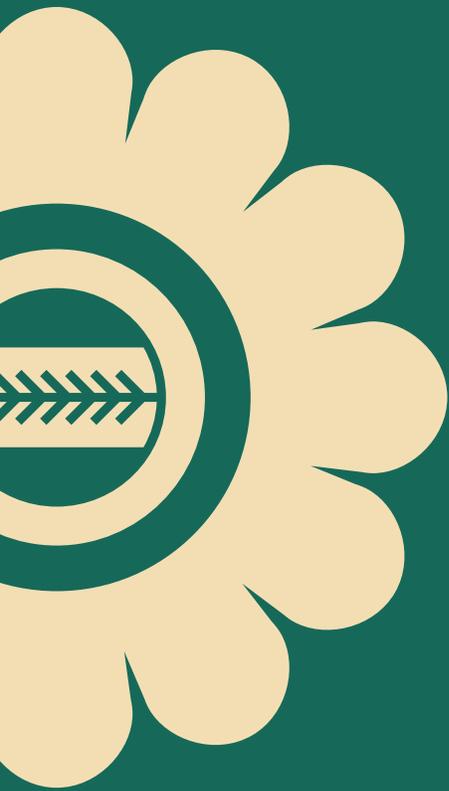
La séance s'est achevée par une synthèse de Christina Cameron des questions soulevées durant le colloque. La professeure a tout d'abord rappelé que la fracture entre nature et culture était encore loin d'être sortie du champ de réflexion actuel, avant de passer en revue les différents éclairages ayant émergé des discussions. Elle a notamment relevé la lourde histoire de définitions proscriptives qui accentuaient la rupture conceptuelle, la dominance institutionnelle, et la

fragmentation des pratiques administratives, des disciplines universitaires et de la recherche. Est ressortie de bien des communications une diversité d'approches et d'expériences visant à rapprocher patrimoine naturel et patrimoine culturel. Un plus grand syncrétisme pourrait être amené, a-t-elle suggéré, en adoptant une approche élémentaire, consistant tout simplement à mettre en avant la relation qu'ont les êtres humains entre eux et avec leur environnement. Il reste par ailleurs beaucoup à apprendre des savoirs autochtones en matière de patience, de temps et de respect. L'intérêt des étudiantes et étudiants, enfin, pour la coopération transversale et le respect du savoir porté localement ne peut que présager de beaux progrès dans l'approche holistique de notre lien avec les sites patrimoniaux et leur gestion.

La discussion ouverte qui a suivi a vu plusieurs idées fuser, en commençant par l'aspect terminologique que revêt le terme paysages « culturels », des paysages trouvant leur origine dans la culture, et leur valeur ne pouvant donc être qualifiée distinctement de « culturelle » ou « naturelle ». A aussi été mentionné le fait que la volonté individuelle peut abattre les murs et aider à contourner les freins administratifs. Enfin, on a souligné la longueur du chemin restant à parcourir et évoqué la nécessité de savoir composer avec l'inconfort. De manière générale, l'assistance a signalé la persistance d'un fonctionnement en vase clos et a invité à multiplier les échanges pour améliorer nos façons d'interagir avec le territoire et d'en articuler les valeurs naturelles et culturelles.

Christina Cameron & Shabnam Inanloo Dailoo  
Décembre 2022

# LIST OF PARTICIPANTS



### List of Participants

Edmonton Round Table  
Working Together at the Intersection of Culture and Nature  
A World Heritage Context  
October 3-5, 2022  
Edmonton, Alberta, Canada

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