

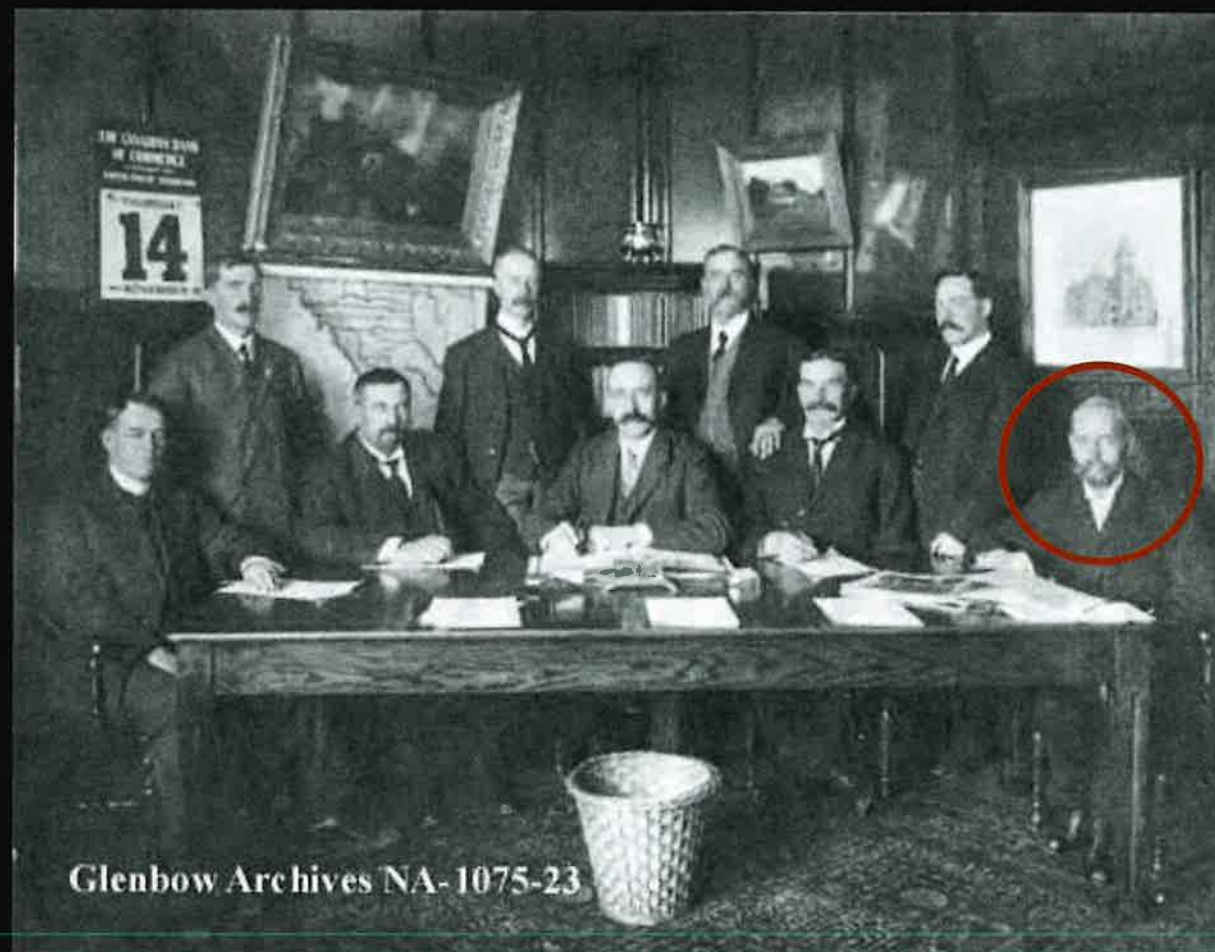
*PFC2021-0096 – FEBRUARY 16 2021 – HERITAGE CALGARY*



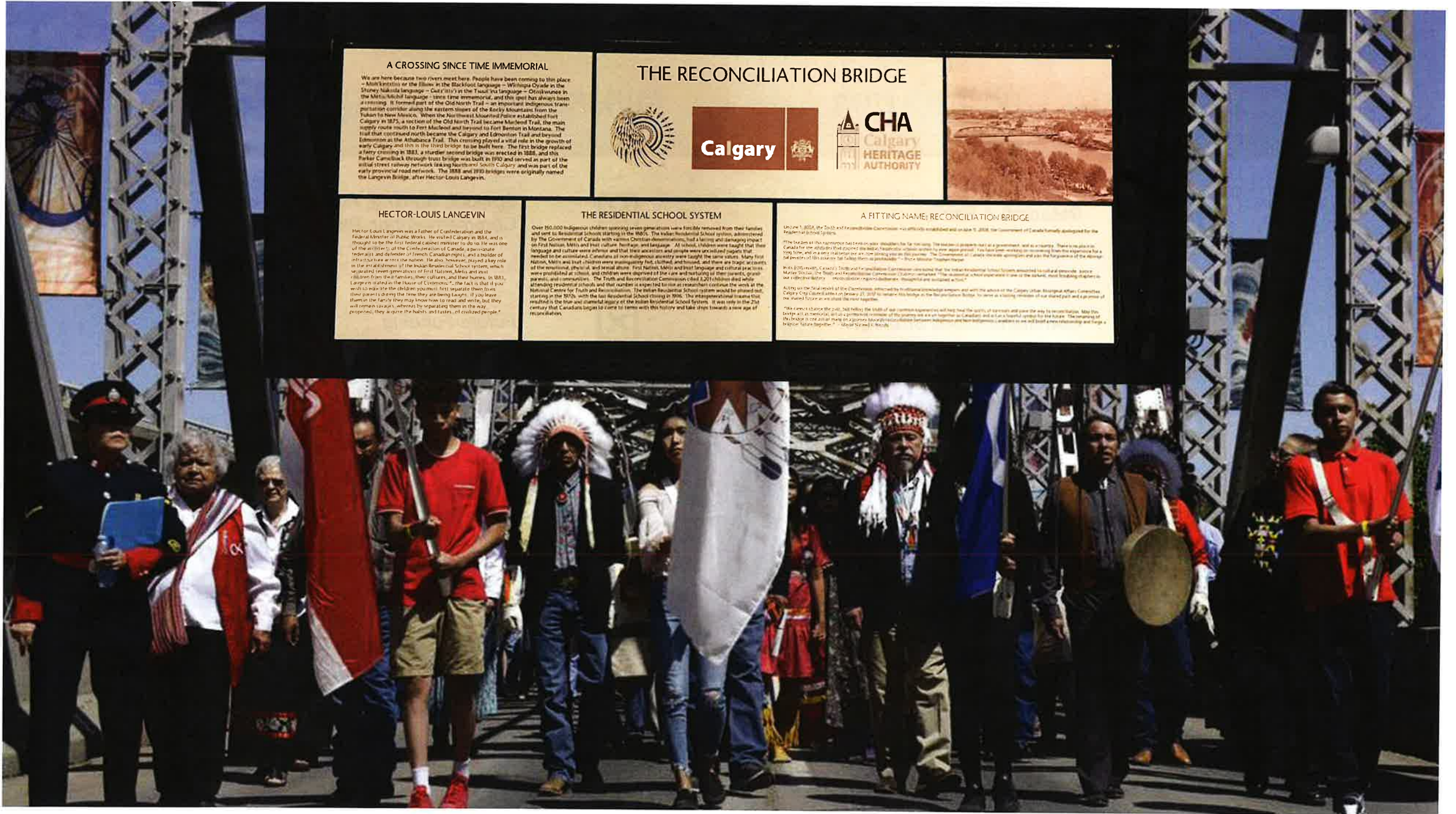
HERITAGE  
CALGARY

# **NAMING, RENAMING, & COMMEMORATION DESIGNING A PROCESS**









A CROSSING SINCE TIME IMMEMORIAL

We are here because two rivers meet here. People have been coming to this place  
→ Ahlínéwéé in the Blackfoot language → Wihingá Oyale in the  
Stoney Nakoda language → Códé'it'ó in the Tsu't'ina language → Oóowéé in the  
Métis language → since time immemorial, and this spot has always been  
a crossing. It formed part of the Old North Trail – an important Indigenous trans-  
portation corridor along the eastern slopes of the Rocky Mountains from the  
Tukwā in New Mexico. When the Northwest Mounted Police established Fort  
Calgary in 1875, a section of the Old North Trail became Macleod Trail, the main  
supply route south to Fort Macleod and beyond to Fort Benton in Montana. The  
trail that continued north became the Calgary and Edmonton Trail and beyond  
Edmonton at the Athabasca Trail. This crossing played a vital role in the growth of  
early Calgary and this is the third bridge to be built here. The first bridge replaced  
a ferry crossing in 1883, a sturdier second bridge was erected in 1888, and this  
Parker Cammiback through truss bridge was built in 1910 and served as part of the  
early street railway network linking North and South Calgary and was part of the  
early provincial road network. The 1888 and 1910 bridges were originally named the  
Langevin Bridge, after Hector-Louis Langevin.

THE RECONCILIATION BRIDGE



Calgary



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HECTOR-LOUIS LANGEVIN

Hector-Louis Langevin was a Father of Confederation and the  
Federal Minister of Public Works. He visited Calgary in 1884, and it  
thought to be the first federal cabinet minister to do so. He was one  
of the architects of the Confederation of Canada, a passionate  
federalist and defender of French Canadian rights, and a holder of  
infanturism across the nation. He also, however, played a key role  
in the establishment of the Indian Residential School system, which  
separated seven generations of First Nations, Métis, and Inuit  
children from their families, their cultures, and their homes. In 1881,  
Langevin stated in the House of Commons: "the fact is that if you  
want to make the children you must first separate them from  
their parents during the time they are being taught. If you leave  
them in the family they may know how to read and write, but they  
will remain savages, whereas by separating them in the way  
proposed, they acquire the habits and tastes of civilized people."

THE RESIDENTIAL SCHOOL SYSTEM

Over 150,000 Indigenous children spanning seven generations were forcibly removed from their families  
and sent to Residential Schools starting in the 1890s. The Indian Residential School system, administered  
by the Government of Canada with various Christian denominations, had a lasting and damaging impact  
on First Nations, Métis, and Inuit culture, heritage, and language. At school, children were taught that their  
language and culture were inferior and that their ancestors and people were uncivilized pagans that  
needed to be assimilated. Canadian of non-Indigenous ancestry were taught the same values. Many First  
Nations, Métis, and Inuit children were sexually abused, neglected, and died. There are tragic accounts  
of the residential, physical, and sexual abuse. First Nations, Métis, and Inuit language and cultural practices  
were prohibited at school, and children were separated from their families, grandparents,  
and communities. The Truth and Reconciliation Commission heard 3,201 children died while  
attending residential schools and that numbers are expected to rise as researchers continue the work at the  
National Centre for Truth and Reconciliation. The Indian Residential School system would be phased out,  
starting in the 1970s, with the last Residential School closing in 1996. The intergenerational trauma that  
resulted in the high and chronic suicide of the Indian Residential School system. It was only in the 21st  
century that Canadians began to come to terms with this history and take steps towards a new age of  
reconciliation.

A FITTING NAME: RECONCILIATION BRIDGE

On June 1, 2021, the Truth and Reconciliation Commission was officially established and on June 1, 2021, the Government of Canada formally apologized for the  
Residential School System.

"The lesson of this experience has been in order to build a better future, we must first acknowledge the past. There is no place in  
Canada for the silence that project the past is forgotten, when we are not aware of the past. We have been working on recovering from the experience for a  
long time, and in a sense that is not over, we are still working on this journey. The Government of Canada is committed to the reconciliation of the bridge  
and people of this country are not taking them as prisoners." – Bruce McPherson, Minister of Justice

With 2018 events, Canada's Truth and Reconciliation Commission also stated that the Indian Residential School system, associated to cultural genocide, sexual  
abuse, and the loss of language and culture, was a "theological school system where it was the sacred, most troubling chapter in  
our collective history... reconciliation requires dialogue, thoughtful and respectful work."

As part of the final report of the Commission, informed by traditional knowledge systems and with the advice of the Calgary Urban Indigenous Affairs Committee,  
Calgary City Council voted on January 21, 2019 to rename this bridge as the Reconciliation Bridge, to serve as a lasting reminder of our shared past and a promise of  
our shared future.

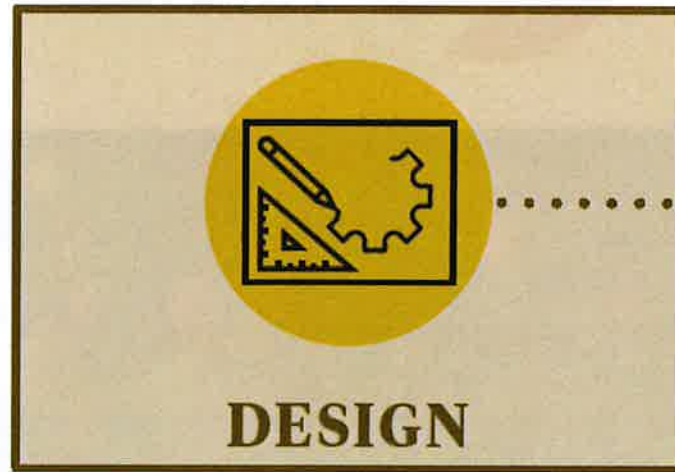
"We cannot change the past, but telling the truth of our common experience will help heal the spirit of openness and pave the way to reconciliation. Make this  
bridge a living memorial, not a permanent reminder of the tragedy we are on together as Canadians and as a beautiful symbol for the future. The renaming of  
the bridge is the first of many in a journey toward reconciliation between Indigenous and non-Indigenous Canadians to see and build a new relationship and forge a  
brighter future together." – Mayor Naheed Nenshey



PROJECT WILL INCLUDE		PROJECT WILL NOT INCLUDE	
<input checked="" type="checkbox"/>	<i>Research &amp; Review</i>	<input type="checkbox"/>	<i>Specific Naming, Renaming, or Commemoration Plan</i>
<input checked="" type="checkbox"/>	<i>Communications Strategy</i>	<input type="checkbox"/>	<i>Future Funding</i>
<input checked="" type="checkbox"/>	<i>Stakeholder Engagement</i>	<input type="checkbox"/>	<i>Any Specific Naming, Renaming, or Commemoration for The City</i>
<input checked="" type="checkbox"/>	<i>Analysis of Findings</i>	<input type="checkbox"/>	<i>City Implementation Requirement</i>
<input checked="" type="checkbox"/>	<i>Final Report</i>	<input type="checkbox"/>	<i>Formal Policy</i>

# PROJECT SCOPE

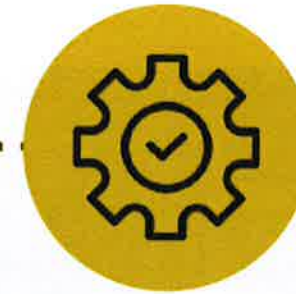




*Conduct preliminary research and stakeholder engagement to lay universal groundwork for naming / renaming / commemoration*



*Utilizing universal groundwork from DESIGN phase, anyone can create a unique and individualized naming / renaming / commemoration plan*



*Individual / group / organization / institution etc. puts plan into action through the process of naming / renaming / commemoration*

# ENVISIONED PROJECT PHASES





**PROJECT TEAM**



# NRC TIMELINE SUMMARY

	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
<i>Project Kickoff &amp; Coordination</i>										
<i>Stakeholder Mapping</i>										
<i>Communications Strategy</i>										
<i>Scan &amp; Literature Review</i>										
<i>Community / Stakeholder Consultation</i>										
<i>Deliver Research Report</i>										



Project timeline



Project CONTINGENCY time  
(as required)

# PROJECT TIMELINE





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Questions?

