The Naming, Renaming, and Commemoration Project

FINAL REPORT

SUBMITTED BY HERITAGE CALGARY

HERITAGE CALGARY

NRC NAMING, RENAMING & COMMEMORATION

ISC:UNRESTRICTED

The Calgary area where the Bow and Elbow Rivers meet is a place of confluence where the sharing of ideas and opportunities naturally come together. Indigenous Peoples have their own names for this area that have been in use long before Scottish settlers named this place **Calgary**. In the Blackfoot language, they call this place **Moh'kinsstis**.

The Stoney Nakoda Nation refer to the Calgary area as **Wîchîspa Oyade**, and the people of the Tsuut'ina Nation call this area **Guts-ists-i**. The Métis call the Calgary area **Otos-kwunee**.

Heritage Calgary acknowledges that this project took place on the traditional territories of the people of the Treaty 7 region in Southern Alberta. This includes: the Siksika, Piikani, and Kainai First Nations collectively known as the Blackfoot Confederacy, along with the Blackfeet in Montana; the Îethka Nakoda Wîcastabi First Nations, comprised of the Chiniki, Bearspaw, and Wesley First Nations; and the Tsuut'ina First Nation. The city of Calgary is also home to the Métis Nation of Alberta Region 3. We acknowledge all Indigenous urban Calgarians, First Nations, Inuit, and Métis who have made Calgary their home.

ISC:UNRESTRICTED

The Naming, Renaming, and Commemoration Project

FINAL REPORT

SUBMITTED BY HERITAGE CALGARY

HERITAGE CALGARY

NRC NAMING, RENAMING & COMMEMORATION

© 2022 Heritage Calgary

Heritage Calgary gratefully acknowledges the City of Calgary for their support of this project through the Council Innovation Fund. The NRC Project was carried out under the leadership of Heritage Calgary and in conversation with the project's Indigenous Sharing Circle and many stakeholders and community members working in culture and community building in Calgary. Community engagement, writing, and compilation is by lead consultants Hatlie Group. Project management and research by MD Consulting. Communications strategy and management by CIPR Communications.

Calgary

HERITAGE CALGARY

HATLIE GROUP

CIPR COMMUNICATIONS

ISC:UNRESTRICTED

CONTENTS

Executive Summary **5**

Project Approach and Activities **7**

PROJECT GROUNDING 8

COMMUNITY ENGAGEMENT 11

RESEARCH REPORT 13

COMMUNICATIONS ACTIVITIES 14

DELIVERABLES 15

Findings **16**

WHAT WE HEARD 17

WHAT WE FOUND 19

WHAT WE LEARNED 21

NRCR PRINCIPLES 22

THE NRCR PROCESS 25

Recommendations **26**

NEEDS IN THE COMMUNITY 27

RECOMMENDATIONS FOR THE CITY OF CALGARY 29

NEXT STEPS FOR HERITAGE CALGARY 32

Glossary **33**

References **36**

Acknowledgements **41**

ISC:UNRESTRICTED

Executive Summary

THE INTENT OF HERITAGE CALGARY'S NRC PROJECT WAS TO CREATE A FRAMEWORK THAT CALGARY-BASED ORGANIZATIONS AND GROUPS INTERESTED IN PURSUING PLANS FOR NAMING, RENAMING, COMMEMORATION, AND REMOVAL CAN USE TO GUIDE THEIR OWN PROJECTS MOVING FORWARD.

In February 2021, Heritage Calgary applied to the Council Innovation Fund (CIF) with a proposal to develop a framework to address naming, renaming, and commemorations in Calgary at the request of a member of City Council. The proposal was approved by the Priorities and Finance Committee on February 16, 2021, and then by City Council on March 1, 2021. A competitive procurement process was undertaken and in May 2021 Heritage Calgary began executing on the outlined scope of work by engaging a consultant team of Hatlie Group (project lead, process design, community engagement, writing, and compilation), MD Consulting (project management, best practices, and cross-jurisdictional research), and CIPR Communications (communications strategy and management). Together with the consultant team, Heritage Calgary developed a timeline for research and community engagement but committed to a process that was community-driven and designed to be flexible to respond to what was heard.

The Naming, Renaming, and Commemoration (NRC) Project included parallel community engagement and research processes leading to the development of the *Naming, Renaming, Commemoration, and Removal (NRCR) Handbook* to aid community groups engaging in NRCR projects in Calgary.[1] By providing Principles and an 8 Step Process, the Handbook guides users through an NRCR process to:

- Understand a project's **relationship to the place on which it is located**.
- **Engage with community** in a meaningful way.
- Seek a thorough understanding of the historical and contemporary context through **research**.

In this time and place, those conditions mean approaching NRCR work in the spirit of reconciliation and seeking to understand what that means for each NRCR project, its context, and the legacy it may leave.

1 You may notice a difference in the acronyms used in this report. The project undertaken from May 2021 to May 2022 was the Naming, Renaming, and Commemoration (NRC) Project. The result of that project was a product to aid in naming, renaming, commemoration, and removal (NRCR) work: the NRCR Handbook. All of this work can be discussed under the overarching concept of "commemoration."

ISC:UNRESTRICTED

This Final Report outlines the Project Approach and Activities that led to the NRCR Handbook; Findings of the NRC Project research and community engagement activities; and Recommendations for addressing needs in Calgary's communities, for the City of Calgary as it relates to policy and civic supports for NRCR activities, and for Heritage Calgary's next steps. A Glossary, References, and Acknowledgements are also provided.

The NRC Project was a unique opportunity to look critically and thoughtfully at a complex social issue with implications in Calgary and beyond. Moving beyond the rhetoric and carefully exploring the reasons why people acknowledge, honour, celebrate, and remember, as well as the mechanics and impacts of those decisions, resulted in a community-led, research-based resource that provides a process for complex and important conversations.

NRC PROJECT RECOMMENDATIONS

Needs in the Community

- Training and Learning
- Protocol and Indigenous Cultural Literacy
- Research and Records Repositories and Access

Recommendations for the City of Calgary

- Policy and Interdepartmental Processes
- Reconciliation in Action
- Support and Resource the Implementation of Needs in the Community Recommendations

Next Steps for Heritage Calgary

- Workshops and Heritage Work Supports

ISC:UNRESTRICTED

Project Approach and Activities

THE NRC PROJECT WAS LAUNCHED WITH A MANDATE TO ENGAGE STAKEHOLDERS AND COMMUNITY MEMBERS TO CONDUCT RESEARCH AND TO DETERMINE AN APPROPRIATE NAMING, RENAMING, COMMEMORATION, AND REMOVAL PROCESS FOR CALGARY, A CITY LOCATED IN TREATY 7, THAT IS INCLUSIVE, MINDFUL, INTENTIONAL, AND ENDURING. IT WAS THE INTENT OF HERITAGE CALGARY THAT THE PROJECT BE LED BY COMMUNITY, EXECUTED BY EXPERTS, AND INCLUSIVE OF DIVERSE VOICES.

THE PROJECT WAS CARRIED OUT BY A CONSULTANT TEAM UNDER THE GUIDANCE OF HERITAGE CALGARY STAFF. PROJECT DESIGN, COMMUNITY ENGAGEMENT, WRITING, AND COMPILATION WAS CARRIED OUT BY LEAD CONSULTANTS HATLIE GROUP; MD CONSULTING PROVIDED PROJECT MANAGEMENT AND RESEARCH; AND COMMUNICATIONS STRATEGY AND MANAGEMENT WAS BY CIPR COMMUNICATIONS.

ISC:UNRESTRICTED

PROJECT GROUNDING

TO KICK OFF THE PROJECT WITH A FOCUS ON CREATING A THOUGHTFUL AND INTENTIONAL PROCESS FROM START TO FINISH, THE NRC PROJECT TEAM CONDUCTED A *SHARED VALUES AND PRINCIPLES* SESSION ON MAY 26, 2021, WITH BLACKFOOT KNOWLEDGE KEEPER PAULETTE FOX AS FACILITATOR.

The session's purpose was to identify shared values, guiding principles, and develop a project success statement that would guide the project process and decision-making and how the Project Team would work together.

The following values, principles, and success statement were the result of that session, and were embedded throughout each step of the project.

Shared Values

- We believe **trust** is the foundation of all positive relationships.
- We believe **respect** is the way we behave in action with each other.
- We believe **collaborative relationships** are mutually beneficial.
- We believe **openness** and **vulnerability** allow us to explore new ideas, to seek new ways of working, and to accept what we don't yet know.
- We believe that **Deep Listening** builds compassion and understanding by taking the time to be inclusive and engage thoughtfully.[2]
- We believe **patience** is necessary to gain understanding and to encourage empathy.
- We believe **resiliency** is the capacity for growth and change.
- We believe how you do anything is how you do everything.

Guiding Principles

- Trust: The foundational condition of our work together; everyone brings wisdom, experience, and expertise to the table.
- Conversation: Consistent and constant; everyone has the opportunity to contribute; our conversations are a two-way dialogue building to consensus.
- Work to Strength: The whole will be stronger because of the unique skills and experience on the Team; we are stronger together.
- Clear Leadership: Everyone knows who is responsible for decisions, who to talk to, and that sharing concerns drives us to what is necessary.
- Get-it-done-ness: Sometimes done is better than perfect.
- Celebration: We applaud our wins, a-ha moments, and daily successes; we approach our work with smiles and laughter.

PROJECT SUCCESS STATEMENT

BUILT FROM A STRONG PROCESS THAT IS INCLUSIVE AND WHERE COMMUNITY ACTIVELY CONTRIBUTES TO ITS DEVELOPMENT, THE *NAMING, RENAMING, COMMEMORATION, AND REMOVAL HANDBOOK* IS A LIVING, BREATHING DOCUMENT THAT RESONATES WITH THE COMMUNITY, IS PRACTICAL AND USEFUL, AND IS WIDELY RECOGNIZED WITHIN CALGARY AND BEYOND.

2 Dr. Russell Kennedy, Dr. Meghan Kelly, Mr. Jefa Greenaway, and Prof. Brian Martin, *International Indigenous Design Charter: Protocols for Sharing Indigenous Knowledge in Professional Design Practice*, International Council of Design (Geelong, VIC, Austalia: Deakin University 2018).

Stakeholder Mapping and Engagement Strategy

With an identified need from the start for the NRC Project to be community-driven, it was vital to build a project plan that included multiple streams of engagement that key identified stakeholders and the wider Calgary community could actively take part in, in a way that was collaborative and receptive to community input.

On June 14, 2021, Heritage Calgary participated in a Stakeholder Mapping Exercise to identify the individuals, groups, organizations, and businesses that could use, have an interest in, or impact on the NRC Project and its final product. These identified stakeholders stemmed from multiple sectors, including arts, culture and heritage, ethnocultural and newcomer communities, government bodies and committees, schools, non-profits and advocacy groups, and communities and business improvement areas. They were organized into four stakeholder types:

1. **Outcomes:** Those with a direct interest in what the project can achieve.
2. **Users and Potential Users:** Anyone who will, or potentially will, use the Framework.
3. **Funding/Authorizing Environment:** Those who provide financial support to the project or who make decisions impacting the project.
4. **Partners and Collaborators:** External individuals, groups, or organizations who have or need a relationship with the project even though they may not be users.

This information was further refined to consider the influence and interest of each stakeholder. The information for each stakeholder was then categorized in an Engagement Category, determining the type of engagement that would be required within an overarching strategy. This also took into consideration the expectation of the stakeholder with regards to the type of engagement chosen, as well as the need for flexibility in scheduling the engagement strategy in order to be receptive to the thoughts, ideas, and guidance that would be shared throughout the various engagement activities.

The Team set out from the beginning to ensure that Indigenous voices were strong in the project's design and activities. This included establishing an Indigenous Sharing Circle to provide guidance and support to the project work, and also ensuring our interviews and small group discussions included a multiplicity of perspectives from Indigenous community members from artists to activists to the City of Calgary's Indigenous Relations Office (IRO) and others who had involvement with NRCR projects.

Further, the Team endeavoured to ensure the stakeholders who were consulted reflected the broader diversity of the community and specifically included and prioritized engaging with individuals and groups who were directly involved in NRCR activities and those impacted by NRCR activities, acknowledging that lived experience with these projects, and their consequences, would be critical to identifying a process that was both practiced and effective.

Communications Strategy

Stemming from the results of the Shared Values and Principles session and the Stakeholder Mapping Exercise, a communications strategy was developed by CIPR Communications to support the multifaceted and phased approach that would support the NRC Project and Heritage Calgary in each step.

Communications efforts and tactics were tailored for specific phases of the project, including outreach, engagement, and publication and release. Much like the engagement strategy, the communications strategy approaches were developed with flexibility to change and to be responsive to what was heard.

THE COMMUNICATIONS STRATEGY INCLUDED:

- Identifying communication priorities
- Identifying target audiences
- Identifying a media relations process
- Identifying and developing phased communications tactics
- Developing key messages
- Developing answers to context-setting questions
- Developing a crisis communications plan

COMMUNITY ENGAGEMENT

THE COMMUNITY ENGAGEMENT STRATEGY WAS DESIGNED AND LED BY HATLIE GROUP IN A PHASED APPROACH TO ALLOW FOR TIME BETWEEN ENGAGEMENT TACTICS TO INCORPORATE COMMUNITY FEEDBACK INTO THE NEXT PHASE AND TO ADJUST TACTICS AS NEEDED.

All three phases of community engagement took place between July 2021 and March 2022 and together accumulated over 500 touchpoints with community members. Timelines and schedules were kept intentionally loose so the right conversations with key people could take place and additional stakeholders could participate at a time that worked with their schedules. Protocol was prepared and honoured for all Indigenous stakeholders using methods agreed upon prior to the various engagement sessions.

The community engagement strategy consisted of multiple streams, including the following:

- Indigenous Sharing Circle
- Individual interview participants
- Small group discussions participants
- NRC questionnaire participants
- Information sessions participants
- NRC public survey respondents
- Email newsletter subscribers
- Draft review readers
- User test groups

Phase 1

Between July and early August 2021, Hatlie Group conducted one-to-one interviews with a variety of community stakeholders identified in the Stakeholder Mapping Exercise. All identified interviewees had a direct interest in the issue and had been involved in recent advocacy and policy change work in some capacity. In preparation for these interviews, two question sets were created: one for individuals who had direct experience with naming, renaming, commemoration, or removal, and another set of questions for individuals who had a general interest in the topic.

During Phase 1, the NRC Project Team met with Indigenous community members for the first Indigenous Sharing Circle facilitated by Paulette Fox in September 2021. In this session, conversations were primarily focused on the significance of naming and renaming, doing so in spirit of reconciliation and with respect to and consideration of Indigenous land and history.

INDIGENOUS SHARING CIRCLE

- Sheldon First Rider, Elder, Blackfoot Language Revival
- Marina Crane, Tsuut'ina Elder
- Fred Powderface, Stoney Nakoda Elder
- Matt Hiltermann, Historian, Métis Nation of Alberta Region 3
- Paulette Fox, Kainai Nation Knowledge Keeper, Gathering Facilitator

Phase 2

Feedback and initial findings from Phase 1 were incorporated into the plan for Phase 2, which included an expansion of the scope and tactics. Phase 2 took place primarily in the fall and included follow-up interviews based on recommendations from the interviewees in Phase 1 as well as three small group discussions with a variety of community groups identified in the Stakeholder Mapping Exercise, using similar question sets as used in Phase 1 but tailored for a group setting.

In response to a growing list of recommended individuals to interview, a questionnaire was designed and distributed to individuals who were either unavailable for an interview during Phase 1 or who were recommended by other community stakeholders because of specific expertise or knowledge. These questions built upon the existing interview question sets and, based on the insights gathered in Phase 1, expanded to include more concrete questions about what the final product could look like.

A public survey was launched during Phase 2 and was distributed directly to seventy-four identified individuals and organizations and promoted actively to the general public through social media and targeted requests to share the survey. This survey resulted in a total of 409 responses.

The second Indigenous Sharing Circle with the NRC Project Team was held during this phase, and conversations were centred on the Handbook, what it could look like, and the content and considerations it would require.

Phase 3

The final engagement phase took place in the early months of 2022 and focused on testing assumptions and identifying strategic issues with the first draft of the Handbook. To do this, a draft copy of the Handbook was delivered to user test groups as well as reader review individuals with experience working with and around NRCR projects. The user test groups included organizations identified in Calgary who have conducted, or are in the process of conducting, an NRCR project, and those who could envision themselves taking on such a project. The reader review included stakeholders who had already participated in the engagement process, members of City of Calgary administration, Heritage Calgary, and the members of the Indigenous Sharing Circle. The feedback gathered from the reviewers and testers were incorporated throughout the development of the final product, which included additions to the key terms and background context as well as design suggestions.

RESEARCH REPORT

THE RESEARCH STREAM OF THE NRC PROJECT WAS LED BY MD CONSULTING, AND THE PROCESS BEGAN DURING THE KICK OFF OF THE NRC PROJECT, WITH INITIAL WORK FOCUSING ON A WIDE-SCOPED, BEST-PRACTICE SCAN OF MUNICIPALITIES AND INSTITUTIONS THAT HAD ALREADY COMPLETED SUBSTANTIVE RESEARCH IN THIS AREA. THE FOLLOWING OBJECTIVES FRAMED THE INITIAL RESEARCH:

1. **WHAT WORK (AND WHY) HAS BEEN DONE IN NRC—FOR COMPARATIVE ANALYSIS FOR A CALGARY FRAMEWORK?**
   a. Historically
   b. Currently (recent past)
   c. Best / Worst / Standard Practice
2. **WHAT ARE THE APPLIED LEARNINGS FROM THESE PROCESSES?**
3. **REVIEW OF CITY OF CALGARY'S CURRENT PRACTICES AND SYSTEMS SUPPORTS** (policy, guides, etc.)

The research focused on a Canadian context that could be compared to Calgary and a process that would work in Calgary, but the scope of research included global jurisdictions such as the United States, Australia, South Africa, and Singapore. Other areas of research included popular media, academic study and literature review, existing relevant policies, and one-on-one interviews, primarily with individuals from the Calgary region.

The results of the research were compiled into a final research report titled *NRC—Literature and Best Practice Review*. On September 6, 2021, MD Consulting submitted this research report, including a summary, attachments, and research files with notes, to Heritage Calgary. The findings and recommendations in that report were presented to the entire NRC Project Team on September 13, 2021. The research materials were made accessible to the NRC Project Team to inform the development of the Handbook. Prior to this, the research and community engagement streams had been working independently in a deliberate attempt to keep either stream from biasing the other. Beginning in the fall of 2021, MD Consulting and Hatlie Group began to work collaboratively in order to align the findings in the research and the community engagement and to apply best practices in a way that applied to the Calgary context.

COMMUNICATIONS ACTIVITIES

FOR THE FIRST FEW MONTHS OF THE PROJECT, CIPR COMMUNICATIONS FOCUSED ON CREATING THE COMMUNICATIONS STRATEGY, DESIGNING TEMPLATES FOR THE NRC PROJECT TEAM TO USE FOR INTERNAL COMMUNICATIONS AND PRESENTATIONS WITH EXTERNAL STAKEHOLDERS, AND ADDING THE NRC PROJECT LANDING PAGE TO THE HERITAGE CALGARY WEBSITE.

In the fall, the communications strategy began moving toward active promotion to engaged stakeholders and the greater public. This included the Heritage Calgary NRC Project Update newsletter outlining the work to date and providing extra information on the project, as well as the distribution of the public survey through direct email, the website, the newsletter, and social media posts. The first newsletter received over 100 opens, showing strong engagement and forwarding, and the survey pulled in over 400 responses, which CIPR monitored and reported on to the rest of the Project Team.

THE COMMUNICATIONS STRATEGY INVOLVED MULTIPLE TACTICS AND STREAMS, INCLUDING:

- Development of a Communications Strategy and Tactical Plan
- Development of website and social media content
- Development of key messages
  - Email auto-response template
  - FAQ
- Project Design Assets: PowerPoint template, letterhead, word mark
- Building and distributing the engagement survey (with the Project Team)
- Engagement Design Assets
- Designing the NRC Update for Heritage Calgary newsletter
- Creating the NRC one-pager for Board/ stakeholders
- Building a communications kit for stakeholders
- Updates to the NRC logo
- Graphic design of the Handbook
- Execution of Handbook launch communications, media campaign, and tactics

NRCR Handbook

The *NRCR Handbook* begins by outlining the core NRCR Principles and questions that a community group will need to address in their project. It then outlines an 8 Step Process for advancing their NRCR project. Each step begins by identifying a **Checklist** of the activities needed for that step and presents **Discussion Questions** to guide the group through the process. **Key Terms** are defined throughout, and **Tips from the Field**—from those who have been there before—are also included. A full glossary, selected resources aimed at community groups, and key references are also included.

NRCR Handbook Overview

This two-page summary of the NRCR Principles and 8 Step Process serve as an introduction to the Handbook and can be used by both Heritage Calgary and City of Calgary staff to direct community groups to this new resource. Community groups can use this Overview as a starting point to explore what may be necessary for a project.

NRCR Web Presence

Heritage Calgary's website is home to additional tools and resources and the companion publications, the *NRCR Handbook* and this *Naming, Renaming, and Commemoration Project Final Report*.

Final Report

Heritage Calgary gratefully acknowledges the City of Calgary for their support of this project through the Council Innovation Fund. This Final Report details the work supported by that funding and the outcomes of the project.

Findings

FOR THE FIRST SEVERAL MONTHS OF THE NRC PROJECT, THE RESEARCH STREAM AND THE COMMUNITY ENGAGEMENT STREAM WERE KEPT INTENTIONALLY SEPARATE TO ENSURE THAT RESULTS FROM EITHER STREAM DID NOT BIAS THE OTHER BEFORE THE REVIEW AND ANALYSIS WAS COMPLETE.

AFTER THE INTERVIEWS OF PHASE 1 COMMUNITY ENGAGEMENT WERE COMPLETED, ALL THE DATA WAS COLLECTED AND A TYPOLOGICAL ANALYSIS WAS PERFORMED WHERE CATEGORIES EXPECTED TO BE REVEALED WERE IDENTIFIED. CAREFUL ATTENTION WAS GIVEN TO HOW THEY RELATE TO ONE ANOTHER, THE OUTLIERS, AND THE OVERARCHING THEMES. THESE CATEGORIES CAME FROM DEBRIEFINGS BASED ON WHAT WE HAD HEARD AND LEARNED FROM THE ENGAGEMENT ACTIVITIES.

WITH ENGAGEMENT BEING COMPLETED IN A PHASED APPROACH, SUBSEQUENT DATA FROM THE PHASE 2 INTERVIEWS AND SMALL GROUP DISCUSSIONS WERE FILTERED INTO THE EXISTING TYPOLOGY CATEGORIES AS THEY WERE COMPLETED TO FURTHER VALIDATE THOSE CATEGORIES AND ENSURE THAT ANY ADDITIONAL INFORMATION THAT AROSE WAS ACCOUNTED FOR.

ISC:UNRESTRICTED

THE INITIAL TYPOLOGY CATEGORIES INCLUDED: *POLICY, PROCESS, ENGAGING COMMUNITY, VALUES AND PRINCIPLES, PURPOSE, LAND/LOCATION CONNECTION, EDUCATION AND AWARENESS, LOCATION FOR HISTORY AND STORIES,* AND *CHALLENGES*.

Once the data was analyzed with these categories, it was evident that only two additions were needed. The first was to add a category for *Indigenous Lens*, which was initially included as a part of *Land/Location Connection*, but upon analysis, it became evident that the two needed to be separate, as Indigenous connections to Land and the relationship of NRCR projects to the Land demonstrated that they needed to be called out specifically. The other category that was added was *Change*, to include both the idea that "things change" and the fact that an NRCR project could enact a domino effect of change if multiple businesses, communities, roads, etc., use the same signifying name. The categories were then sorted into three sections as identified in the Findings below. These categories became the organizing ideas for embedding the data throughout the Handbook.

FINDINGS

PROCESS

- Policy
- Process (action and administration)
- Engaging Community

FRAMEWORK CRITERIA

- Values and Principles
- Purpose
- Indigenous Lens
- Land/Location Connection
- Education and Awareness
- Location of History and Stories

ISSUES AND CONCERNS

- Challenges
- Change

In more detail, the typology categories were defined as:

Policy: Connection to policy or lack of policy in decision-making

Process: The logistics of taking on this work, the administration, decision-making, final approval, overall process

Engaging Community: Who you define as community and how you ensure true diversity of engagement

Values and Principles: Connection to values and the inevitable change in values

Purpose: The reasons for naming, renaming, commemoration, or removal

Indigenous Lens: Ensuring the involvement of Indigenous Elders, Knowledge Keepers, communities, and community members from start of the process

Land/Location Connection: The representation of physical space and its relation to naming

Education and Awareness: Learning about history from a whole perspective and the general lack of awareness held by many

History and Stories: Who, what, where, why, and the significance of the names and history we commemorate

Challenges: Public opinion, lack of direction, and navigating the process

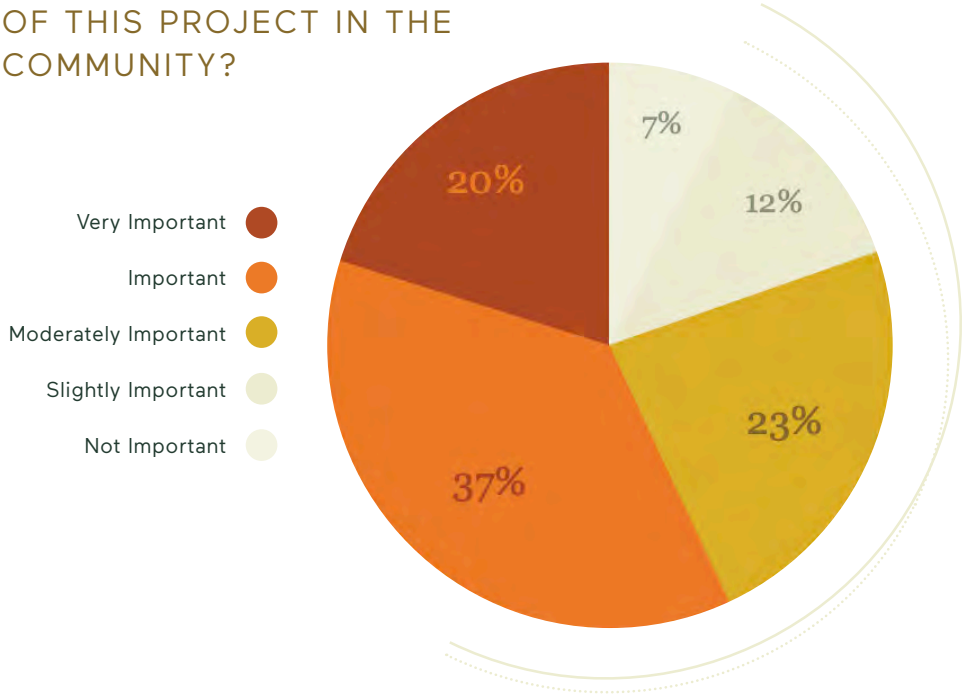
Change: The idea that things change and of NRCR activities causing change

Public Survey Findings

The public survey showed strong interest in the project. When survey respondents were asked to rate the level of importance of this project in the community, the responses where overwhelmingly leaning on the side of moderately important to very important, accounting for 80.35% of the 402 individuals who answered this question:

The survey also allowed respondents to rank the importance of the Principles and ended with a qualitative question asking for feedback on the project and what was important to respondents about NRCR issues, and why. 261 survey respondents offered a written response to this question. The written responses were reviewed and aligned with the other engagement and research findings.

Q. WHERE WOULD YOU RATE THE LEVEL OF IMPORTANCE OF THIS PROJECT IN THE COMMUNITY?



WHAT WE FOUND

THE LITERATURE AND BEST PRACTICE REVIEW, CONDUCTED BY MD CONSULTING, INCLUDED ANNOTATIONS IN THE FORM OF CORNELL NOTES FOR SEVENTY PIECES OF INFORMATION, INCLUDING ACADEMIC PAPERS, REPORTS, AND GUIDING DOCUMENTS.

The research results were used to identify the overarching themes that could be applied to a Calgary-specific context, as well as identifying who else in Calgary was currently doing this work to ensure alignment and mitigate duplication. The review identified established policy, reports, and other documents that needed to be considered in developing a Calgary-specific framework and identified experiences with NRCR issues in similar jurisdictions. These resources were used to determine best practices for consideration. This amounted to the following key findings and recommendations:

RECOMMENDATIONS

1. **Decision-Making**
2. **Community Engagement**
3. **Principle-Based**
4. **Indigenous Lens**
5. **Document and Communicate**

KEY FINDINGS

- Decision-Making
- Current Values
- Community Engagement
- Process as a Product
- Political
- Truth
- Harm
- Historic Context
  - Time of Commemoration
  - Subject Matter
- Erasure (Non-Erasure)
- Documentation

The key findings represent the general themes found throughout the research are explained in detail in the Research Report Summary, and are more succinctly explained as:

- **Decision-Making:** NRCR activities should be designed for decision-making and for supplying decision makers with the information required for informed decisions.
- **Current Values:** Monuments and commemorations are a product of a specific time, and as time and values change, these resources and commemorations may change to reflect society and contemporary perceptions.
- **Community Engagement:** The most referenced and crucial aspect of NRCR. Community engagement, above all, should not be overlooked, shortened, or removed.
- **Process as a Product:** More voices in dialogue can further community cohesion — breaking barriers and developing social ties.
- **Political:** NRCR is political. There are tactics available to focus on productive dialogue and to limit polarizations and negative political discourse.
- **Truth:** Truth is challenged by both collective amnesia and multiple interpretations of the historical record. Regardless of these challenges, Truth is the starting point. This is reinforced through the activities and Calls to Action of the Truth and Reconciliation Commission (TRC).

- **Harm:** Reconciling harm—reckoning with truth and history—is a key goal of NRCR activities.
- **Historic Context:** The time of commemoration and subject matter must be considered. Decision makers should fully understand when and why this original commemoration took place and uncover the truth of the subject matter.
- **Erasure (Non-Erasure):** This was possibly the second-most recorded theme in the research and is primarily a product of the current discourse and reaction to NRCR issues as amplified by conversations about cancel-culture, collective amnesia, and historical blindness.
- **Documentation:** Clear, transparent documentation is required. The decision-making process from start to finish should be documented and accessible to the public.

These key findings were then further synthesized into Five Key Recommendations for consideration, focusing on the components that would further ensure the success of NRCR activities within the Calgary region.

The recommendations are described as:

1. **Decision-Making:** The main objective of the Handbook should be one of establishing a path toward straightforward decision-making.
2. **Community Engagement**: The Handbook must include allotment for robust and fulsome community engagement for each NRCR item under consideration.
3. **Principle-Based**: The Handbook should develop a principle-based evaluation system—local, contemporary values—with a consistent application for each NRCR item under consideration.
4. **Indigenous Lens**: The Handbook should establish a foundation in the Truth and Reconciliation Commission (TRC) Calls to Action, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and Treaty 7.
5. **Document and Communicate**: The Handbook should establish how the NRCR process will be documented and provide alternatives (tactics) for communication.

WHAT WE LEARNED

AS MENTIONED, FOR THE FIRST SEVERAL MONTHS OF THE NRC PROJECT, THE RESEARCH STREAM AND THE COMMUNITY ENGAGEMENT STREAM WERE KEPT INTENTIONALLY SEPARATE TO ENSURE THAT RESULTS FROM EITHER STREAM DID NOT BIAS THE OTHER BEFORE THE REVIEW AND ANALYSIS WAS COMPLETE. MD CONSULTING AND HATLIE GROUP CAME TOGETHER ON SEPTEMBER 28, 2021 FOR A DATA ALIGNMENT MEETING TO COMPARE AND CONTRAST FINDINGS.

The outcome of the research and data alignment revealed that the Five Key Research Recommendations aligned directly with the findings of the Stakeholder Analysis Typologies, with the exception of the categories "Change" and "Challenge." These categories, however, were found in the general themes and key findings of the research stream.

After sorting, filtering, and comparing the aligned findings, research follow-up items were actioned to allow for deeper examinations of specific topics. This alignment work launched a comprehensive review of findings, which allowed for the preliminary outlining and rough drafting of the NRCR Handbook, as well as giving direction for the questions to be asked in the Phase 2 Questionnaire in order to confirm the aligned findings and test assumptions.

RESEARCH RECOMMENDATIONS	STAKEHOLDER ANALYSIS TYPOLOGIES
1. Decision-Making	• Policy • Process
2. Community Engagement	• Engaging Community
3. Principle-based	• Values and Principles • Purpose
4. Indigenous Lens	• Indigenous Lens • Land / Location Connection
5. Document and Communicate	• Education and Awareness • History and Stories
	• Challenges • Change

NRCR PRINCIPLES

THE NRCR PRINCIPLES EMERGED FROM AND WERE TESTED THROUGH THE PROJECT'S RESEARCH AND COMMUNITY ENGAGEMENT ACTIVITIES. THE NRCR PRINCIPLES IDENTIFY THE COMMON PRINCIPLES THAT NRCR PROJECTS ENCOUNTER AND ADDRESS. DEPENDING ON THE NATURE OF THE NRCR PROJECT, CERTAIN PRINCIPLES MAY COME TO BE MORE IMPORTANT THAN THE OTHERS AND, IN SOME CASES, REPRESENT THE CORE QUESTIONS THAT COME TO DEFINE THE PROJECT.

The Principles present ideas and discussion questions to guide NRCR project teams through what might be complex discussions. What the Principles do not do, however, is provide answers for would-be namers and commemorators as to what is the "right" thing to do for their project. This is because NRCR projects are complex and highly contextual. Rather than identify in the Principle that one must always do this or that, the Principles encourage users to ask the questions, do the research, and talk with their communities about how that Principle relates to their particular project and context.

Each Principle is matched with a series of questions to guide that process. These Principles and their exploratory questions should be incorporated into a group's planning, captured in their research questions, and embedded in their community engagement discussions. Doing so proactively also serves as a risk mitigation strategy as the community group is less likely to be caught off-guard when the community or the media inevitably bring these questions into the project. Incorporating these Principles into the project research and engagement intentionally, will set the community group up to deal head-on with the questions that often pull projects off-plan and co-opt more important narratives around the communities' values and the full history and contemporary context of a project.

NRCR Principles

A. Involve the community and people for whom the issue is important.

B. Understand the historical significance and original intention for the installation or name.

C. Understand any harm associated with the individual, event, or practice identified.

D. Engage with original namers or installers, or their community or descendants, when appropriate or possible.

E. Understand the land on which the statue, memorial, or commemoration is being placed or that the name will relate to.

F. Think about the physical context of the installation or naming/renaming opportunity.

G. Identify opportunities for education and awareness (i.e., historical significance, diversity of the community, impact for equity-seeking communities).

H. Amplify histories, people, and events that have been traditionally undertold or less known.

I. Align with the values or principles of the community or organization.

J. Explore the meaning or significance to the current community.

K. Consider meaning and significance acquired or lost over time.

L. Explore if the name or commemoration is honouring the whole person or a single act.

NRCR PRINCIPLES

PRINCIPLE	QUESTIONS TO ADDRESS IN YOUR PROJECT AND ANSWER WITH YOUR COMMUNITY
A Involve the community and people for whom the issue is important.	**Who** does this name or commemoration matter to? Are they **involved** in your project? What **role** would they like in the project? What role **aligns** with your project values and goals? Is your project team and process **inclusive** of all impacted communities? Does your project team reflect the **diversity** of your community? **Who** are you leaving out?
B Understand the historical significance and original intention for the installation or name.	What did the original commemorators **intend** to recognize? What was **significant** about the name or installation at the time? What **historical context** does it represent, and how? If this is a new name or installation, what is the **contemporary context** of this moment in history?
C Understand any harm associated with the individual, event, or practice.	Does the name or commemoration recognize a person, event, or practice that is connected with a **negative**, **tragic**, or **harmful** experience? For whom? What is **their** perspective? Sometimes we mark the dark parts of our history so we can remember and learn or to mark a loss or tragedy. If harm occurred in the past related to the name or commemoration, is the recognition **respectful** and **appropriate** for the context? Is it **teaching** something? Is it celebratory of a perspective that does **not** appropriately acknowledge the harm? Does the commemoration or name **continue** to cause harm today?
D Engage with original namers or installers, or their community or descendants, when appropriate or possible.	Who were the **namers** or **installers** of the commemoration? Are they part of a **larger** community? If a particular person or group is recognized, who are their **descendants**? Is it **appropriate** to engage with them? Why or why not? **How** will you engage with those families or community members? **What** do you want to know?
E Understand the land on which the statue, memorial, or commemoration is being placed or that the name will relate to.	What **Indigenous territory** is your project located in? What is the **history** and **contemporary context** of the land where the name or commemoration will stand? Is the precise location of land where the name or commemoration will stand **sacred**, **culturally significant**, or **otherwise important** to one or more First Nations or communities? How do you know? Have you done the research? How will you **engage** the First Nation(s) or communities related to the site?
F Think about the physical context of the installation or naming/ renaming opportunity.	What is **nearby** to the location of your name or commemoration? (i.e., in the neighbourhood, next door, sharing the area or space) What **else** has happened there? What is the story of that place over time? How is the space or area **used** today? Is the name or commemoration **appropriate** for that context? How do you know?

ISC:UNRESTRICTED

NRCR PRINCIPLES

PRINCIPLE	QUESTIONS TO ADDRESS IN YOUR PROJECT AND ANSWER WITH YOUR COMMUNITY
G **Identify opportunities for education and awareness** *(i.e., historical significance, diversity of the community, impact for equity-seeking communities).*	Does the name or commemoration recognize a person, event, or practice that people do not know about but could **learn** or **benefit** from? Is the name or commemoration an **opportunity** to teach or share an idea or story that is important? Is this the **best way** to tell that story or share that idea? Does the name or commemoration need to be **contextualized**? Is there a way to add **interpretation** to tell a more complete story? Does this name or commemoration add to a **fuller reflection** of the community by sharing the story of an underrepresented cultural group or diverse perspective? How will this name or commemoration **move** the community forward in a positive way?
I **Align with the values or principles of the community or organization.**	Does the name or commemoration align with the **values** of our community or organization today? Why or why not? How do you know?
K **Consider meaning and significance acquired or lost over time.**	Does the name or commemoration mean something **different** today? Is that an opportunity to tell a more **complete** story? Has the meaning or significance of the name or commemoration **changed** in a way that something about its presentation needs to change? Does it need to be interpreted differently? Removed? Contextualized?
H **Amplify histories, people, and events that have been traditionally undertold or less known.**	Is the name or commemoration a **chance** to tell an undertold story or to better reflect your community? Is there something here to learn from or celebrate that **others** would benefit from knowing about?
J **Explore the meaning or significance to the current community.**	Does the name or commemoration still have **meaning** to the contemporary community? Is there an opportunity for learning about that meaning? Has the community **evolved** so that the importance of the name or commemoration is **no longer aligned** with community priorities? Can that story be told in a way that is **more inclusive** or **appropriate**? Would there be a better outcome if it was told in a different place or through a different media that allows for a fuller contextualization? Are there errors or oversights that need **correcting**? Or language that needs an update?
L **Explore if the name or commemoration is honouring the whole person or a single act.**	Does this name or commemoration **relate** to a particular person? What is their story? Does the name or commemoration **over-emphasize** part of their story? Was this person an active participant in, or responsible for, something that caused **harm**? If so, how does that position or act relate to their life story? Is using a person's name or likeness the **best approach**, or is there another name or image relevant to the context, event, or work being honoured that might be a good idea?

ISC:UNRESTRICTED

THE NRCR PROCESS

THE NRCR PROCESS IDENTIFIES EIGHT STEPS TO GUIDE COMMUNITY GROUPS THROUGH AN NRCR PROJECT.

The process is detailed in the *NRCR Handbook* and is structured around the core findings from the research and community engagement. Additionally, it provides practical advice on how to structure and carry out a community-based project. The community engagement findings, in particular, identified that often what community groups struggled with most was knowing how to organize and carry out complex projects. People who had been through an NRCR project asked for resources to aid community-based work.

In response, the Handbook contains additional resources from respected community service and public sector agencies and advice drawn from the research, community project best practices, and the advice of people who have been through NRCR projects. This allows groups to focus on the complex discussions they need to have and spend less energy on figuring out the mechanics of everything from establishing a team to project management to research and community engagement activities to communications strategies.

Recommendations

NEEDS IN THE COMMUNITY
RECOMMENDATIONS FOR THE CITY OF CALGARY
NEXT STEPS FOR HERITAGE CALGARY

ISC:UNRESTRICTED

Training and Learning

Participants in the community engagement routinely identified that they had gaps in their skill and knowledge sets when it comes to heritage work and working in diverse communities. Often individuals and community groups come to an NRCR project from a variety of backgrounds, in that they are not likely professional heritage or community planning workers. Everything from oral history, privacy and research ethics, research practices, media training, project management, and technology skills were identified as learning curves for interviewees and their teams. Perhaps the strongest training and learning gap identified was around anti-racism and anti-bias training, including baseline and more advanced learning in respect of Indigenous history and culture in Treaty 7 territory. This is not surprising as the TRC Inquiry and Calls to Action have clearly identified large-scale gaps in education and training in Indigenous history and culture at all levels of society.[3]

Additionally, working with communities that are culturally, economically, accessibility, language, and gender diverse, as well as intersectional, takes a unique skill set and often encompasses group learning. It is important to note that groups who have experience in NRCR work identified these needs themselves after they had completed projects. It was often suggested that their projects would have been stronger or smoother, and community cohesion and collaboration would have been advanced, if they had realized and rectified the gap in training earlier. In other words, everyone benefits if those who work with NRCR project groups proactively connect and encourage groups to get this kind of training early, and if they have experienced this kind of training themselves.

RECOMMENDATION:

That those working with groups undertaking NRCR projects develop an understanding of what training is needed for NRCR work to be successful and effective, and a working knowledge of where that training can be acquired. Increase access to this training through clear communication, partnerships, and funding, especially training related to:

- Anti-bias training
- Anti-racism training
- Indigenous history and culture
- Cultural and historical research practices

Protocol and Indigenous Cultural Literacy

Participants in the community engagement, including heritage organizations, professionals, and community members engaged in NRCR projects, identified a lack of familiarity with Indigenous Protocol processes and norms. Community-led NRCR projects are often very low-budget initiatives, and honoraria or funds to purchase items such as tobacco may not have been included in initial project budgets. Participants indicated that many understand and value that Protocol is important but found Protocol intimidating or did not know where to start. This is almost always addressed through access to information and resources about how to offer Protocol respectfully and appropriately.

In addition to Protocol, non-Indigenous and Indigenous community engagement participants identified how difficult it can be for community groups to identify who should

3 Truth and Reconciliation Commission of Canada (TRC), Truth and Reconciliation Commission Calls to Action: Calls to Action 24, 27, 28, 59, 60, 62, 63, 64, 65, 86, and 92iii, Winnipeg, Manitoba, 2015.

be approached to be involved in an NRCR project. Considerations around respect for the time of Elders and Knowledge Keepers, avoiding tokenistic involvement, involving local First Nations or community members with the appropriate connections to the project, and even understanding the links of NRCR projects to the land and historical context they are situated in, were identified. The burden on Indigenous communities to participate in projects such as NRCR projects can be high as more organizations are realizing the need for more engagement and broader perspectives on culture work. Planning for compensation for this time and expertise should be part of the design of NRCR projects from the beginning.

RECOMMENDATION:

That heritage organizations such as Heritage Calgary work with Indigenous and government partners at all levels to advocate for and establish funding for community-centred resources. These resources would provide help to non-profit and private sector organizations to connect with information, guidance, relationships, and—especially for non-profit and community groups—funding, to respectfully and appropriately approach Indigenous communities and individuals to assist in cultural projects, including NRCR projects.

Research and Records Repositories and Access

Calgary is home to many cultural and heritage facilities that hold the records and artifacts that together tell the stories of the Calgary area. These museums, archives, historical societies, cultural centres and societies, and educational institutions tell important parts of the story, but each has a specific focus on a piece of Calgary's history. There is no organization or facility with a mandate to holistically collect, manage, and share the records, collections, and stories of Calgary. This approach creates gaps for members of the public in knowing where to go for research resources and to deposit the records they create. It also creates gaps in the type of stories and histories that have the opportunity to be told because there is no organization that is proactively seeking to ensure that the diversity of Calgary's history, and the stories of the place and its people, are preserved and shared. This directly impacts the ability of NRCR project teams to conduct comprehensive historical research.

RECOMMENDATION:

That the heritage and cultural organizations in Calgary and area convene to identify gaps and develop a strategy for ensuring that all of Calgary's stories have the opportunity to be protected and shared. The strategy should consider:

- Accessibility of records
- Space for researchers and for artifact and archival collections storage
- Gaps in the collection of tangible and intangible heritage/repository for collections
- Representation of cultural, economic, accessibility, language, and gender diverse histories

Policy and Interdepartmental Processes

The NRC Project was intended to conduct research and community engagement in order to develop a process that Calgary-based organizations and groups interested in pursuing plans for naming, renaming, commemoration, and removal can use to guide their own projects. The City of Calgary has simultaneously been reviewing their Municipal Naming, Sponsorship and Naming Rights Policy,[4] and the NRC Project Team met several times with the Naming and Sponsorships staff of Corporate Analytics & Innovation, as well as several other City of Calgary departments and staff including (but not limited to) the Indigenous Relations Office (IRO), Parks, and the Chinatown Tomorrow project. Amending the City of Calgary Naming Policy, and related procedures and practices, is an opportunity to reorganize how naming is considered and managed in each of the departments that touch naming and commemoration activities. Understanding how each of those activities intersect, or do not intersect when they could, will provide the opportunity to ensure that internal city processes consistently consider the NRCR Principles and that these Principles are broadly reflected in the decision-making of the City of Calgary as it relates to NRCR activities.

RECOMMENDATION:

That the City of Calgary Municipal Naming, Sponsorship and Naming Rights Policy's proposed amendments support and reference the NRCR Handbook and the NRCR Principles it presents. It is recommended that the anticipated proposed amendments ensure that naming and renaming projects in Calgary include a research and community engagement component and support the City of Calgary's commitment to reconciliation as expressed in the *White Goose Flying* report.[5] The policy should allow for renaming decisions to be made. Additionally, when naming, renaming, commemoration, or removal recommendations are made to the City of Calgary, they should follow from a process that demonstrates that both historical and contemporary research (including a multiplicity of sources and perspectives) and community engagement that is inclusive, involving those affected, and inclusive of Indigenous and diverse voices, have occurred.

4 City of Calgary, Corporate Analytics & Innovation, Policy CP2016-01: Municipal Naming, Sponsorship and Naming Rights Policy, Calgary, Alberta, July 20, 2020.

5 Calgary Aboriginal Urban Affairs Committee (CAUAC), *White Goose Flying: Report to Calgary City Council on the Indian Residential School Truth and Reconciliation*, City of Calgary, 2016, https://www.calgary.ca/content/dam/www/csps/cns/documents/cauac/white-goose-flying-calls-to-action-cauac.pdf.

Reconciliation in Action

NRCR projects provide an important opportunity for the City of Calgary to stand in reconciliation at a policy and systems level. The relationship between any NRCR project, the land it is situated on, and its historical and contemporary context needs to consider the reconciliation environment that is driving NRCR discourse in Calgary in this time and place.

RECOMMENDATION:

That the City of Calgary consider internal NRCR activities and decision-making as an opportunity to stand in reconciliation, including but not limited to:

- Acknowledging the relationship between land and place and commemoration activities, and especially in City-directed NRCR activities and decision-making;
- Providing funds, and working with other levels of government to provide funds, for Protocol and a community resources office to supplement the work of the IRO at the community level;
- Ensuring that education and training for city administrators on Indigenous history and culture, in a Treaty 7, TRC, and UNDRIP context, is provided on an ongoing basis and at the right level and that it is geared to the individual's job and responsibilities, and as indicated in Call to Action #57:

  "Professional Development and Training for Public Servants
  57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism."[6]

6 Truth and Reconciliation Commission of Canada (TRC), Truth and Reconciliation Commission Calls to Action: Call to Action 57, Winnipeg, Manitoba, 2015.

Support and Resource the Implementation of Needs in the Community Recommendations

Calgary has a strong and vibrant heritage and cultural ecosystem that includes many organizations and community groups working to support heritage work in Calgary. This project identified where there are gaps in this heritage infrastructure from the community's perspective. Many of these gaps are related to the changing nature of heritage work in diverse and inclusive communities. The work identified in the "Needs in the Community" Recommendations are important supports that would benefit many organizations working in this sector and implementing these supports would benefit from funding and support from the City of Calgary.

RECOMMENDATION:

That the City of Calgary identify where resources can be provided to Heritage Calgary and other heritage organizations to implement the recommendations identified as Needs in the Community. Funding provided to address these needs should be directed to increasing capacity for community-based heritage work in Calgary.

Workshops and Heritage Work Supports

Participants in the community engagement suggested that the NRC Project has identified a unique opportunity for Heritage Calgary to look broadly at the heritage infrastructure in the City of Calgary and what supports are needed to facilitate community heritage work. Workshops, advocacy work, and facilitating connections among the participants in Calgary's heritage ecology are all ways that Heritage Calgary can play a crucial role in advancing supports for heritage work in Calgary that would benefit everyone.

RECOMMENDATION:

That NRCR workshops for the public based on the NRCR Principles and 8 Step Process be created and delivered. These workshops would also benefit the City of Calgary by providing a resource to which city administration could direct Calgarians who are thinking about or beginning NRCR projects.

ISC:UNRESTRICTED

Glossary

Advocate: Advocacy is actively working to advance a particular cause or issue to change opinion, policy, or practice.

Bias: Favouring one thing, person, or group over another. Showing implicit or explicit prejudice in actions, words, or practice.

Commemoration: Celebration or honouring of an individual, family, group, symbol, or event through a physical asset such as a statue, plaque, monument, or public art installation.

Community: A community often refers to people living in the same physical location. Communities can also be any group of people bonded together through a common interest, experience, language, profession, faith, tradition, economy, identity, history, or cultural background. Often a community will have several other communities within it. A community is not usually homogenous, made up of people who all agree or who act as a unit. An individual can belong to many communities.

Community Engagement: "The process by which citizens are engaged to work and learn together on behalf of their communities to create and realize bold visions for the future. Community engagement can involve informing citizens about your initiative, inviting their input, collaborating with them to generate solutions, and partnering with the community from the beginning to tackle community issues."[7]

Communications Strategy: A tool to help clarify and align messages and outline a plan for sharing those messages with the media and target audiences. It will probably include key messages, calls to action, channels and platforms, tactics, schedules, and contacts.

Consent: In the context of engagement with Indigenous peoples, consent refers to free, prior, and informed agreement of Indigenous individuals or communities to participate before a process begins. *Free* means not coerced or manipulated; *prior* means before beginning (and with enough time for all involved to agree); and *informed* means that relevant information relating to the project has been shared.[8]

Elder: An Elder is an individual honoured in their community as a custodian and steward of their culture, history, and knowledge, and who understands how to share these with Indigenous and non-Indigenous communities. They are mentors in the community, sharing their knowledge and teaching younger generations about traditional ways. "One common trait among Indigenous Elders is a deep spirituality that influences every aspect of their lives and teachings. They strive to show by example—by living their lives according to deeply ingrained principles, values and teachings."[9]

7 Tamarack Institute, "Community Engagement," accessed January 2022, https://www.tamarackcommunity.ca/communityengagement.

8 See also United Nations, *United Nations Declaration on the Rights of Indigenous Peoples*, 2008, Article 32, acessed January 2022, https://www.un.org/sea/socdev/unpfii/documents/DRIPs_en.pdf.

9 Bob Joseph, "Indigenous Elder Definition," *Working Effectively with Indigenous Peoples* blog from Indigenous Corporate Training Inc., December 7, 2019, accessed January 2022, https://www.ictinc.ca/blog/indigenous-elder-definition.

ISC:UNRESTRICTED

Ethical Space: A framework for guiding respectful interaction across cultural differences in a way that upholds the fundamental integrity of all knowledge systems entering that space. It is a model that creates a space of mutual trust, respect, equality, and collaboration.[10] Ethical space is "formed when two societies, with disparate worldviews, are poised to engage each other."[11]

Knowledge Keeper: A Knowledge Keeper is an individual who has been taught the knowledge of their community's culture, practices, and customs from Elders or other Knowledge Keepers, and who has also been taught how to care for this knowledge. They are historians and also have lived experience that they can draw on to inform the importance of traditional practices and customs. Often they are considered apprentices to Elders.

Naming: Bestowing the name of an individual or family, flora or fauna, physical attribute, event, idea, place, or corporation on a physical public or community asset, such as a building, park, road, site, geographic feature, or neighbourhood.

Naming, Renaming, and Commemoration (NRC) Project: The project undertaken by Heritage Calgary to engage stakeholders and community members, to conduct research, and to determine an appropriate naming, renaming, commemoration, and removal process for Calgary, a city located in Treaty 7, that is inclusive, mindful, intentional, and enduring.

Naming, Renaming, Commemoration, and Removal (NRCR) Handbook: A guide to assist community groups in conducting NRCR projects that outlines Principles, an 8 Step Process, and provides additional information and resources. The NRCR Handbook was a product of the NRC Project.

Protocols: Signs of respect and recognition of the relationship between Indigenous and non-Indigenous communities. Protocol practices include offering tobacco to recognize the wisdom that Elders, Knowledge Keepers, and community members are providing and honorariums to compensate for the time committed to the conversation. Non-Indigenous participants should also provide a land acknowledgement at the beginning of meetings and gatherings.

Removal: The taking down or away of a commemoration.

Renaming: Changing the original, long-held, or current name of a physical public or community asset, such as a building, park, road, site, geographic feature, or neighbourhood.

Shared Values: Values are the agreed-upon core principles that inform how a group, organization, or family behaves, makes decisions, and acts.

10 IISAAK OLAM Foundation, *Indigenous Protected and Conserved Areas (IPCAs) and Ethical Space*, December 2019, accessed January 2022, https://www.iisaakolam.ca/our-work.

11 Willie Ermine, "The Ethical Space of Engagement," *Indigenous Law Journal* 6, no. 1 (2007), 193.

ISC:UNRESTRICTED

Treaty 7: The Treaty signed by the Blackfoot including the Kainai, Piikani, and Siksika First Nations, the Stoney Nakoda including the Bearspaw, Chiniki, and Wesley First Nations, and the Tsuut'ina First Nation, and the Crown (Canada) on September 22, 1877. Treaty 7 outlines the relationship between the First Nations and the government of Canada for the area from the Rocky Mountains to the west, the Cypress Hills to the east, the Red Deer River to the north, and the U.S. border to the south. Treaty 7 territory is also home to the Métis Nation of Alberta Region 3.

ISC:UNRESTRICTED

References

Asad, Talal. *Formations of the Secular: Christianity, Islam, Modernity*. Cultural Memory in the Present. Redwood City, CA: Stanford University Press, 2003.

Bower, Shannon. "'Practical Results': The Riel Statue Controversy at the Manitoba Legislative Building." *Manitoba History* 42 (Autumn/Winter 2001–2002).

Brunet, Julien Russell. "Why Would a Company Change Its Name?" *The Globe and Mail*, October 7, 2011.

Bruyneel, Kevin. "Exiled, Executed, Exalted: Louis Riel, 'Homo Sacer' and the Production of Canadian Sovereignty." *Canadian Journal of Political Science / Revue Canadienne De Science Politique* 43, no. 3 (2010): 711–32.

Calgary Board of Education. Administrative Regulation No. 1007. Calgary, Alberta: Calgary Board of Education, May 17, 2021. https://www.cbe.ab.ca/GovernancePolicies/AR1007-Petitions.pdf.

Calgary Board of Education. Governance Culture: GC-3—Board Job Description, Section 3.8. Governance Policies. Calgary, Alberta: Calgary Board of Education, June 22, 2021. https://cbe.ab.ca/GovernancePolicies/GC-3.pdf.

Calgary Board of Education. Governance Culture: GC-5E—Board Committee Terms of Reference. Governance Policies. Calgary, AB: June 22, 2021. https://cbe.ab.ca/about-us/policies-and-regulations/Pages/Governance-Policies.aspx.

Calgary Foundation. *Indigenous Ally Toolkit*. 2019. Accessed January 2022. https://calgaryfoundation.org/wp-content/uploads/Ally-Toolkit-web.pdf.

California Institute of Technology. "Committee on Naming and Recognition Final Report." Pasadena, CA: December 17, 2020; revised February 27, 2021.

Canada. Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada: Calls to Action*. 2015. Accessed January 2022. https://nctr.ca/records/reports/#trc-reports.

Canada Research Chair on Built Heritage. Faculty of Environmental Design. Université de Montréal. "Sites of Memory: Conservations Challenges in a World Heritage Context." Roundtable Proceedings, Montreal: March 21–23, 2018.

Canadian Institute of Cultural Research. "The Significance of a Name." *Change of Name*. Toronto, ON: 1965. Quoted in *Immigration and the Rise of Multiculturalism*, edited by Howard Palmer, 132–35. Vancouver: Copp Clark Publishing, 1975.

City of Atlanta. *The Advisory Committee on City of Atlanta Street Names and Monuments Associated with the Confederacy—Final Report*. Atlanta, GA, 2017.

City of Baltimore. Commission to Review Baltimore's Public Confederate Monuments. "Special Commission to Review Baltimore's Public Confederate Monuments: Report to Mayor Rawlings-Blake." Baltimore, MD: City of Baltimore, September 2016.

City of Calgary. Aboriginal Urban Affairs Committee (CAUAC). *White Goose Flying: A Report to Calgary City Council on the Indian Residential School Truth and Reconciliation*. Calgary, AB: 2016. https://www.calgary.ca/content/dam/www/csps/cns/documents/cauac/white-goose-flying-calls-to-action-cauac.pdf.

City of Calgary. Calgary Aboriginal Urban Affairs Committee. *Indigenous Policy Framework*. Calgary, AB: April 11, 2017. https://www.calgary.ca/content/dam/www/csps/cns/documents/cauac/indigenous-policy-framework.pdf.

City of Calgary. Calgary Parks. *Commemoration within City of Calgary Parks*. Calgary, AB: August 12, 2016.

ISC:UNRESTRICTED

City of Calgary. Corporate Analytics & Innovation. *Municipal Naming, Sponsorship and Naming Rights Policy, CP2016-01*. Calgary, AB: July 20, 2020. https://www.calgary.ca/ca/city-clerks/council-policy-library/dcmo.html.

City of Halifax. Task Force on the Commemoration of Edward Cornwallis and the Recognition and Commemoration of Indigenous History. *Report - Task Force on the Commemoration of Edward Cornwallis and the Recognition and Commemoration of Indigenous History*. Halifax, NS, June 30, 2020. https://www.halifax.ca/sites/default/files/documents/city-hall/regional-council/200721rc11110.pdf.

City of New Orleans. New Orleans City Council Street Renaming Committee. *Criteria for Landmark Renaming Policy*. New Orleans, LA: August 2020.

City of New York. Mayoral Advisory Commission on City Art, Monuments, and Markers: Report to the City of New York. New York: January 2018.

City of Saskatoon. Planning and Development Committee. *Naming of Civic Property and Development Areas*. Saskatoon, SK: 2019.

City of Toronto. Recognition Review Project Update and Response to the Dundas Street Renaming Petition, Attachment 1 — Draft City of Toronto Principles for Commemoration in the Public Realm. Toronto, ON: June 18, 2021.

City of Winnipeg. Indigenous Relations. *Welcoming Winnipeg: Reconciling our History Policy*. Winnipeg, MB: October 2019.

Conn, Charles R. "Thinking About Historical Legacies: Looking for Just Principles and Processes." Occasional Paper I. The Hague, The Netherlands: Institute for Historical Justice and Reconciliation, June 2018.

Deutsche, Rosalyn. "Public Art and Its Uses." In *Critical Issues in Public Art: Content, Context, and Controversy*, edited by Harriet F. Senie and Sally Webster. New York: IconEditions, 1998.

Ermine, Willie. "The Ethical Space of Engagement." *Indigenous Law Journal* 6, no. 1 (2007).

Friends of the Geographical Names of Alberta Society. "Name Your Place." Edmonton, AB: 1998.

Fryd, Vivien Green. "Political Compromise in Public Art: Thomas Crawford's Statue of Freedom." Accessed June 1, 2021. http://xroads.virginia.edu/~DRBR2/fryd/fryd.html.

General Assembly of the United Nations. United Nations Declaration on the Rights of Indigenous Peoples. 2008. Accessed January 2022. https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf.

Government of Canada. Geographical Names Board of Canada. "Canadian Indigenous Naming Policy Scan." Paper presented at the Eleventh United Nations Conference on the Standardization of Geographical Names, New York, August 8–17, 2017.

Government of Canada. Geographical Names Board of Canada. *Principles and Procedures for Geographical Naming 2011*. Ottawa, ON: 2012.

Government of Nunavut. Department of Culture, Language, Elders and Youth Culture and Heritage Division. *Geographic Names Policy*. Iqaluit, NU: January 11, 2010.

Government of the District of Columbia. District of Columbia Facilities and Commemorative Expressions (DCFACES) Working Group. *DCFACES Working Group Executive Summary and Recommendations*. Washington, DC:, 2020.

ISC:UNRESTRICTED

Graves, Donna. "Representing the Race: Detroit's Monument to Joe Louis." In *Critical Issues in Public Art: Content, Context, and Controversy*, edited by Harriet F. Senie and Sally Webster. New York: IconEditions, 1992.

Greer, Allan. "Settler Colonialism and Beyond." *Journal of the Canadian Historical Association* 30, no.1 (2019): 61–86.

Guyot, Sylvain, and Cecil Seethal. "Identity of Place, Places of Identities, Change of Place Names in Post-Apartheid South Africa." *The South African Geographical Journal* 89, no. 1 (2007): 55–63.

Halifax Regional School Board. *Naming or Renaming Schools Policy* (A.001). Halifax, NS: May 25, 2016.

Harris, Cole. "How Did Colonialism Dispossess? Comments from an Edge of Empire." *Annals of the Association of American Geographers* 94, no. 1 (March 1, 2004): 165–82.

Hiss, Stefanie. "From Implicit to Explicit Corporate Social Responsibility: Institutional Change as a Fight for Myths." *Business Ethics Quarterly* 19, no. 3 (2009): 433–51.

IISAAK OLAM Foundation. *Indigenous Protected and Conserved Areas (IPCAs) and Ethical Space*. December 2019. Accessed January 2022. https://www.iisaakolam.ca/our-work.

Joint Select Committee on Constitutional Recognition of Aboriginal and Torres Strait Islander Peoples. "What Can We Learn from New Zealand?" Cape York Institute, August 2014.

Joseph, Bob. "Indigenous Elder Definition." *Working Effectively with Indigenous Peoples* (blog). From Indigenous Corporate Training Inc. December 7, 2019. Accessed January 2022. https://www.ictinc.ca/blog/indigenous-elder-definition.

Kennedy, Russell Dr., Dr. Meghan Kelly, Mr. Jefa Greenaway, and Prof. Brian Martin. *International Indigenous Design Charter: Protocols for Sharing Indigenous Knowledge in Professional Design Practice*. International Council of Design. Geelong, VIC, Australia: Deakin University, 2018.

Knowles, Valerie. *Strangers at Our Gates: Canadian Immigration and Immigration Policy, 1540–1997*. Toronto: Dundurn Press, 1997.

Lahey, Bill. "Memo re. Recommendations on the Haliburton Room." Halifax, NS: University of King's College, May 13, 2021.

Lightfoot, Kent G. "Communities of Persistence: The Study of Colonial Neighborhoods in the Fort Ross Region of Northern California." In *Forging Communities in Colonial Alta California*, edited by Kathleen L. Hull and John G. Douglass. Tucson, AZ: University of Arizona Press, 2018.

Lim, S.T.G., and F. Perono Cacciafoco. "Reflections on the Politics of Place (Re)-Naming: Decolonisation, the Collapse of Totalitarian Regimes, and Government Changes." *Academia Letters*, Article 956 (April 2021). https://doi.org/10.20935/AL956.

Lloyd, George Exton. "Immigration and Nation Building." *Empire Review* (February 1929): 105–6.

McCarthy, David. "Harming and Allowing Harm." *Ethics* 110, no. 4 (2000): 749–79.

McGill University. *Working Group on Principles of Commemoration and Renaming: Final Report (Draft)*. Montreal, QC: August 27, 2018.

Menon, Geeta, and Tina Kiesler. "When a Brand Stands Up for Racial Justice, Do People Buy It?" *Harvard Business Review* (July 31, 2020). https://hbr.org/2020/07/when-a-brand-stands-up-for-racial-justice-do-people-buy-it.

ISC:UNRESTRICTED

Miller, Joseph, Michael A. Stanko, and Miriam D. Diallo. *Reckoning with Jemima: Can the Brand Be Remade for Good?* London, ON: Ivey Publishing, August 25, 2020. Product no. IM1062.

Miller, Joseph, Michael Stanko, and Mariam Diallo. "When Your Brand Is Racist." *Harvard Business Review* (November-December 2020).

Myers, M. L. "Philip Morris Changes Its Name, but Not Its Harmful Practices. " *Tobacco Control* 11, no. 3 (2002): 169–70.

New Zealand Government. *Standard for New Zealand Place Names (NZGBS60002)*. New Zealand: June 2020. https://www.linz.govt.nz/regulatory/60002.

Nichols, Roger L. *Indians in the United States and Canada: A Comparative History*, 2nd ed. Lincoln, NE: University of Nebraska Press, 2018.

Nurse, Andrew. "Celebration as History; History as Celebration." *Active History*. July 3, 2014. https://activehistory.ca/2014/07/celebration-as-history-history-as-celebration/.

Oregon State University. Buildings and Place Names Advisory Committee. *Recommendations to the Architectural Naming Committee for a Renaming Request Evaluation Process*. Corvallis, OR: March 13, 2017.

Penda, Osward Chanda. *Standardising Naming/Renaming of Public Places in Lusaka: A Draft Place Name Policy for Zambia*. Lusaka, Zambia: City of Lusaka, January 2020.

Post, Chris W., and Derek H. Alderman. "'Wiping New Berlin off the Map': Political Economy and the de-Germanisation of the Toponymic Landscape in First World War USA." *Area* 46, no. 1 (March 1, 2014): 83–91.

Princeton University. Ad Hoc Committee on Principles to Govern Renaming and Changes to Campus Iconography. *Report of the Ad Hoc Committee on Principles to Govern Renaming and Changes to Campus Iconography*. Princeton, NJ: March 29, 2021.

Queen's University. Building Name Consultation Advisory Committee. *Final Report of the Building Name Consultation Advisory Committee*. Kingston, ON: September 29, 2020. https://www.queensu.ca/principal/sites/opvcwww/files/uploaded_files/Building%20Name%20Advisory%20Committee%20Final%20Report%20FINAL.pdf.

Ryerson University. Standing Strong Task Force. *Standing Strong Task Force Report & Recommendations*. Toronto, ON: August 18, 2021.

Senie, Harriet F., and Sally Webster. "Introduction." In *Critical Issues in Public Art: Content, Context, and Controversy*, edited by Harriet F. Senie and Sally Webster. Washington: Smithsonian Institution Press, 1998.

Senie, Harriet. *Memorials to Shattered Myths: Vietnam to 9/11*. Oxford: Oxford University Press, 2016.

Singapore Government. *Urban Redevelopment Authority. Handbook on Guidelines for Naming of Streets*. Singapore: June 2017.

Sinha, Amita. *Cultural Landscapes of India: Imagined, Enacted, and Reclaimed*. Pittsburgh, PN: University of Pittsburgh Press, 2020.

Sockbeson, Rebecca. "Honored and Thriving: The Squaw Law and Eradication of Offensive State Place-Names." *American Indian Culture and Research Journal* 40, no. 2 (January 1, 2016): 123–38.

ISC:UNRESTRICTED

Stanford University. "Principles and Procedures for Renaming Buildings and Other Features at Stanford University." Stanford, CA: [nd]. https://campusnames.stanford.edu/renaming-principles/.

Talbot, Robert J. "Has Commemoration Always Been This Hyper-partisan?" *Canadian Historical Association / Société historique du Canada Bulletin* 41, no. 2 (2015): 5.

Tamarack Institute. "Community Engagement." Accessed January 2022. https://www.tamarackcommunity.ca/communityengagement.

Tamarack Institute. *Community Engagement Planning Canvas*. Accessed January 2022. https://www.tamarackcommunity.ca/library/community-engagement-planning-canvas.

Tataryn, Anastasia. "Through Students Eyes: Selected Papers from the Stó:lō Ethnohistory Field School." *University of the Fraser Valley Research Review* 2, no. 2 (Spring 2009): 54–72.

The George Washington University. Naming Task Force. *Naming Task Force Renaming Framework*. Washington, D.C.: June 2020.

Toronto District School Board. "Renaming Schools Celebrating the Diversity of Toronto." Toronto, ON: 2021. https://www.tdsb.on.ca/Portals/0/docs/Renaming%20Schools%20Celebrating%20the%20Diversity%20of%20Toronto.pdf.

Treaty and Supplementary Treaty no. 7, Her Majesty the Queen and the Blackfeet and Other Indian Tribes, at the Blackfoot Crossing of Bow River and Fort Macleod: 1877. https://www.rcaanc-cirnac.gc.ca/eng/1100100028793/1581292336658.

Truth and Reconciliation Commission of Canada (TRC). *Truth and Reconciliation Commission Calls to Action*. Winnipeg, Manitoba. 2015.

Tulane University. Building Naming Task Force. *Report of the Building Naming Task Force*. New Orleans, LA: February 5, 2021.

United Nations. *United Nations Declaration on the Rights of Indigenous Peoples*. 2008.

University of California, Berkeley. Building Naming Project Task Force. *Summary Report and Recommendations*. Berkeley, CA: April 2017.

Veracini, Lorenzo. *Settler Colonialism: A Theoretical Overview*. London: Palgrave Macmillan, 2011.

Walker, Ryan, and Yale Belanger. "Aboriginality and Planning in Canada's Large Prairie Cities." In *Reclaiming Indigenous Planning*, 193–213, edited by Ryan Walker, Ted Jojola, and David Natcher. Montreal: McGill-Queen's University Press, 2013.

Yale University. *Report of the Committee to Establish Principles on Renaming*. November 21, 2016. https://president.yale.edu/sites/default/files/files/CEPR_FINAL_12-2-16.pdf.

Young, James Edward. "The Counter-Monument: Memory against Itself in Germany Today." *Critical Inquiry* 18, no. 2 (January 1, 1992): 267–96.

Young, James Edward. "The Memorial's Vernacular Arc between Berlin's 'Denkmal' and New York City's 9/11 Memorial." *The Magazine of the EUROM - European Observatory on Memories* (2017).

ISC:UNRESTRICTED

Acknowledgements

OVER 500 CALGARIANS PARTICIPATED IN THE NAMING, RENAMING, AND COMMEMORATION PROJECT THAT LED TO THE DEVELOPMENT OF THE NRCR HANDBOOK AND SUPPORTING GUIDES.

Heritage Calgary expresses a special thank you to all those who offered their time and thoughtful insights, guidance, and experiences to this project. In particular, thank you to the Project Team, Indigenous Sharing Circle, and the individuals, community groups, organizations, and government departments and agencies who participated in the community engagement and review:

INDIGENOUS SHARING CIRCLE MEMBERS

INDIVIDUAL INTERVIEW PARTICIPANTS

SMALL GROUP DISCUSSIONS PARTICIPANTS

NRC QUESTIONNAIRE PARTICIPANTS

INFORMATION SESSIONS PARTICIPANTS

NRC PUBLIC SURVEY RESPONDENTS

EMAIL NEWSLETTER SUBSCRIBERS

DRAFT REVIEW READERS

USER TEST GROUPS

INDIGENOUS SHARING CIRCLE

- Sheldon First Rider, Elder, Blackfoot Language Revival
- Marina Crane, Tsuut'ina Elder
- Fred Powderface, Stoney Nakoda Elder
- Matt Hiltermann, Historian, Métis Nation of Alberta Region 3
- Paulette Fox, Kainai Nation Knowledge Keeper, Gathering Facilitator

HERITAGE CALGARY PROJECT TEAM

HERITAGE CALGARY

- Josh Traptow
- Asia Walker
- Shannon McLaughlin
- Cynthia Klaassen

HATLIE GROUP

- Alexandra Hatcher
- Crystal Willie
- Laura Kuryk

MD CONSULTING

- Michael Dougherty

CIPR COMMUNICATIONS

- Christina Pilarski
- Brad Staples

ISC:UNRESTRICTED

HERITAGE CALGARY

NRC NAMING, RENAMING & COMMEMORATION

ISC:UNRESTRICTED