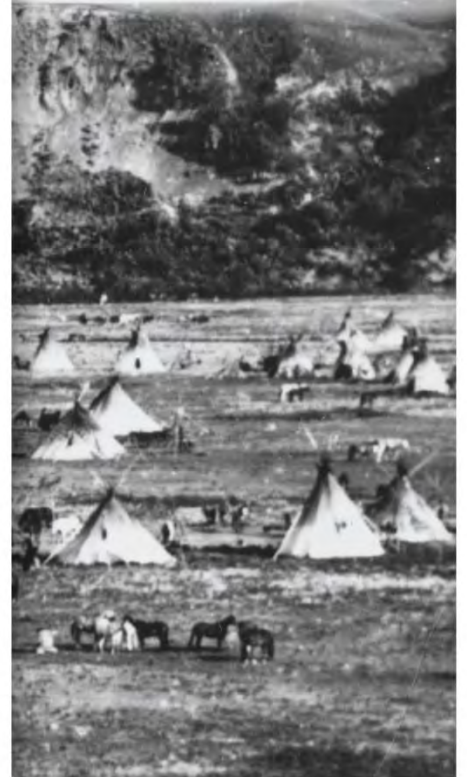




CITY OF LETHBRIDGE  
SIKÓÓHKOTOK



# HERITAGE MANAGEMENT PLAN

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2023



## Acknowledgement Statement

Oki!

The City of Lethbridge acknowledges that we are gathered on the lands of the Blackfoot people of the Canadian Plains and pays respect to the Blackfoot people past, present and future while recognizing and respecting their cultural heritage, beliefs and relationship to the land. The City of Lethbridge is also home to the Métis Nation of Alberta - Lethbridge and Area.

This plan is the City's first Heritage Management Plan to include consideration for Indigenous heritage sites located within Lethbridge/Sikóóhkotok. While there remains much work to be done in partnering with the Blackfoot Nations and the Métis Nation of Alberta - Lethbridge and Area on their heritage sites, the City is committed to working together to recognise the full heritage of this place, since time immemorial.



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### **Cover image**

Blackfoot Sun Dance Camp. 1880. Acc #19871170000

Galt Museum & Archives | Akaisamitohkano'pa

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## Executive Summary

Historic Places are important to our understanding of who we are and where we came from, and contribute a great deal to our quality of life as well as our economy. Lethbridge/Sikóóhkotok is home to over two dozen Municipal Historic Resources, over a dozen Provincial Historic Resources, four National Historic Events, one National Historic Person, and over 100 archaeological sites.

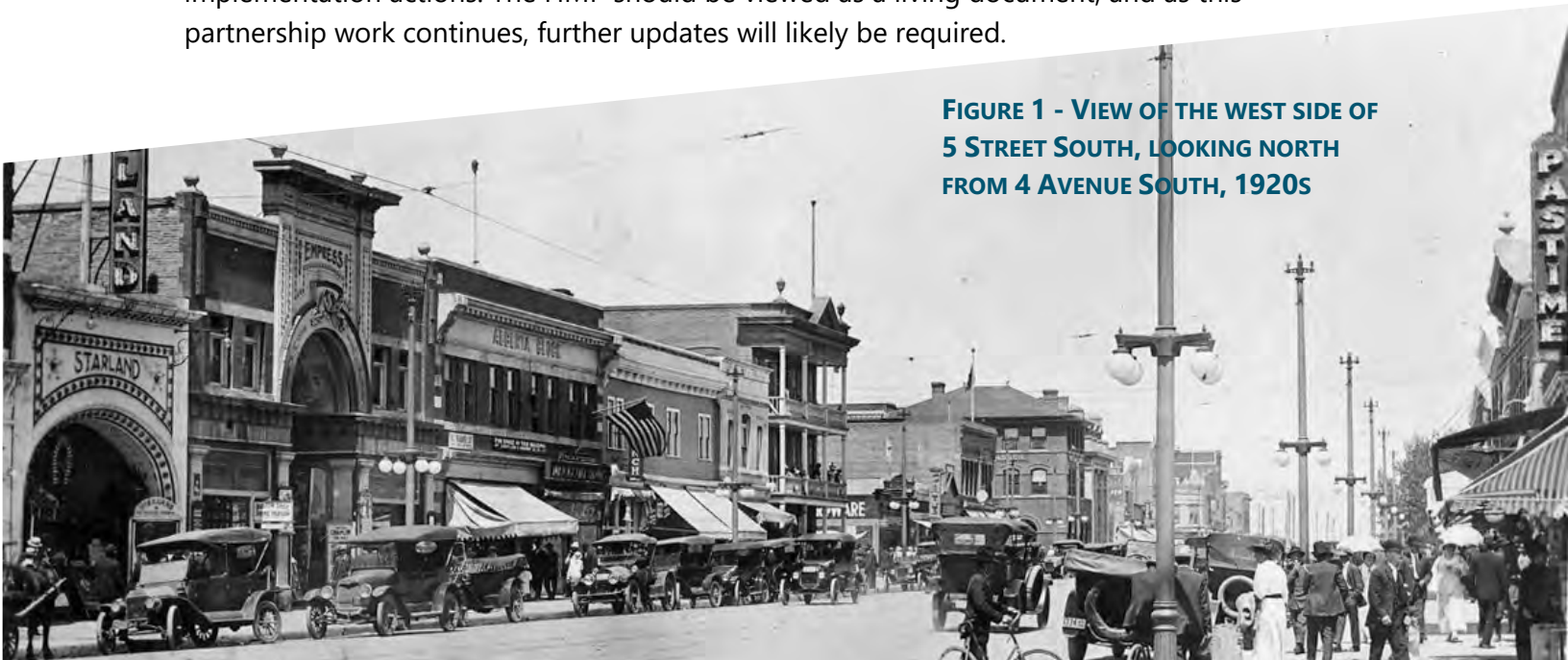
The City of Lethbridge Heritage Management Plan is designed to establish the framework for the City to protect Lethbridge's diverse Historic Places now and for the future.

In 2007, City Council adopted the City's first Heritage Management Plan (HMP), which has guided the City's heritage program for the past fifteen years. To date, this program has been focused on Euro-Canadian history - particularly on preserving built heritage and rarely looking at other types of heritage. The City's Reconciliation Implementation Plan (2017) identified that Indigenous heritage sites were not considered or included in the HMP, and recommended it be updated accordingly.

This updated HMP sets goals and objectives for the City's heritage program (see section 1.3), provides context on the statutory and regulatory environment around the City's heritage program (section 1.4), formalises processes by which the City will continue to seek to identify, recognise, preserve and celebrate Historic Places within Lethbridge/Sikóóhkotok (see section 2.3), and offers an overview of Lethbridge/Sikóóhkotok's heritage context (section 2.4).

The update process centred around engaging with the Blackfoot Nations and the Métis Nation of Alberta – Lethbridge and Area on how the City could partner with them to acknowledge, commemorate, celebrate, properly use, protect and preserve (where appropriate) Indigenous heritage sites within Lethbridge/Sikóóhkotok (see section 3). These sessions identified a number of follow-on pieces of work for the City to partner on with the Blackfoot Nations and Métis Nation of Alberta – Lethbridge and Area, which are detailed in section 4 along with other implementation actions. The HMP should be viewed as a living document, and as this partnership work continues, further updates will likely be required.

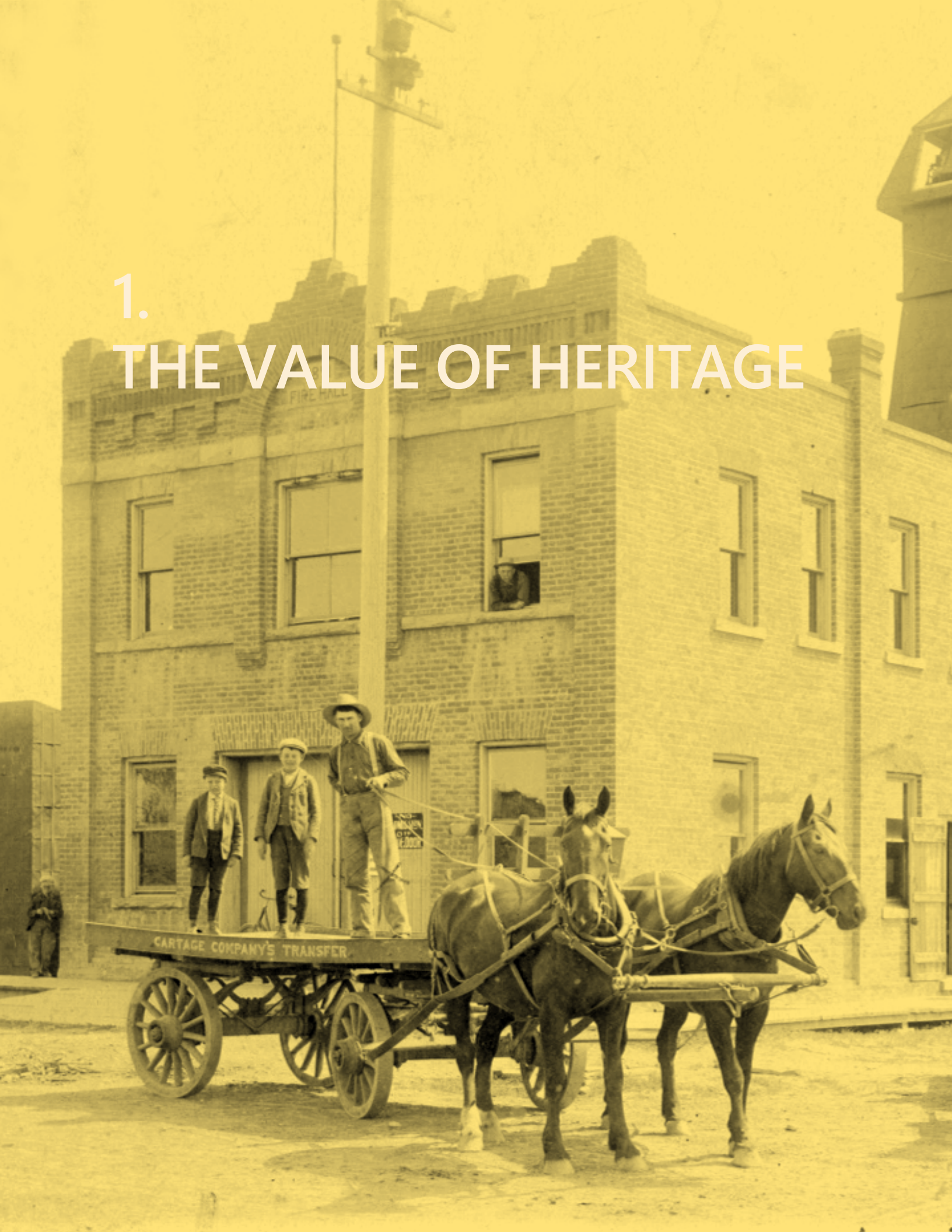
**FIGURE 1 - VIEW OF THE WEST SIDE OF 5 STREET SOUTH, LOOKING NORTH FROM 4 AVENUE SOUTH, 1920S**





1.

# THE VALUE OF HERITAGE



# 1. The Value of Heritage

## 1.1. Why preserve our heritage?

Our heritage matters. In recognising and preserving our Historic Places, we inform the story we tell ourselves about who we are, who and what came before us, and where we might be headed. Preserving Historic Places can provide social, financial and environmental benefits for municipalities. Our most treasured Historic Places become part of our community's identity, giving us perspective and awareness about our shared past. A 2019 survey commissioned by Alberta Culture & Tourism found that 92% of adult Albertans feel that historical resources in Alberta communities are important in contributing to the overall quality of life in Alberta<sup>1</sup>.

*“Canada’s historic places are a source of pride for Canadians. They are part of our collective history and a legacy that we pass on from generation to generation.”*

- PRESERVING CANADA’S HERITAGE: THE FOUNDATION FOR TOMORROW. REPORT OF THE STANDING COMMITTEE ON ENVIRONMENT AND SUSTAINABLE DEVELOPMENT. 2017.

Historic Places are also economic contributors. Not-for-profit heritage institutions in Alberta generated over \$269.6 million in revenue in 2017, while receiving 8.2 million physical visits<sup>2</sup>. Lethbridge/Sikóóhkotok is home to over two dozen Municipal Historic Resources, over a dozen Provincial Historic Resources, four Federally listed National Historic Events, one National Historic Person, and over 100 archaeological sites. It is also increasingly seen as a tourism hub from which to access an incredible four nearby UNESCO World Heritage Sites (Writing-on-Stone / Áísinaí’pi, Head-Smashed-In Buffalo Jump, Dinosaur Provincial Park, and Waterton Glacier International Peace Park).

In the case of our built heritage, preserving older buildings can also contribute to sustainability. Preserving an older building rather than demolishing and building new preserves the energy and carbon embodied in the existing structure. Older buildings typically also incorporate elements of sustainability involved in traditional building design and construction techniques, durable and/or local materials, repairable assemblies, and longer-term life planning<sup>3</sup>. As such, they are said to have ‘inherent sustainability’.

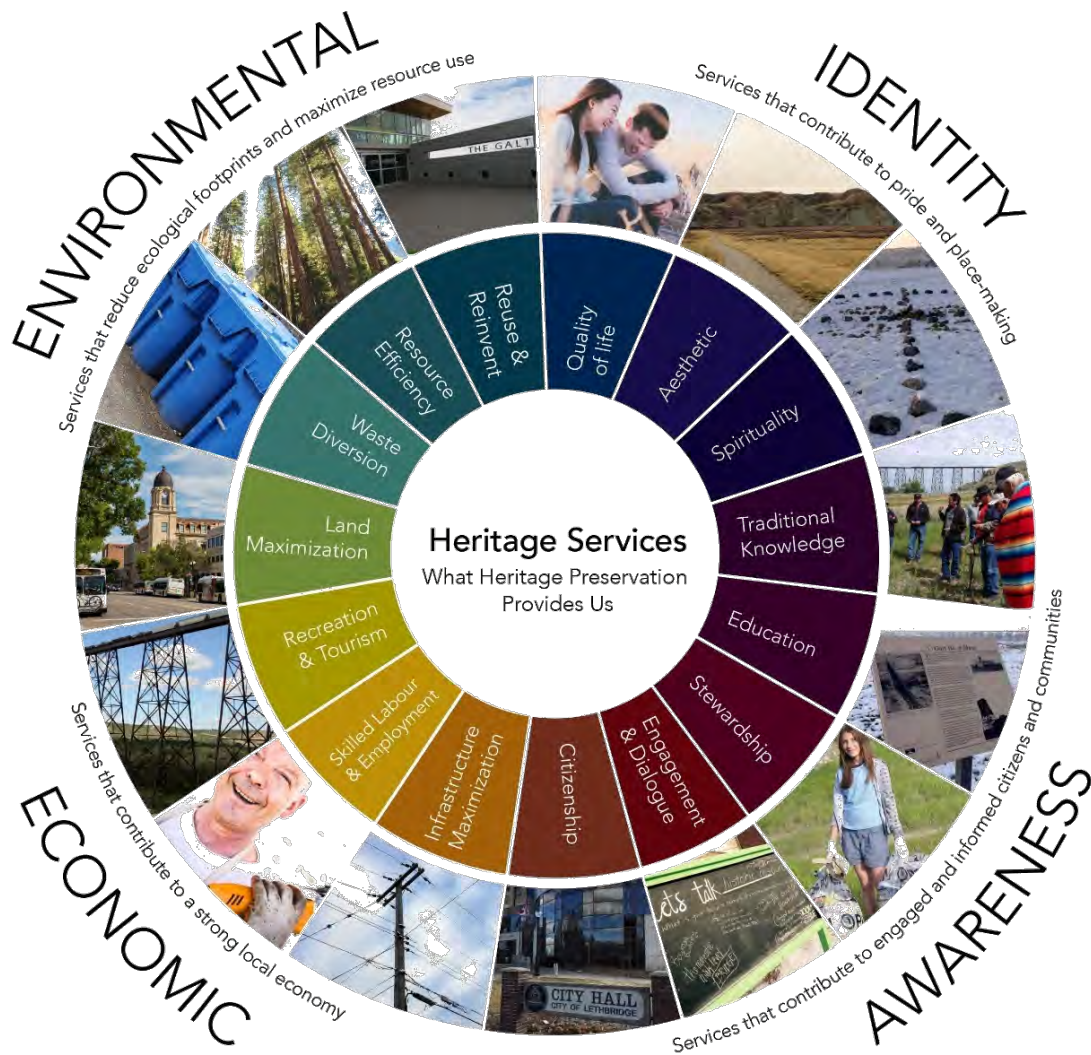
An overview of the many services heritage preservation provides to the community is provided by the heritage services wheel diagram below.

<sup>1</sup> Culture and Tourism Annual Report 2018–2019. Government of Alberta.

<sup>2</sup> Government of Canada Survey of Heritage Institutions: 2019.

<sup>3</sup> Building Resilience: Practical Guidelines for The Sustainable Rehabilitation of Buildings in Canada. Federal Provincial Territorial Historic Places Collaboration. 2016.





**FIGURE 2 - HERITAGE SERVICES WHEEL DIAGRAM**

## 1.2. What is the Heritage Management Plan?

The City of Lethbridge Heritage Management Plan ("the HMP") seeks to ensure that Lethbridge/Sikóóhkotok's diverse heritage is recognised and protected for the future. The HMP establishes practical and achievable objectives, processes, and protocols for the City to protect and manage Historic Places within Lethbridge.

The HMP exists, and should be read, alongside City Council's [Historic Places Policy \(CC33\)](#). The HMP should be used in conjunction with other City plans, policies and projects. It is not a statutory plan and does not supersede any City of Lethbridge bylaws or statutory plans, such as Area Redevelopment Plans or Area Structure Plans.

The current HMP is a comprehensive update to the City's first HMP document, completed in 2007. That HMP was created in a context of Provincial downloading to adapt the Provincial program for a municipal context, and the plan was written from the perspective of an external heritage consultant making recommendations on how the City's heritage program could be set up. The 2007 plan was implemented successfully and in the succeeding years it led to the designation and preservation of many Municipal Historic Resources, as well as the completion of multiple heritage surveys (see section 2.2). However, the 2007 HMP's focus was primarily around built heritage, and it did not include Indigenous heritage. In the ensuing years, both the City of Lethbridge and wider Canadian society have made significant progress in recognising the need for truth and reconciliation. Particularly relevant to the HMP, in 2017 City Council adopted the '[City of Lethbridge & Lethbridge Indigenous Sharing Network Reconciliation Implementation Plan 2017-2027](#)' (RIP). This plan set out a number of "potential City actions", including to "update the Heritage Management Plan to incorporate policy language that specifically addresses Indigenous Heritage in Lethbridge". Further context is provided in the 'Municipal Context' section (see section 1.4).

The engagement and collaboration sessions with the Kainai, Piikani and Siksika First Nations (generally referred to throughout this plan as the Blackfoot Nations) and Métis Nation of Alberta (MNA) – Lethbridge and Area identified that much work is still required to fully establish the City's processes and partnerships in working to recognise and protect Indigenous heritage sites. The City of Lethbridge, Blackfoot Nations, and MNA - Lethbridge and Area remain committed to continuing to build on this plan as a foundation to advance this work, in the spirit of truth and reconciliation.

FIGURE 3 - NIKKA YUKO  
CENTENNIAL GARDEN, 9  
AVENUE SOUTH & MAYOR  
MAGRATH DRIVE SOUTH





## 1.3. Goal and objectives

### 1.3.1. Goal

The goal of the City of Lethbridge Heritage Management Plan is:

**To protect the Historic Places of Lethbridge/Sikóóhkotok, and to promote an awareness of the community's rich heritage in order to ensure that the stewardship of our heritage - past, present and future - is at the heart of the development of our city.**

Note that a Historic Place is defined as a structure, building, group of buildings, district, landscape, archaeological site, Traditional Land Use Site, or other place in the City of Lethbridge that has been formally recognized for its Heritage Value.<sup>4</sup>

### 1.3.2. Objectives

The City of Lethbridge's previous (2007) HMP had two stated objectives:

- I. To develop a mechanism to protect historic resources in Lethbridge.
- II. To develop the mechanism such that it conforms to provincial standards.

Following adoption of that plan, these objectives were achieved. The mechanisms established have been used over the intervening years to designate and protect dozens of Municipal Historic Resources in the city.

Based on the experience gained through the operation of the heritage program, this HMP has the following objectives:

#### Objective 1: Recognition & protection

**To identify, recognise, and where appropriate, conserve and protect Historic Places within Lethbridge/Sikóóhkotok that reflect the rich and diverse heritage of this place.**

Examples of activities contributing to this objective include conducting Heritage Surveys and Traditional Knowledge & Use Assessments, adding to the Heritage Inventory and Heritage

<sup>4</sup> Definition based on that in the Standards & Guidelines for the Conservation of Historic Places in Canada. Source: <https://www.historicplaces.ca/en/pages/standards-normes>.

Register, and working with Indigenous partners and other equity-deserving groups to ensure the City's heritage program reflects the full spectrum of Lethbridge/Sikóóhkotok's heritage.

### Objective 2: Work with other levels of government

**To help owners of Historic Places within Lethbridge/Sikóóhkotok to connect and collaborate with other levels of government involved in heritage management, including but not limited to each of the Nations' governments, the Provincial government and Federal government.**

Examples of activities contributing to this objective include working with Conservation Advisers at the Province, and assisting owners<sup>5</sup> of Historic Places in applying for Provincial heritage conservation grants.

### Objective 3: Inspiration, education, promotion & awareness

**To inspire people to discover and care about the Historic Places of Lethbridge/Sikóóhkotok, to promote the conservation (where appropriate) of Historic Places within Lethbridge, and to educate the people of Lethbridge and beyond about these Historic Places.**

Examples of activities contributing to this objective include supporting Indigenous peoples and communities to connect with, interpret, protect and access heritage places, contributing to public outreach and events, operating the heritage plaque program, maintaining the City's heritage web content, creating interpretive signage, and encouraging owners of potential Historic Places to consider designation.

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<sup>5</sup> Note that "owners" as used here may refer to property owners as well as to a group whose culture the Historic Place forms an important part. For example, a Historic Place of great significance to Blackfoot people may be located on land that is owned by a non-Blackfoot person. In this case both the Blackfoot people and the property owner are considered "owners" of the Historic Place in the sense used here.

#### Objective 4: Monitoring

**To assist in the conservation and, in the case of built heritage, adaptive reuse of Historic Places within Lethbridge/Sikóóhkotok.**

Examples of activities contributing to this objective include processing requests for intervention approvals, and facilitating adaptive reuse through the development approval process.

#### Objective 5: Contribute to broader heritage initiatives

**To undertake opportunities for related heritage initiatives as they arise, which would contribute to the above objectives.**

Examples of activities contributing to this objective include partnering with Blackfoot Confederacy Nations and other organisations on heritage-related projects as opportunities arise, such as contributing to research projects or taking part in events to raise awareness of Historic Places in Lethbridge, while striving to tell accurate narratives and ensuring that the Blackfoot Confederacy Nations are engaged on an ongoing basis so they are able to speak to their heritage spaces and places in perpetuity.





## 1.4. Statutory and regulatory context

### 1.4.1. International context

Heritage at the international level is largely influenced and overseen by the United Nations. This section provides an overview of areas of relevance to the City's heritage program.

#### UNESCO World Heritage Committee

The United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Committee (WHC) is the official, transnational body that has had the greatest influence on the understanding of heritage worldwide. The WHC recognises and designates World Heritage Sites across the globe, including 20 in Canada (which joined the World Heritage Convention in 1976) and 6 in Alberta. Lethbridge is fortunate to have 4 of these sites within just 200 km of the city: Writing-on-Stone / Áísínai'pi, Head-Smashed-In Buffalo Jump, Waterton Glacier International Peace Park, and Dinosaur Provincial Park.

After a history of favouring sites related to European cultural traditions, in more recent years the WHC has recognised this bias and expanded heritage categories (e.g. through the creation of the biocultural heritage category) with the aim of better reflecting the world's cultural and natural diversity in heritage designations. In collaboration with the Blackfoot Nations and at an appropriate time, the City could explore the possibility of applying to UNESCO for World Heritage Site designation for an area of the river valley which hosts numerous cultural and natural heritage sites and places that could be considered of Outstanding Universal Value.

#### UNDRIP

In 2021, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Act received Royal Assent and came into force. This provides a strong framework for implementation of Indigenous rights in the realm of heritage (including access to heritage and cultural sites), which is an influence on this HMP.

### 1.4.2. Federal context

#### Canadian Register

The [Canadian Register of Historic Places](#) is a collaboration between the federal, provincial, and territorial governments as well as Parks Canada, and is intended to include all Historic Places recognised at the local, provincial, territorial and national levels throughout Canada. When Lethbridge's City Council passes a bylaw to designate a Municipal Historic Resource, that resource becomes part of Lethbridge's heritage register. The City's Heritage Advisor then enters its details into the Alberta Register of Historic Places website, and it becomes part of the provincial heritage register. In time, that record then filters up to the Canadian Register of

Historic Places. Note that this should not be confused with provincial or national designation, merely that the Canadian Register reflects all levels of designation throughout Canada.

### Standards & Guidelines

The [Standards and Guidelines for the Conservation of Historic Places in Canada](#) (often referred to as the 'Standards and Guidelines') is described as the first pan-Canadian benchmark for heritage conservation practice. It guides interventions on Historic Places in order to achieve a balance between conservation and functional requirements. The emphasis is on sound practical advice for conserving our rich and irreplaceable heritage. The intent of the Standards and Guidelines is to provide a set of common reference standards to guide restoration and rehabilitation of Historic Places ensuring that they can continue as useful resources within the life of a community while preserving their Heritage Value. This document is regularly used by the City's Heritage Advisor, as well as by Historic Places Advisory Committee, to assess planned works such as proposed alterations to a Municipal Historic Resource.

### 1.4.3. Provincial context

#### Historical Resources Act

The [Historical Resources Act](#) (HRA) is the legal basis for heritage management in Alberta. It provides for the use, designation and protection of moveable and immovable Historic Resources, and establishes the Historic Resources Fund and The Alberta Historical Resources Foundation (see below).

The act requires that Historical Resource Impact Assessments (HRIA) and Mitigation (HRIM) studies be undertaken under certain circumstances. When a proposed development within Lethbridge may affect a Historic Resource as identified through the Alberta [Listing of Historic Resources website](#), the proponent may be required to make a Historic Resources Application through the Province's [Online Permitting and Clearance System](#). In the case of City-owned land/developments, the City's Heritage Advisor can assist with this process.

#### South Saskatchewan Regional Plan

The South Saskatchewan Regional Plan (SSRP) is the provincial land use plan which covers the region of the province that includes Lethbridge. All municipal plans, bylaws and regulations within the region must comply with the SSRP. The plan states that:

"Municipalities, in consultation with the Minister responsible for the Historical Resources Act, are expected to:

- 8.34 Identify significant historic resources to foster their preservation and enhancement for use and enjoyment by present and future generations.

8.35 Work toward the designation of Municipal Historic Resources to preserve municipally significant historic places.

8.36 Formulate agreements with the Ministry for development referrals to assist in the identification and protection of historic resources within the scope of their jurisdiction.

These policies ensure the preservation, rehabilitation and reuse of Alberta’s cultural and historic resources.”

This HMP, and the City’s heritage program more generally, complies with the SSRP.

### Ministry of Culture and Status of Women

The Ministry of Culture and Status of Women in 2019 absorbed the work previously carried out by the Alberta Historical Resources Foundation (AHRF). This includes:

- Maintaining the [Alberta Register of Historic Places](#), an online database of all designated Provincial and Municipal Historic Resources, and Provincial and Municipal Historic Areas, across the province. Following Lethbridge City Council’s designation of a Municipal Historic Resource, the City’s Heritage Advisor enters the resource onto the online database which comprises the Alberta Register of Historic Places.
- Providing access to regional [Heritage Conservation Advisers](#), who can provide heritage expertise on conservation projects, and assess necessary approvals for works to designated Historic Resources. The City of Lethbridge’s Heritage Advisor and Historic Places Advisory Committee, as well as owners of designated Historic Places within Lethbridge, regularly seek these advisers’ advice.
- Assessing and recommending the designation of new Provincial Historic Resources. As of 2022, Lethbridge hosts 17 such resources.
- Administers annual [heritage grant](#) awards, including for conservation projects, raising awareness, carrying out research, and publications. Historic Resource Conservation Grants are one of the key incentives for property owners to apply for designation of their properties as Municipal or Provincial Historic Resources. Owners of Municipal Historic Resources can apply for matching grant funding of up to \$50,000 per year for conservation projects, rising to up to \$100,000 per year for Provincial Historic Resources. However, as of 2022 the available funding pot has not been increased in over a decade, and was shrunk by 8% in 2019, while the number of designated properties has continued to increase. This has meant applicants who are awarded grants typically receive an amount considerably less than they applied for.



### 1.4.4. Municipal context

#### Historic Places Policy CC33

City Council's Historic Places Policy CC33 broadly sets out the City's approach to Historic Places, as well as various roles and responsibilities such as the establishment of Historic Places Advisory Committee (HPAC). This policy has evolved slightly since the City's heritage program's inception, and it may continue to need to be updated from time to time.

#### Historic Places Advisory Committee

Historic Places Advisory Committee (HPAC) is a standing committee of City Council, whose purpose is to advocate and to advise City Council, Committees and Administration on matters relating to locally important historic sites. HPAC's Terms of Reference have been updated numerous times over the years, but as of 2022 the committee is composed of five members:

- Architect or person with expertise in architecture
- Citizen at Large
- Indigenous person
- Lethbridge Historical Society representative
- Traditional Indigenous Land Use Expert or person with similar expertise, including archaeology or anthropology

HPAC typically meet monthly, with support from City administration, and make decisions on matters such as recommendations to City Council on proposed new Municipal Historic Resource designations, or on issuing intervention approvals for proposed works to designated sites.

HPAC's meetings are open to the public. Their meeting schedules, minutes, agendas, and Terms of Reference can be found on the [City website](#).

#### Municipal Development Plan

The City of Lethbridge Municipal Development Plan (MDP) is the City's highest level statutory plan. It sets policy to guide the decisions of City Council and administration in areas such as land use, development, the local economy, and sustainability. The MDP contains a number of policies (along with accompanying "directions" for City administration) which are directly relevant to the Heritage Management Plan. A complete list of these is provided in Appendix D. This HMP is written in line with, and to implement, policies and directions in the MDP.

#### Reconciliation Implementation Plan

In 2015, the Truth and Reconciliation Commission (TRC) released their final report and 94 "Calls to Action". The City of Lethbridge & Lethbridge Indigenous Sharing Network Reconciliation Implementation Plan 2017-2027 (RIP) is the City's response to these Calls to Action at the municipal level. The plan is guided by a set of five principles, including:

“Cultural Identity & Heritage: The City of Lethbridge acknowledges the continued cultural and spiritual connection that the Blackfoot people have to their lands and will seek opportunities to recognize Blackfoot heritage through physical structures like public art or monuments and by supporting community cultural activities.

Commemoration: The City of Lethbridge will work with the Kainai Nation, the Piikani Nation and the Lethbridge Indigenous Sharing Network to assist with recognizing Indigenous history in the city that represent and reflect the past, present and future contributions of Indigenous people to the City of Lethbridge.”

The RIP provides a table of “Potential City Actions” that it recommends be taken in order to realise the TRC’s Calls to Action, including a number that are directly relevant to the Heritage Management Plan. A complete list of these is provided in Appendix D.

### Traditional Knowledge & Use Assessment<sup>6</sup>

The [Traditional Knowledge & Use Assessment](#) (TKUA) was a joint project between the City of Lethbridge and the three Niitsitapii (Blackfoot Nations) Traditional Land Use Consultation Departments: the Blood Tribe, the Piikani First Nation, and the Siksika First Nation, in conjunction with Arrow Archaeology Limited. The goal of the TKUA was to allow members of the Blackfoot Nations to produce a comprehensive traditional use report for areas within Lethbridge city limits, with the intention of providing material to be utilised for management, monitoring, and protecting the sacred and cultural Niitsitapii Traditional Land Use places within the city.

The TKUA final report made a number of recommendations relevant to the HMP. These have been incorporated into this HMP, including in some cases as part of the recommended follow-on work detailed in section 4.

### Area Redevelopment Plans

Area Redevelopment Plans (ARPs) are statutory plans. The City of Lethbridge currently has a number of active ARPs, which are typically created for areas of the City featuring older development. These plans often contain specific policies to deal with any heritage issues within the plan boundary. A number of Indigenous heritage sites identified through the TKUA that are located in the river valley are currently included in the River Valley ARP. Note that as of early 2023 the ARP has not been updated since the TKUA was completed.

MDP policy 103 requires that all new ARPs with plan boundaries that include or border undeveloped top-of-bank lands conduct a Traditional Knowledge and Land Use Study (or

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<sup>6</sup> In 2018 the City, Blackfoot Confederacy Nations, and Arrow Archaeology were recognized by the Alberta Historical Resources Foundation with their inaugural Indigenous Heritage Award for this project.

similar). Over time, this work may lead to the identification and protection of additional heritage sites within Lethbridge.

### Area Structure Plans

Area Structure Plans (ASPs) are statutory plans which establish future land use and infrastructure patterns for growth (i.e. 'greenfield') areas of the city. ASPs typically identify any heritage constraints, such as known or potential heritage sites, within the plan area.

MDP policy 103 requires that all new ASPs conduct a Traditional Knowledge and Land Use Study (or similar) at the outset of the project, and that all new Outline Plans under ASPs for which there was no Traditional Knowledge and Land Use Study (or similar), be encouraged to prepare such a study. Before the MDP was adopted, an example of such a study can be seen in the TKUA which was conducted in early 2015 in consultation with Elders from the Kainai Nation (Blood Tribe), as part of preparing the South East ASP. Such work may lead to the identification and protection of previously unknown heritage sites.

FIGURE 4 - SHACKLEFORD RESIDENCE,  
1317 - 4 AVENUE SOUTH





2.

# HERITAGE MANAGEMENT IN LETHBRIDGE / SIKÓÓHKOTOK

DGE HOT  
DG ALT



## 2. Heritage Management in Lethbridge/Sikóóhkotok

### 2.1. Types of heritage

Heritage may be divided into different types, primarily tangible and intangible heritage. The City of Lethbridge heritage program to-date has dealt solely with tangible heritage, and in fact only one subset thereof – immovable (with an emphasis on historic structures). This plan generally refers to such locations with a Heritage Value that is immovable as 'Historic Places', in line with definitions in the national 'Standards and Guidelines for the Conservation of Historic Places in Canada' (see section 1.4.2). Historic Places can further be categorised as built heritage and, in some instances, cultural landscapes, though the two can overlap (for example, Lethbridge's Galt No. 6 Mine).

As the scope of Lethbridge's heritage program expands to include Indigenous heritage, it necessarily encompasses cultural and environmental heritage, including both tangible and intangible heritage. When reading this plan, it is important to note that heritage is unique, its definition is fluid and can change over time. While the definitions below provide a foundation for this plan, it is our hope that a definition of heritage specific to Lethbridge/Sikóóhkotok will emerge through further engagement with the Blackfoot Nations and the MNA - Lethbridge and Area.

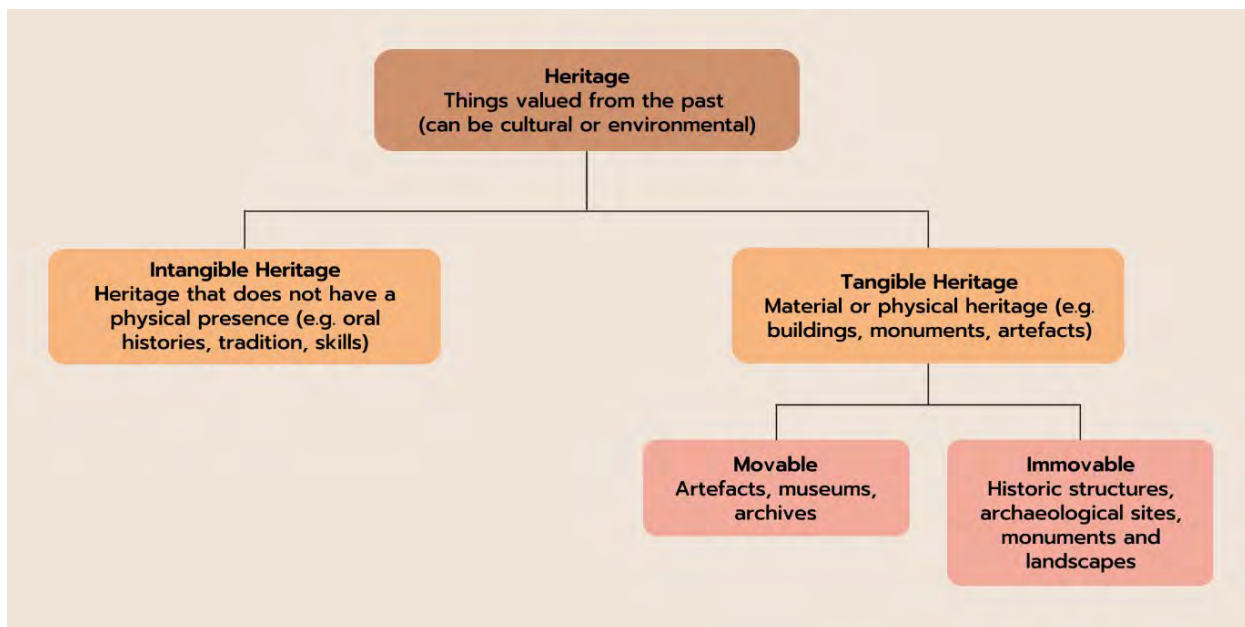


FIGURE 5 - HERITAGE TYPES

#### 2.1.1. Built heritage

The Canadian Government defines built heritage as comprising the places, buildings and monuments that have been recognized as having Heritage Value. This built heritage may

include, among other things, complexes, forts, cultural landscapes, canals and historic districts.<sup>7</sup> Almost all of the currently designated Municipal Historic Resources and Provincial Historic Resources within Lethbridge are classified as built heritage.

### 2.1.2. Cultural landscapes

The 'Standards and Guidelines for the Conservation of Historic Places in Canada'<sup>8</sup> defines cultural landscapes as follows:

"Any geographical area that has been modified, influenced, or given special cultural meaning by people.

- Designed cultural landscapes were intentionally created by human beings;
- Organically evolved cultural landscapes developed in response to social, economic, administrative or religious forces interacting with the natural environment. They fall into two sub-categories:
  - Relict landscapes in which an evolutionary process came to an end. Its significant distinguishing features are, however, still visible in material form.
  - Continuing landscapes in which the evolutionary process is still in progress. They exhibit significant material evidence of their evolution over time.
- Associative cultural landscapes are distinguished by the power of their spiritual, artistic or cultural associations, rather than their surviving material evidence."

As of 2022, of all currently designated Municipal Historic Resources within Lethbridge only the Galt No. 6 Mine is described as a cultural landscape. There are many other examples which could be examined for recognition in future. For example, the 2017 Blackfoot TKUA (see section 1.4.4) identified the Old Man River valley as a key component at the heart of the wider Niitsitapii cultural landscape. The river valley contains multiple separate Blackfoot heritage sites identified in the TKUA, which could be described and recognised as cultural landscapes. Options for doing so should be examined as the City continues to work with the Blackfoot Nations and MNA - Lethbridge and Area on their heritage sites (see section 4.2).



**FIGURE 6 - GALT NO.6 MINE, 2016**

<sup>7</sup> Source: Parks Canada. <https://www.pc.gc.ca/en/culture/beefp-fhbro/introduction>

<sup>8</sup> Available at: <https://www.historicplaces.ca/media/18072/81468-parks-s+g-eng-web2.pdf>



### 2.1.3. Intangible cultural heritage

Intangible cultural heritage has not been, to date, a part of the City of Lethbridge's heritage program. However, in expanding the heritage program to include Indigenous heritage sites, this inevitably includes a consideration of intangible cultural heritage. For example, in Blackfoot ways of knowing and thinking about heritage sites, the physical objects (for example, stones that make up an ak'hstimani (stone marking)) and the spirit of those objects are inseparable.

For the time being, the heritage program continues to work with tangible heritage (i.e. built heritage and cultural landscapes). As this changes to encompass intangible cultural heritage throughout discussions with the Blackfoot Nations and MNA - Lethbridge and Area in the future (see section 3), the HMP should be updated accordingly.

In such future discussions, the UN's 'Ethical Principles for Safeguarding Intangible Cultural Heritage' provide useful guidelines for working with underrepresented communities to safeguard their intangible cultural heritage, including:

1. Communities should have the primary role in safeguarding their own intangible cultural heritage.
2. They should have the right to continue the practices, representations, expressions, knowledge, and skills necessary to ensure the viability of the intangible cultural heritage.
3. Mutual respect and respect for intangible cultural heritage should prevail.
4. All interactions are characterized by transparent collaboration, dialogue, negotiation, and consultation, and contingent on free, prior, sustained, and informed consent.



## 2.2. The primary tools of heritage protection

Since the heritage program was established, a number of surveys and inventories have been completed in order to identify Historic Places within Lethbridge.

### 2.2.1. The Heritage Survey

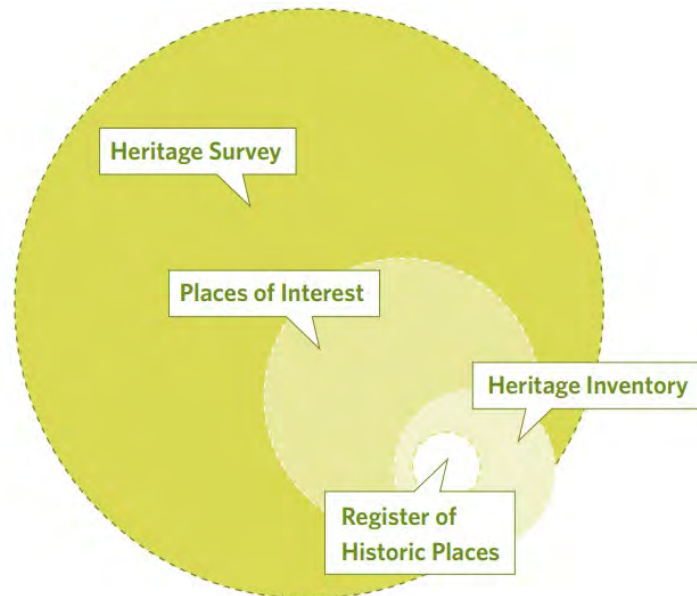
The Heritage Survey is a comprehensive recording and documenting of all potential Historic Places within a proposed boundary area. Typically, all resources in the area over 50 years of age are documented and researched for information such as date of construction, and original and early owners of the site, etc. Following provincial guidelines, the sites are also photographed and their construction and design features are described using a standard set of codes. This information is then compiled in a survey form of the site and copies of the form are retained by the province and the municipal government or local archives. In Alberta, the survey is documented using the Heritage Survey Site Form. The forms become the record of all potential Historic Places of an area. It is also the basis for further heritage research, and protection of local Historic Places. Note that sites on the Heritage Survey may then be further narrowed down to a Places of Interest list.

As of 2022, Lethbridge's heritage program has completed two heritage surveys, linked to here (available on the City website):

- [2006](#)
- [2016](#)

### 2.2.2. The Heritage Inventory

The Heritage Inventory is a list of heritage resources that are locally recognised as Historic Places. The list is normally identified by the survey process. The sites that comprise this list have been evaluated according to established criteria and have demonstrated that they are significant



**FIGURE 7 - RELATIONSHIPS BETWEEN THE MAJOR COMPONENTS OF AN HISTORIC RESOURCES MANAGEMENT PROGRAM. SOURCE: "EVALUATING HISTORIC PLACES - ELIGIBILITY, SIGNIFICANCE AND INTEGRITY". GOVERNMENT OF ALBERTA. 2006.**

to the history of the local area and retain integrity as a site, or a building, etc. A site must demonstrate that it has significance and it retains integrity in order to be placed on the inventory. A Statement of Significance is then prepared for the site.

A local Heritage Inventory is the first step to recognising and providing protection to local Historic Places. And, it is the basis for further protection such as municipal designation of Historic Places. In order for a site to be included on the Lethbridge Heritage Register, it must first be included on the Lethbridge Heritage Inventory.

As of 2022, Lethbridge's heritage program has completed four inventories, linked to here:

- [Inventory I \(2007\)](#)
- [Inventory II \(2009\)](#)
- [Inventory III \(2011\)](#)
- [Inventory IV \(2015\)](#)

### 2.2.3. The Heritage Register

The Heritage Register is a list of Historic Places that have been designated by the municipality. Sites that are included on the Register have first been included on the Inventory. The sites that are contained on the Heritage Register have been designated by bylaw as Municipal Historic Resources, and therefore are afforded a more effective level of protection and recognition than the Heritage Inventory. Furthermore, the Heritage Register is linked with the Provincial and Federal registers, such that an Historic Place that has been designated at the municipal level will be included on the Alberta Register of Historic Places and the Canadian Register of Historic Places (note that Provincial and Federal designations are separate processes).

### 2.2.4. Existing Federal, Provincial and Municipal designations

An up-to-date list of Municipal and Provincial Historic Resources may be accessed on the City of Lethbridge [Historic Resources webpage](#). As of 2023, there are 29 Municipal Historic Resources and 17 Provincial Historic Resources in Lethbridge.

The city is also home to four Federally listed National Historic Events, and one National Historic Person:

- [Origins of Coal Industry in Alberta National Historic Event](#)
- [First Air Crossing of the Canadian Rockies National Historic Event](#)
- [Construction of the Lethbridge Viaduct National Historic Event](#)
- [Indian Battle of 1870 National Historic Event](#)
- [Magrath, Charles Alexander National Historic Person](#)

Although the '[Fort Whoop-Up National Historic Site of Canada](#)' is closely associated with Lethbridge, the site lies just outside the City boundary to the south.

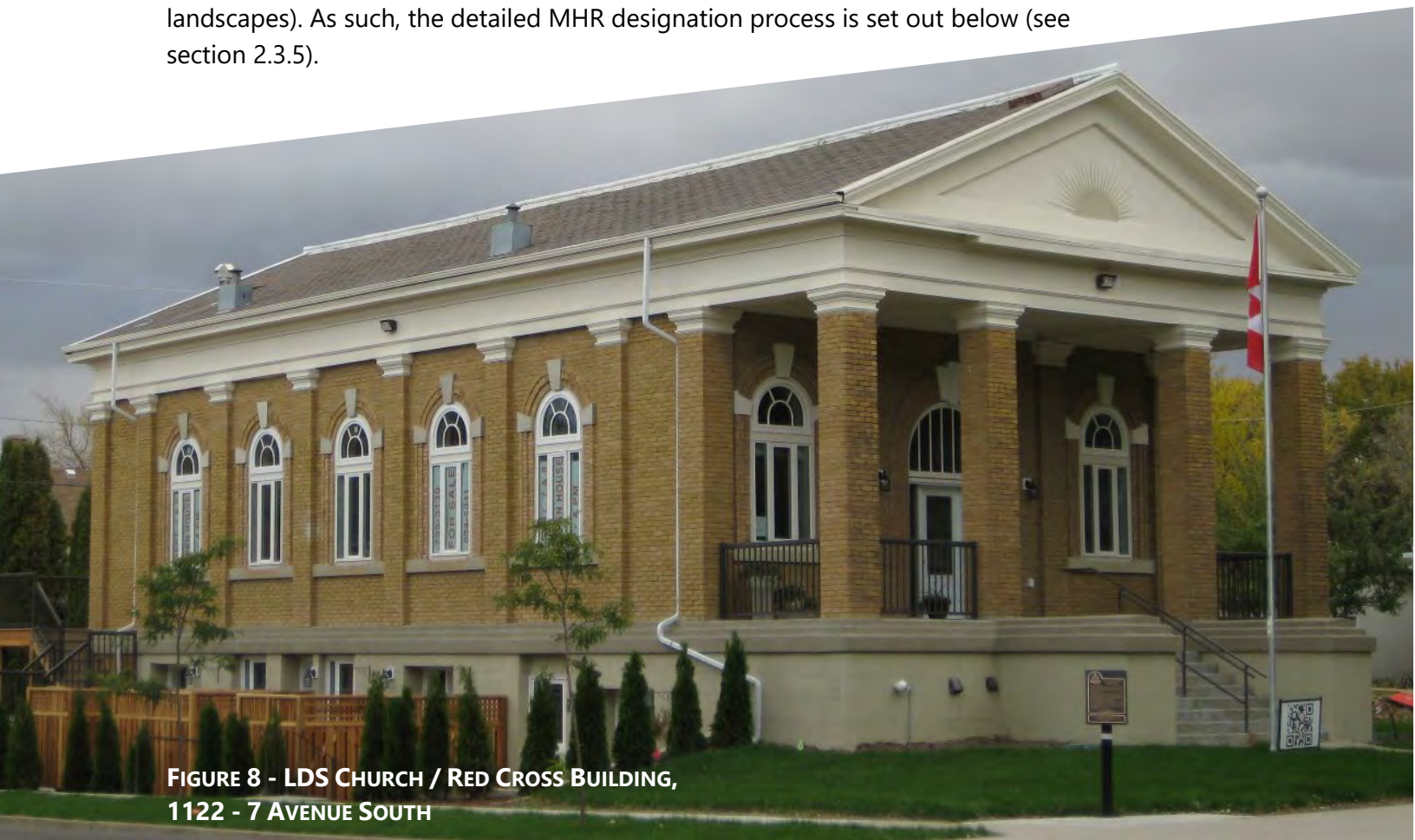


## 2.3. Designation of Historic Places

### 2.3.1. Approaches to designation

#### Municipal Historic Resources

The Historical Resources Act allows municipalities in Alberta to designate, by bylaw, a Municipal Historic Resource (MHR). This is by far the most common type of heritage designation in Alberta, and may be used for a wide variety of types of Historic Place (e.g. built heritage, cultural landscapes). As such, the detailed MHR designation process is set out below (see section 2.3.5).



**FIGURE 8 - LDS CHURCH / RED CROSS BUILDING,  
1122 - 7 AVENUE SOUTH**

#### Municipal Historic Areas and alternatives

The Historical Resources Act also allows municipalities in Alberta to designate, by bylaw, a Municipal Historic Area (MHA). That designation bylaw may “prohibit or regulate and control the use and development of land and the demolition, removal, construction or reconstruction of buildings within the Municipal Historic Area”<sup>9</sup>, and it forms part of the municipality’s Land Use Bylaw. Under the Historical Resources Act, the process to designate a MHA is similar to the

<sup>9</sup> Alberta Historical Resources Act, section 27(1).

process for amending a Land Use Bylaw, involving a public hearing process. In contrast to the process for designating a MHR, designating a MHA does not require the serving of a Notice of Intent to Designate, does not require a 60-day waiting period following serving of the notice, does not require that the bylaw be registered on title, and does not require that the bylaw be served on the owner.

However, to date, vanishingly few MHAs have been designated in Alberta. The Government of Alberta posits the reason being that “because all owners in the proposed area must consent to the designation, municipalities have chosen to protect municipal historic districts indirectly; that is, by designating individual properties as Municipal Historic Resources” (Alberta, 2008). Indeed, as there is no limit to the area or type of geographical boundaries of a Municipal Historic Resource, it serves as an appropriate tool to designate a wide range of types of Historic Place including extensive cultural landscapes.

The City of Medicine Hat is one of the few examples of a municipality that has designated MHAs: Saratoga Park MHA and First Street South MHA. In both examples, the areas designated are public land. Saratoga Park is a currently undeveloped green space formerly home to a Métis community, while First Street South is essentially a public right-of-way, including a road and adjacent boulevard, street trees and sidewalks. Some of the adjacent private homes are separately designated as Historic Resources, but are not included in the MHA. Medicine Hat’s MHA designation bylaws clearly set out “non-regulated portions” of the area, which allows the City to carry out public works (e.g. utility repairs, tree trimming) without first seeking heritage approval.



**FIGURE 9 - SARATOGA PARK, MEDICINE HAT.  
CREDIT: ALBERTA REGISTER OF HISTORIC PLACES.**

Some municipalities, such as Edmonton, have eschewed formal designation under the Historical Resources Act in favour of alternative tools to protect areas of valued built heritage. The Westmount Architectural Heritage Area is protected through a mixture of provisions within an Area Redevelopment Plan (of which the area forms part) as well as a direct control land use district (zoning) applied to properties in the area, which includes detailed design regulations intended to establish a minimum standard for contextually sensitive development. This approach, like designating a MHA, still requires considerable upfront work by the municipality and needs buy-in from the owners of the subject properties. One advantage of Edmonton’s approach over designating a MHA is that the detailed design regulations in the direct control

zoning can be handled through the development permitting system rather than heritage approvals, which helps to consolidate regulation of any proposed building alterations. Note however that some properties in the Westmount Architectural Heritage Area are also designated as MHRs, and so these must also navigate the heritage approval process.

While residents in some older neighbourhoods in Lethbridge have in the past shown some interest in heritage protection of their neighbourhood's architectural character, this must be carefully considered against the restrictions it could impose, particularly on future redevelopment in such areas. As Lethbridge's existing neighbourhoods continue to evolve over the coming decades in order to accommodate additional homes in line with city-wide policy in the Municipal Development Plan, it is important to avoid heritage measures being used to block opportunities for intensification. The details of any MHA designation, Area Redevelopment Plan and/or direct control land use district should be carefully crafted to ensure they align with Municipal Development Plan policy in sensitively accommodating density increases (or other relevant policy objectives).

If significant interest is shown in creating MHAs or similar in the future, the City should explore the available options with affected owners, including but not limited to designating MHAs, establishing policies in Area Redevelopment Plans (where relevant) and developing a direct control district. Just as the City as a matter of practice does not designate MHRs against a property owner's will, neither should a property be included in a MHA (or covered by an alternative ARP/zoning approach such as in Edmonton) without an owner's express consent. As is the City's current practice with MHR designation, any MHA designation should not be entered into without the owner first agreeing to waive compensation under the Historical Resources Act section 28.

### **Other levels of government**

While this HMP is primarily concerned with options available at the municipal level, there may be appropriate opportunities for participants in the City's heritage program to advocate or apply for other types of designation. Support for the designation of new Provincial Historic Resources, National Historic Sites / Events / Persons, and even World Heritage Sites should be considered on a case-by-case basis, but in general they provide further opportunities to protect and celebrate the history of Lethbridge/Sikóóhkotok. Wherever the City can lend its voice or resources in support of such an application, this should be considered.





**FIGURE 10 – ANNANDALE RESIDENCE,  
1280 - 4 AVENUE SOUTH**

### 2.3.2. Benefits and restrictions of heritage designation

Heritage designation (e.g. as a Municipal Historic Resource) involves some considerations on the part of the owner. Benefits and restrictions of designation have been summarized on the table below.

<b>Benefits</b>	<ul style="list-style-type: none"> <li>• Protection for the Historic Place</li> <li>• Listing on the heritage registers</li> <li>• Plaques</li> <li>• Eligibility for Provincial grants and conservation advice</li> </ul>
<b>Restrictions</b>	<ul style="list-style-type: none"> <li>• Owner is the primary steward</li> <li>• Owner agrees to maintain the Heritage Value and Character-Defining Elements as listed in the Statement of Significance</li> <li>• Owner is restricted from making any change to the property if it may impact the Character-Defining Elements</li> </ul>

A site that has been designated (e.g. as a MHR) is eligible for assistance from the Province, in the form of conservation advice from the regional Conservation Adviser, as well as eligibility to apply for [annual matching grants](#). Research Grants may be used for activities such as having a conservation professional create a conservation plan, while Historic Resource Conservation Grants may be used for works to preserve, rehabilitate or restore Historic Places, e.g. roof repairs, foundation repairs, window rehabilitation, etc.

Furthermore, a designated site has advantages for the City of Lethbridge and for the community, by preserving an element of cultural heritage for future generations.

The owner is effectively the primary steward of the heritage resource and plays a central role in its ongoing protection. For this reason, the owner agrees to maintain their site in accordance with the Heritage Value of the site as defined in the site's Statement of Significance (SoS) and in particular to retain the Character-Defining Elements as described in the SoS. This means that any proposed changes or interventions to the site must meet the test of retaining, and not diminishing, the Character-Defining Elements and would normally be reviewed by the heritage advisor and HPAC. The owner agrees not to compromise the Heritage Value of the site, as any such compromise may result in removal of the site from the Register.



**FIGURE 11 - HICK SEHL BUILDING, 1960**

Note that, while the Historical Resources Act allows the owner of a designated Municipal Historic Resource to seek compensation from the City for perceived loss of value, the City does not consider designation without the owner first having applied for designation and signed a compensation waiver agreement.

### 2.3.3. What can be designated?

Resources that the City of Lethbridge may designate by bylaw must be eligible sites and must also satisfy both the Significance criteria and the Integrity criteria.

The Significance criteria and Integrity criteria will be discussed further below (see 'Evaluation by HPAC'). The most basic consideration is the resource's eligibility, which is determined according to the following exclusions:



<p><b>Type 1 Exclusions</b> These resources are not eligible for listing on the Alberta Register of Historic Places. There are no exceptions to Type 1 Exclusions.</p>	<ul style="list-style-type: none"> <li>• Buildings, structures or objects outside municipal jurisdiction</li> <li>• Buildings, structures or objects that are situated in an historical park or village</li> <li>• Small movable objects</li> <li>• Reconstructions</li> <li>• Human remains</li> </ul>
<p><b>Type 2 Exclusions</b> These resources are not ordinarily eligible for listing on the Alberta Register of Historic Places. Under special circumstances, exceptions are made to Type 2 Exclusions.</p>	<ul style="list-style-type: none"> <li>• Cemeteries</li> <li>• Birthplaces or graves</li> <li>• Resources that are primarily commemorative in nature</li> <li>• Resources that have been moved</li> </ul>

Greater detail is available in the Province of Alberta’s “Creating a Future” manual, [Part 4: “Evaluating Historic Places: Eligibility, Significance and Integrity”](#).

### 2.3.4. Roles in the designation process

A variety of participants are involved in the management of Lethbridge’s heritage. This section lists these contributing partners and local resources.

#### Owner of a Historic Place

Property owners are the stewards of many of Lethbridge’s Historic Resources. They may initiate the process to have their site evaluated, based on the information that they submit when they complete the designation application form. The Historical Resources Act does not require the owner’s consent in order to designate a building. However, as a matter of practice, the City does not designate a building unless the owner is in agreement. Furthermore, the owner agrees to maintain the Heritage Value of the site, as defined in the Statement of Significance.

#### City Council

City Council enacts bylaws and reviews submissions from Historic Places Advisory Committee to make decisions regarding Lethbridge’s Historic Resources. City Council also directs administration (via the City Manager) to issue Notices of Intent to Designate.



### Historic Places Advisory Committee

HPAC acts in an advisory capacity directly to Council regarding all matters relating to the heritage of Lethbridge. This committee identifies and selects Historic Places for inclusion on Lethbridge's Heritage Inventory and evaluates and makes recommendations to Council for inclusion of sites on Lethbridge's Heritage Register. Furthermore, the group liaises between Council and community groups on matters of historical concern. Details on HPAC's makeup and role are set out in the committee's Terms of Reference, which is updated from time to time as needed.

### Heritage Advisor

The Heritage Advisor on City staff provides technical guidance through the designation process, especially in matters regarding zoning and processing development permit applications related to heritage preservation.

The Heritage Advisor also oversees the implementation of the HMP. Responsibilities include:

- Providing conservation and restoration advice
- Acting as an intermediary for obtaining information
- Acting as coordinator and administrative support to HPAC and other participants and partners
- Monitoring heritage management programming
- Managing technical aspects of heritage planning, including compiling and updating records of designated places and areas.

### Local resources

#### LETHBRIDGE HISTORICAL SOCIETY

Lethbridge Historical Society is a vital contributing partner to the City's heritage program. They have frequently adopted a collaborative role with HPAC in educating the public regarding local heritage and heritage issues. Lethbridge Historical Society members frequently carry out research and produce, or contribute to, content for Statements of Significance and heritage plaques.

#### GALT MUSEUM AND ARCHIVES | AKAISAMITOHKANAŌ'PA

The Galt Museum and Archives are the repository for materials containing historical evidence of the city and surrounding areas. As such, the resident archivist, curators, and assistants have a great deal of knowledge concerning local history. Their collaboration assists the efforts of HPAC.



**FIGURE 12 - JD HIGINBOTHAM  
BUILDING (POST OFFICE),  
706 - 4 AVENUE SOUTH**

### 2.3.5. The Municipal Historic Resource designation process

The process to designate new Municipal Historic Resources is based on requirements of the Historical Resources Act, and guidance from the Province of Alberta's ["Creating a Future" manual](#), as well as the City's own experience in implementing its heritage program.

#### Application

The identification of Historic Places in the City of Lethbridge may be suggested by anyone, though typically suggestions are made by an owner or a member of HPAC. In any case, the evaluation of a site is formally initiated with the site owner's completion of a Municipal Heritage Designation Application Form, and HPAC or the Heritage Advisor can provide assistance to the owner to do so.

This form, when fully completed and submitted to the City, will be the basis for HPAC's evaluation of the site. The form contains all relevant information and photographs for HPAC to complete their evaluation, with the exception of the site visit. A site visit is required to evaluate the integrity of a site, and thus forms part of the evaluation, in addition to the evaluation of the submitted application. In the case that the form is incomplete or contains insufficient

information, the form will be returned to the owner so that the owner may have the opportunity to provide the committee with the missing information.

As a matter of practice, the City of Lethbridge does not consider designating a new Municipal Historic Resource without first receiving a 'Municipal Historic Resource Compensation Agreement' fully signed and completed by the owner. This waives any claim by the owner to compensation from the City pursuant to Section 28 (1) of the Historical Resources Act.

### Evaluation by HPAC

Assessing potential Historic Places within the City of Lethbridge is achieved by evaluating the resource for its significance and its integrity. Note that Historic Places that are already included on the Lethbridge Heritage Inventory are in essence considered "designation-ready", in that their significance and integrity have already been established. Evaluation in such cases is typically about ensuring the previously-assessed aspects of significance and integrity are still present, and that the information in their Statement of Significance is still accurate.

### SIGNIFICANCE

The significance of Lethbridge's potential Historic Places is evaluated by considering the resource with respect to five Significance Criteria. These criteria are:

- Theme/Activity/Event
- Institution/Person
- Design/Style/Construction
- Information Potential
- Landmark/Symbolic Value

Each of these criteria asks the evaluator to consider whether or not the resource is significant for its category. For example, in the Theme/Activity/Event criterion, the evaluator must assess whether or not the resource is directly associated with a theme, an activity, or an event of significance to the history of Lethbridge. A resource is significant according to the Theme/Activity/Event criterion if it satisfies one of the conditions, i.e. it is directly associated with a theme of significance to the history of Lethbridge, or it is directly associated with an event of significance, etc.

A resource need only demonstrate significance for one of the five criteria in order to be considered significant to the history of Lethbridge and then placed on the Lethbridge Inventory. This flexibility, combined with the variety of criteria allows for many types of resources to demonstrate significance with respect to the history of Lethbridge.

### INTEGRITY

The second part of an assessment of a potential Historic Place is an evaluation of that resource's integrity. The evaluation for significance is not sufficient for listing on the Lethbridge Inventory



of Historic Places. The resource must also meet the criteria for integrity, which is the ability of the resource to convey its significance. For example, if the resource is significant for its vernacular construction through use of local materials then those materials must still be present in the structure, particularly on the structure's exterior, for it to be significant.

There are seven criteria for integrity that may be applied to potential Historic Places. For each resource, certain aspects of integrity will be more relevant than others. The aspects of integrity that are relevant to the resource's assessment are those that are linked closely to the resource's significance.

The seven Integrity criteria for the City of Lethbridge are:

- Location
- Design
- Environment
- Materials
- Workmanship
- Feeling
- Association

### Writing a Statement of Significance

Historic Places that were not previously included on the Lethbridge Heritage Inventory will need to have a Statement of Significance (SoS) prepared. This is typically undertaken in one of the following ways:

- HPAC hires a heritage consultant to research and prepare the SoS.
- HPAC and/or the Heritage Advisor prepare a draft SoS, usually working with Lethbridge Historical Society members and/or Galt Museum & Archives staff to research the history of a site.

FIGURE 13 - GALT NO. 6 MINE, 435  
MILDRED DOBBS BOULEVARD NORTH



However a SoS is drafted, its contents must be agreed between HPAC and the site owner before HPAC will consider initiating the designation process with City Council.

A Statement of Significance includes three sections:

**1. Description of the Historic Place**

Describes what the resource consists of.

**2. Heritage Value**

Describes why the resource is important or significant.

**3. Character-defining elements**

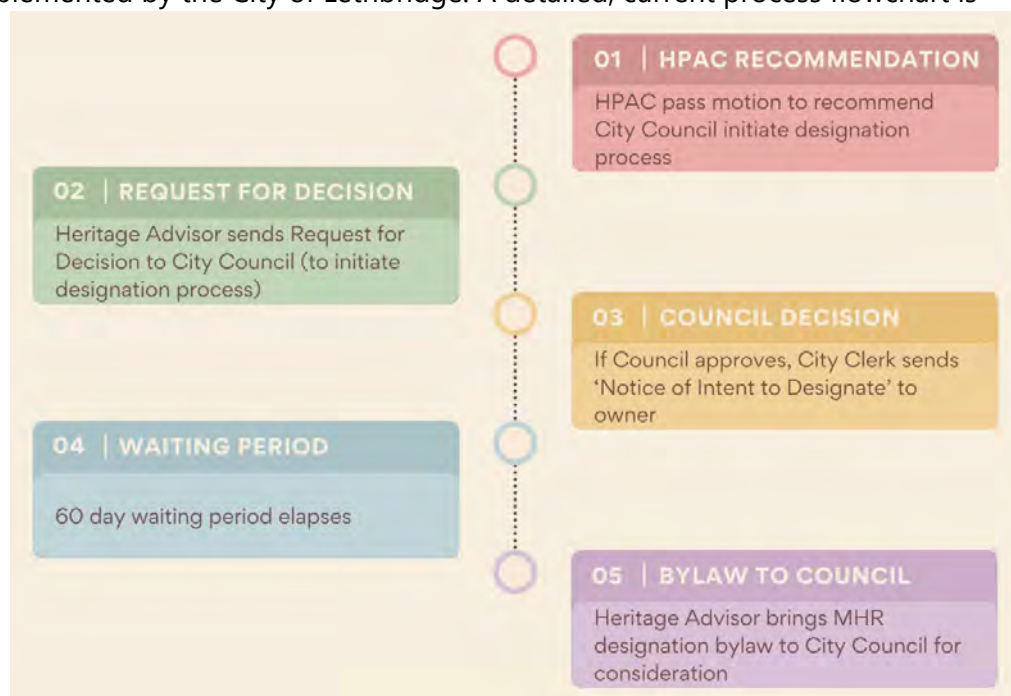
Identifies which principal features of the resource must be retained in order to preserve its Heritage Value.

Character-defining elements should be described as specifically as possible, preferably with numbered photographs associated with each element. This can prove invaluable in avoiding future confusion when considering intervention approvals.

### Bylaw

The legal requirements for the designation of a Municipal Historic Resource are provided for under section 26 of the Historical Resources Act. However, this does not address the details of the process as implemented by the City of Lethbridge. A detailed, current process flowchart is available from the City's Heritage Advisor, though an overview of the main stages is shown in figure 14.

**FIGURE 14 -  
MAIN STAGES OF  
MHR  
DESIGNATION  
PROCESS**



### Add to Alberta Register

Once a new MHR has been designated by bylaw, it is included on the Lethbridge Heritage Register. This involves the Heritage Advisor placing the appropriate information in the City's



database and displaying it on the City's website. The Heritage Advisor can then add the MHR to the Alberta Register of Historic Places, via the [Heritage Resources Management Information System \(HeRMIS\)](#). This last step ensures that the owner of the MHR may apply for Provincial grant funding. Over time, the various provincial registers are synchronised with the Canadian Register of Historic Places, allowing all Canadian Historic Places to be searchable in one location.

## Plaques

Historic Places which have previously been placed on the Lethbridge Heritage Inventory (but not designated as MHRs) may already have a heritage plaque displayed, providing interested passersby with some history. In that case, following designation, only a smaller 'ribbon' plaque needs to be added. If the site was not previously given a heritage plaque, then both the large, descriptive plaque and the smaller 'ribbon' plaque must be created following designation.

The content for the descriptive plaque is usually adapted from the SoS, and agreed by HPAC and the site's owner. The owner may be invited to contribute a portion of funding the plaque in return for having their name featured on the plaque. Otherwise, typically plaques are funded by HPAC and, when the site is located in the downtown, by Heart of Our City Committee.



**FIGURE 15 - PLAQUE EXAMPLES: FIXED TO A PLINTH (LEFT), FIXED TO A BUILDING (RIGHT)**

Where the MHR is a building, and where possible, the plaques may be affixed directly to the exterior in a location which makes it easy for members of the public to read. Alternatively, a plinth may be created on which to mount the plaques. Examples are shown below. Either way,



the plaques must be displayed in a way which is reversible and does not damage the MHR. The plaques' text must be at a height which is accessible by members of the public, whether standing or sitting. The Heritage Advisor maintains a separate document entitled 'City of Lethbridge Historic Plaque Installation Guidelines' which provides more detail and may be updated with evolving best practice over time.

### 2.3.6. After a Municipal Historic Resource is designated MHR owner's responsibilities

The Historical Resources Act, s.26 states that:

**(6)** Notwithstanding any other Act, no person shall

- (a) destroy, disturb, alter, restore or repair an historic resource that has been designated under this section, or
- (b) remove any historic object from an historic resource that has been designated under this section,

without the written approval of the council or a person appointed by the council for the purpose.

**(7)** The council or the person appointed by the council, in its or the appointee's absolute discretion, may refuse to grant an approval under subsection (6) or may make the approval subject to any conditions it or the appointee considers appropriate.

Once a MHR is designated, the owner is responsible for ensuring the preservation of the resource. The Province's regional conservation advisers can provide invaluable expertise and advice on best practice, as well as guidance related to available grants.

#### Intervention approvals

Intervention approvals are the City's formalised process to offer "written approval" to MHR owners in line with s.26 of the Historical Resources Act, as quoted above. In short, if an owner is planning works to a MHR, they must contact the Heritage Advisor to establish whether an intervention approval is needed.

As established by City Council through a 2018 decision, City Council have delegated some decisions on whether to issue an intervention approval as follows:

- For very minor works (e.g. small repairs which would match the existing appearance), the Heritage Advisor will typically issue an intervention approval quickly in order to allow the property owner to proceed with the necessary work without delay. Advice is often sought from a Provincial Conservation Adviser, who can usually offer advice very quickly.

- For more extensive works (e.g. a complete roof repair which would involve replacing historic fabric), the Heritage Advisor will take the decision to HPAC, who can provide additional expertise.
- For controversial proposals, or works which would involve removing or significantly changing the appearance of Character-Defining Elements of the MHR, or which would affect the Heritage Value of the MHR, the Heritage Advisor will bring a Request for Decision to City Council along with a recommendation from HPAC.

There is no formal application form for an intervention approval. Owners seeking an approval should provide the Heritage Advisor with as much detail as possible on the proposed works. Depending on the complexity of the proposal, this may include a written description, drawings, photographs, product brochures, contractor quotes, etc.

Proposals are evaluated against '[The Standards & Guidelines for the Conservation of Historic Places in Canada](#)'. The Heritage Advisor and HPAC also often seek the input and advice of the Provincial Conservation Adviser. For proposals which affect character-defining elements of the MHR, there is often a need for some discussion and negotiation between the owner and HPAC in order to establish a plan that will have minimal impact on the resource's Heritage Value.

There is no fee to apply for an intervention approval. If HPAC or City Council ultimately decide not to issue an intervention approval (e.g. because the proposal would significantly harm the Heritage Value of the MHR), then the owner may choose to alter their proposal and reapply.

In the case of buildings, in general, maintaining them in a state of active use is one of the best methods of ensuring their preservation. HPAC seek to work proactively with owners to ensure buildings designated as MHRs can be adapted to modern requirements while still preserving their Heritage Value and character-defining elements.



**FIGURE 16 - NIKKA YUKO CENTENNIAL GARDEN, 9 AVENUE SOUTH & MAYOR MAGRATH DRIVE SOUTH**

### Grants

As of 2022 the City does not offer specific heritage conservation grants. However, the City does assist MHR owners in applying for Provincial grants. Details are available from the Province's [heritage funding website](#).

### Repealing MHR designation

City Council may remove a MHR designation by repealing the designation bylaw, as per Historical Resources Act s.26 (10). If the owner of a MHR wishes to remove the MHR designation, they must write to the Heritage Advisor indicating so. The Heritage Advisor will then prepare a draft bylaw to repeal the designation bylaw, and bring the draft bylaw along with a recommendation from HPAC before City Council, for City Council to make a decision. City Council may choose to repeal the designation bylaw or leave it in place.

## 2.4. Lethbridge's/Sikóóhkotok's heritage context

### 2.4.1. Overview of Lethbridge's/Sikóóhkotok's heritage context

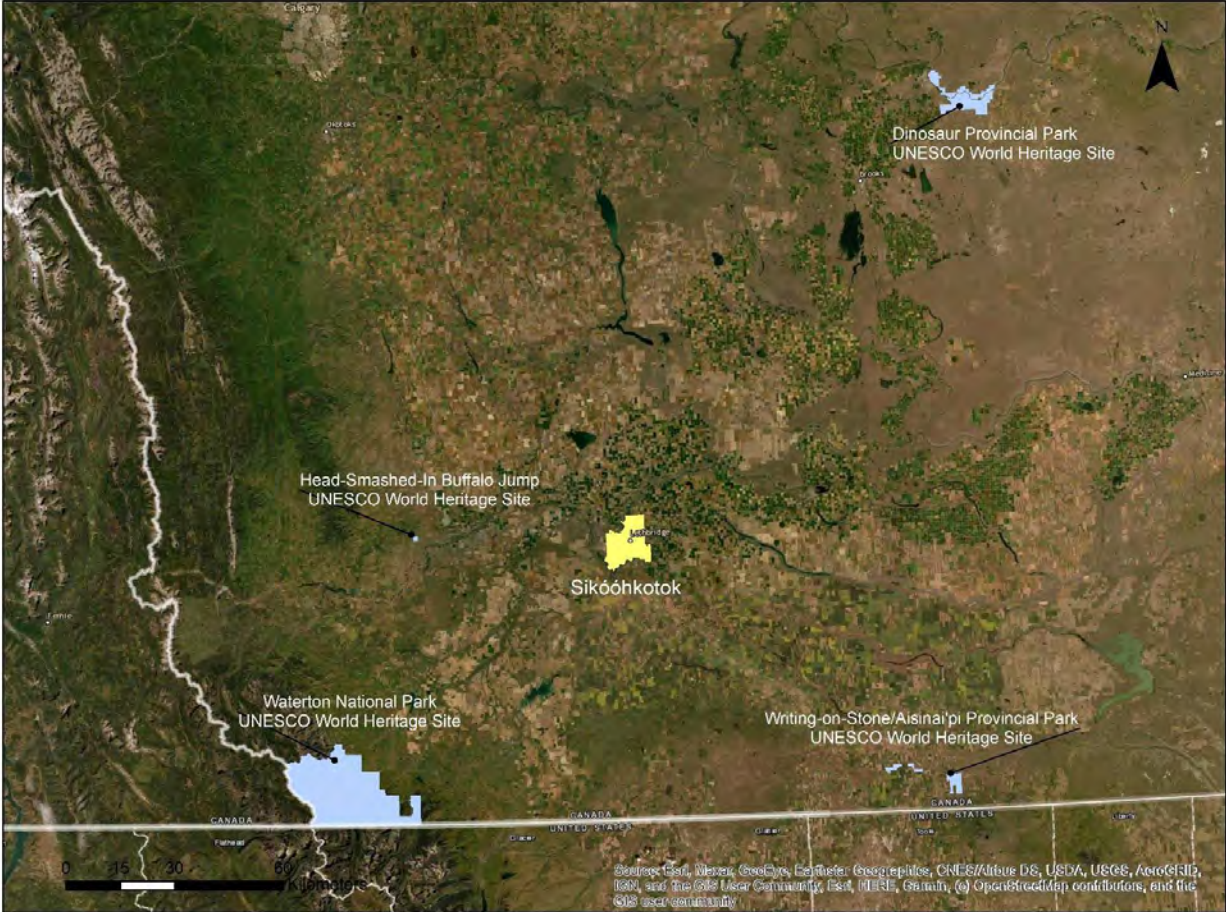
The Niitsítapii (Blackfoot People or "the real people") have lived on the land where Lethbridge is located since time immemorial. This area has been called Sikóóhkotok or "black rock", and, as part of a living landscape for countless generations, the area has high significance to the Niitsítapii. The Niitsítapii creation stories and knowledge go back far beyond scientific studies.

Sikóóhkotok is also located within the Métis homeland and has been home to the Métis people since the early 19<sup>th</sup> century. The Métis migrated to the west after originally living around the Red River Basin in modern-day Manitoba.

Sikóóhkotok is situated within an expansive cultural landscape that is home to 20% of Canada's UNESCO World Heritage Sites (Figure 17). The city contains the site of a National Historic Event in As-sinay-itomosarpi-akae-naskoy ("Blackfoot/Cree Battle Site", also known as the Battle of the Belly River) with a National Historic Site immediately adjacent to the city in Akainissko (Fort Whoop-Up). Over 100 archaeological sites have been recorded within the city boundary, including (but not limited to) campsites, stone features sites, artefact scatters, battle sites, Indigenous historic period sites, and historic period sites. Numerous Niitsítapii Knowledge Site Areas have also been recorded (Blackfoot Confederacy Nations of Alberta and Arrow Archaeology, 2017). Notable is that over 1/3 of the land base contained within Sikóóhkotok carries Historic Resource Values (HRV) of archaeological and palaeontological significance (Figure 18); with much of the landscape found along the floodplain and upper prairie level of the Old Man River Valley consisting of identified archaeological, palaeontological

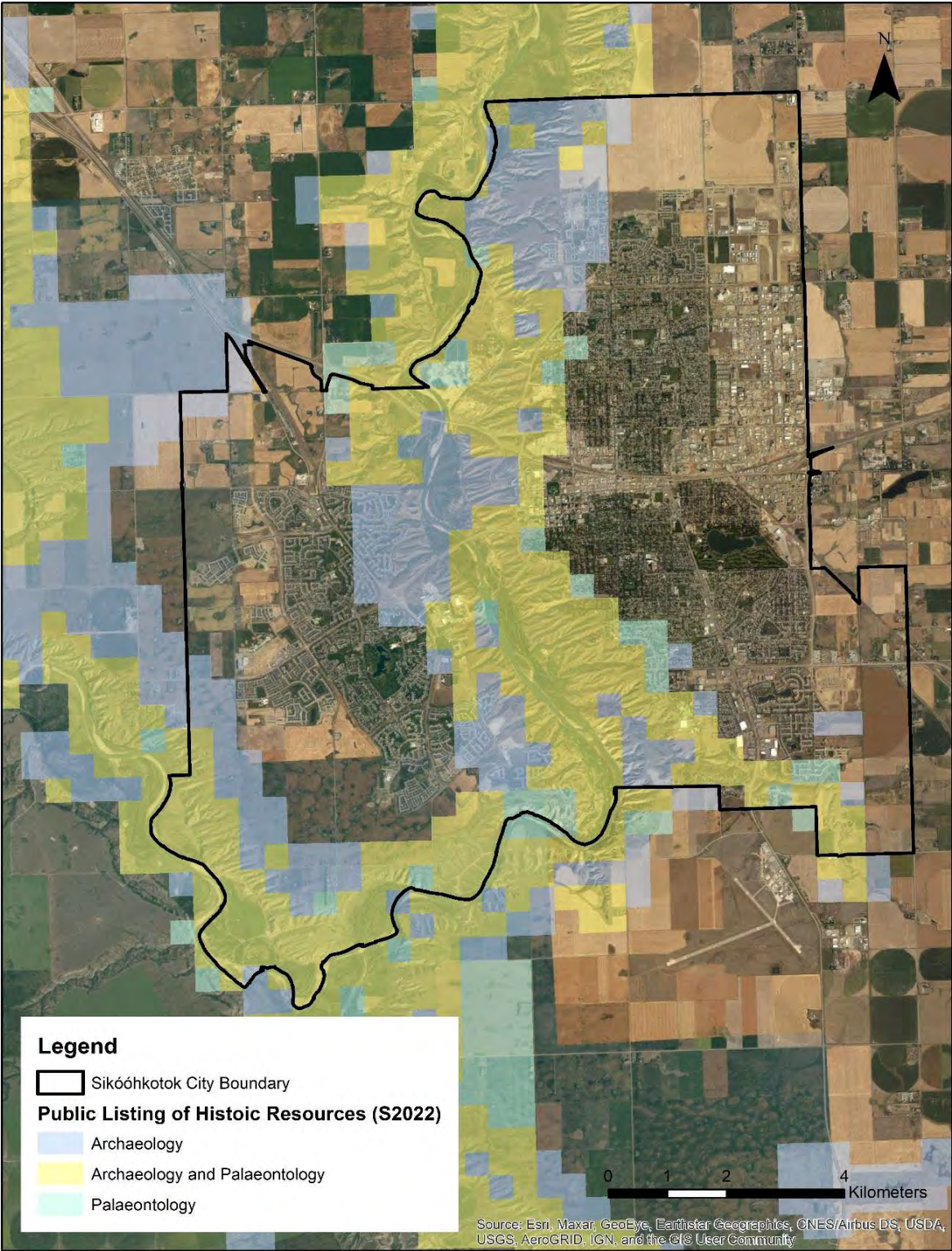


resources/significance and First Nations and Indigenous Knowledge Site Areas; as well as many areas that have the potential to contain these resources (Figure 19).



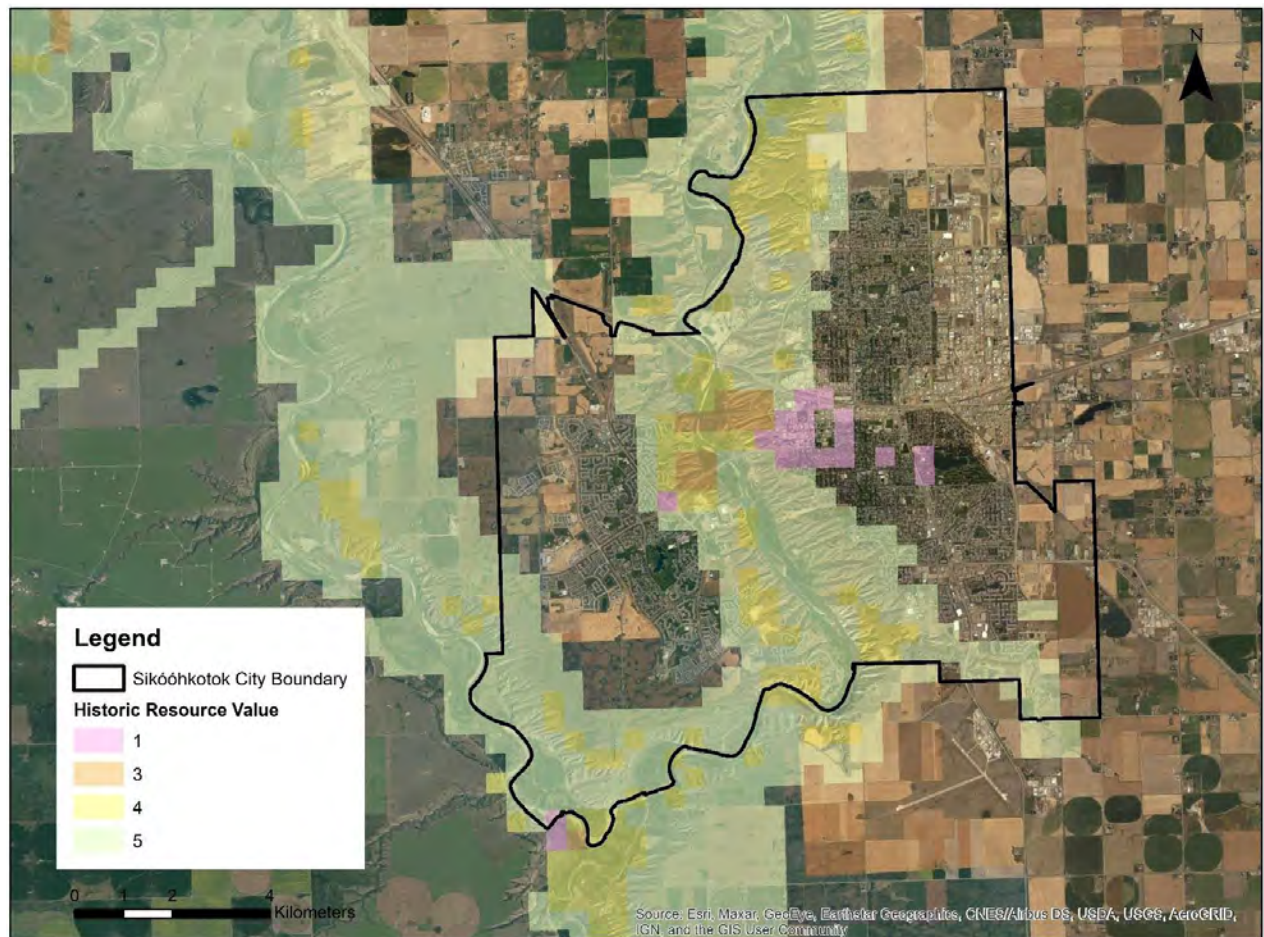
**FIGURE 17 - MAP SHOWING THE LOCATION OF SIKÓÓHKOTOK IN RELATION TO THE UNESCO WORLD HERITAGE SITES THAT ARE INSCRIBED IN SOUTHERN ALBERTA**





**FIGURE 18 - MAP SHOWING THE LOCATION OF ARCHAEOLOGICAL AND PALAEOLOGICAL RESOURCES AND SENSITIVITIES WITHIN SIKÓÓHKOTOK**





**FIGURE 19 - MAP SHOWING THE LOCATION OF AREAS WITH PREVIOUSLY IDENTIFIED HISTORIC RESOURCES (HISTORIC RESOURCE VALUES 1-4) AND LANDSCAPES WITH THE POTENTIAL TO CONTAIN THESE RESOURCES. (HISTORIC RESOURCE VALUE 5).**

Sikóóhkotok is located along the Oldman River, within the Mixed Grass Subregion of Southern Alberta (Pettapiece, 2006). The region is dominated by long, warm, dry summers and mild winters characterised by warm chinook winds that originate along the Rocky Mountains to the west. The region has level to gently rolling topography which forms the upland prairie, and deeply incised river valleys and drainages that cut through the flat prairie level landscape (Figures 20, 21). The region is one of the most heavily cultivated subregions in the Province (Pettapiece, 2006) with much of the landscape surrounding Sikóóhkotok used for agriculture.

The city, with a population of 101,482 residents as of 2019, is roughly 120 square kilometers in area (City of Lethbridge, 2021), and is divided by the north-south running river valley which is home to a variety of culturally significant plants and animals to both the Niitsítapii and the Métis, including *Ah-pu-tu-yis* (sagebrush), *Ookonokits* (Saskatoon berry), *Otsipiis* (Willow),



*Paahkipistsi* (Chokecherry), as well as multiple small and medium sized fur bearing animals and cervids (Blackfoot Confederacy Nations of Alberta and Arrow Archaeology, 2017).

FIGURE 20 - OVERVIEW OF THE OLDMAN RIVER AND RIVER VALLEY







**FIGURE 21 - OVERVIEW OF THE LANDSCAPE  
TOPOGRAPHY VISIBLE ON THE UPPER  
PRAIRIE LEVEL OF THE LANDSCAPE**

### **2.4.2. Niitsítapii knowledge sites and cultural landscape**

Sikóóhkotok is and has always been a culturally significant place for the Niitsítapii (Blackfoot People) who have stewarded and cared for the landscape since time immemorial. Tangible remains of Niitsítapii lifeways are found throughout Sikóóhkotok and speak to the dynamic and ongoing nature of use found within this landscape. A thorough discussion of the Niitsítapii cultural landscape and Niitsítapii Knowledge Site Areas located within and surrounding Sikóóhkotok is presented in the 2017 City of Lethbridge [Traditional Knowledge and Use Assessment](#) Report (Blackfoot Confederacy Nations of Alberta and Arrow Archaeology, 2017). Eight Niitsítapii Knowledge Site Areas/Regions and 43 Traditional Plant Sites were identified during the 2017 Niitsítapii survey within the city (please note that many site locations were omitted to ensure their protection and are not included in this count) (Blackfoot Confederacy Nations of Alberta and Arrow Archaeology, 2017). Niitsítapii Knowledge Site Areas are generally found within or immediately adjacent to the Lethbridge River Valley and the Old Man River, highlighting the importance of this river valley,



the landforms, and its resources to the Niitsítapii both in the past and present. However, it must also be realised that any sites of significance within already developed top-of-bank lands have likely been disturbed or destroyed.

**FIGURE 22 - VIEW OF A BLACKFOOT SUN DANCE CAMP IN A RIVER VALLEY (LOCATION NOT KNOWN), 1880.**



### **2.4.3. Métis knowledge sites and cultural landscape**

As previously noted, the more recent and modern cultural landscape of Sikóóhkotok includes the Métis. Research indicates that Métis people were visible in Southern Alberta by the 1820s (Hilterman, 2021) supporting the fur trade, undertaking the construction of forts, acting as guides for early scientific expeditions, and later settling in and around Sikóóhkotok and southwestern Alberta as farmers and ranchers (Berry, 1995). Archaeological and historical evidence found within and surrounding Sikóóhkotok is beginning to shed light on the Métis'



involvement in the historical development of the region. To date the MNA - Lethbridge and Area has not undertaken a Traditional Knowledge and Use Assessment (TKUA).

#### 2.4.4. Archaeological overview of Sikóóhkotok and the surrounding region

Sikóóhkotok is located within the resource rich landscape of southern Alberta that is demarcated by some of the oldest archaeological signatures currently visible within the province (see Peck, 2011 for overview), as well as significant and important Niitsitapii and Métis Indigenous Knowledge and Use Site Areas (many of which are interconnected and form part of the diverse archaeological and palaeontological record of the region). As previously noted, over 100 archaeological and historical site areas have been recorded within the city which speak to a diverse and layered past.

The archaeological record of Sikóóhkotok can be situated in that of Alberta and the Great Northern Plains. Archaeological evidence of human occupation in Alberta dates to at least 13,000 years ago. Notable archaeological and cultural site areas that surround Sikóóhkotok include Head-Smashed-in Buffalo Jump, a bison jump that helped facilitate traditional hunting on the plains for over 6,000 years (Brink, 2008), the site of Wally's Beach which dates to over 11,000 years (Kooyman, 2001) and provides evidence of hunting and the interaction of humans with extinct species of animals including mammoth, muskox, horse and camel; and Writing-on-Stone/Áísínai'pi where rock art and in situ archaeological evidence show the use of symbolic behaviour and the creation of rock art within the landscape from at least 4,500 years to possibly over 10,000 years ago, with evidence of continued use, visitation, and rock art creation (Government of Alberta, 2018).

The prehistory of Alberta is generally separated into four periods: Early, Middle, Late, and Historic (see Peck 2011 for overview). The Early Period is considered to have occurred between 11,500 to 7,500 years ago, following the retreat of the glaciers (Erlandson, 2015) (Ives, 2013). The height of glaciation or the Last Glacial Maximum (Ice Age) in Alberta is believed to have been around 20,000 years ago, with deglaciation tapering off around 12,000 years ago. The landscape visible today, including the rolling terrain, deeply incised river valleys and the regional



**FIGURE 23 - LEADERSHIP FROM THE LETHBRIDGE AND AREA MÉTIS COUNCIL IS PICTURED FOLLOWING THE RAISING OF THE MÉTIS FLAG AT LETHBRIDGE CITY HALL**

topographic variations visible across the province was established around 10,000 years ago. Early in this period people hunted megafauna and other now extinct species, such as mammoth, woolly horse, woolly camel, and a very large bison species – Bison Antiquus - with spears that included fluted and stemmed points (Fiedel, 2009); (Kooyman, 2001). Later in this period people hunted bison, which continued to thrive when other species became extinct. This was a period of incredible landscape and climatic variation.

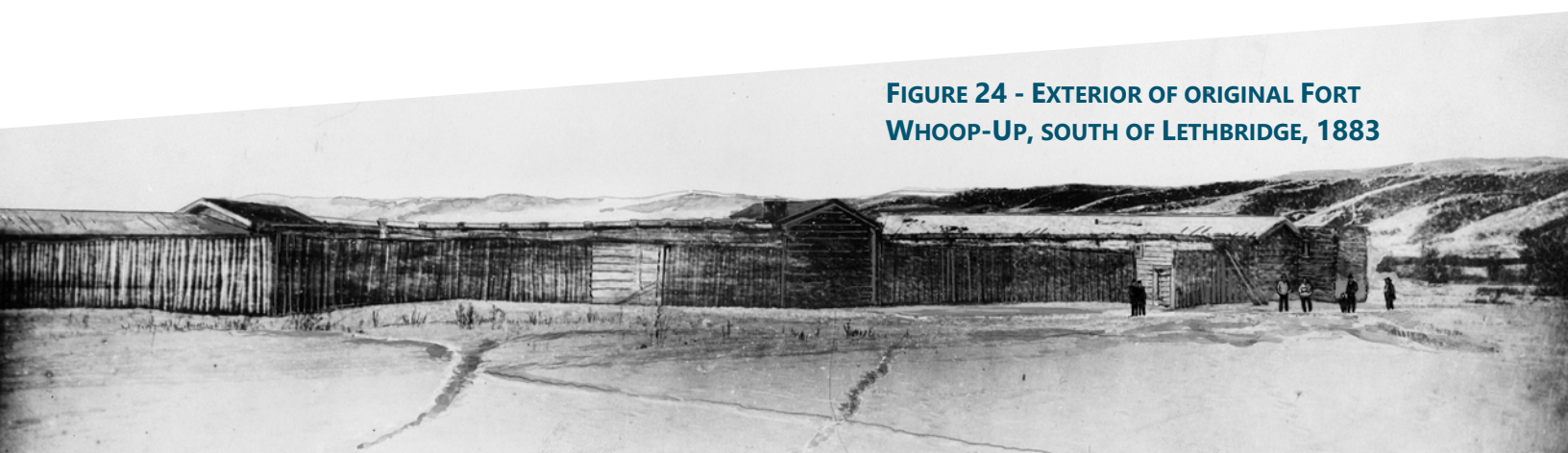
The Middle Prehistoric Period dates to around 7,500 to 1,350 years ago. The climate became warmer after the glaciers melted and this warming period reached its peak at 7,000 years ago. Research indicates that the people of this period relied on smaller game animals and birds, as well as various plant species for subsistence. Hunting technology changed during this period and the atlatl (or throwing spear) was used. Archaeologically, the oldest stone circles, a common prehistoric feature on the plains that have been interpreted as reflecting habitation structures, date to between 5,000 and 4,000 years ago (Oetelaar, 2003). Evidence for the creation of rock art and other forms of symbolic behaviour have been dated to this period and possibly earlier. The continuation of rock art and other forms of landscape marking continues through the subsequent periods, including the Historic Period, and is still practiced today.

The Late Period took place between 1,350 to 250 years ago. This period is marked by the development of bow and arrow technology. Arrow points tend to be smaller than dart/atlatl points. Prehistoric ceramics also begin to appear in the archaeological record during this time. On the plains, bison and other animals continued to be hunted and plant species were still relied on heavily (see Peck 2011 for overview).

The Historic Period dates to approximately 200 years ago, following a brief 50-year period called the “Protohistoric Period” where Europeans and other non-Indigenous communities had not yet entered Alberta, but trade goods were introduced. During the Historic Period, projectile points continued to be used (although they were often made from metal), and other trade goods, such as glass beads, clay pipestone bowls, and axes appear. The arrival of the horse (in the early 18th century) also greatly impacted the peoples of this period and altered hunting strategies, mobility, and transportation.

The Historic Period or the post-Contact period brought a significant amount of change to the lives of First Nations and Indigenous peoples. This period is generally associated with the fur trade, the creation of the Forts, whisky trading and sickness, the construction of the railway and

**FIGURE 24 - EXTERIOR OF ORIGINAL FORT WHOOP-UP, SOUTH OF LETHBRIDGE, 1883**



the subsequent settlement of the land in southern Alberta by Euro-Canadian and other non-Indigenous settlers. This period also saw the development of the Reservation System and the establishment of the Indian Act. Many of the events of this time contribute to one of the darkest periods in our communal history which saw many First Nations and Indigenous communities devastated by colonial and racist policies and attitudes, and attempted genocide (Canada, 2015; Canada, 2019). Two archaeological sites associated with the Historic or Post-Contact period of significance within the city include the As-sinay-itomosarpi-akae-naskoy (Blackfoot/Cree Battle Site) (Community Stories 2022) and Akainissko (Many Deaths Place or Fort Whoop-Up) (City of Lethbridge, 2021).

#### 2.4.5. Palaeontological overview of Sikóóhkotok and the surrounding region

The palaeontological landscape of southern Alberta is unique. Due to landscape formation processes palaeontological remains dating to over 66 million years old are, at times, visible on the ground surface of Sikóóhkotok and provide an intrinsic link to the development of our planet and a glimpse into the diverse and ever-changing landscape. The bedrock geology located within and surrounding the city is shallow. Laid down during the Cretaceous Period (dating to approximately 66-146 million years ago) when Sikóóhkotok was part of a vast inland sea, the fossil bearing bedrock geology of the Bearspaw Formation, the Oldman Formation and the Blood Reserve Formation house material from the marine landscape which hold both scientific and cultural values.

Traditional Knowledge and archaeological evidence confirm that palaeontological resources have played a significant role in cultural and ceremonial activities of the Niitsítapii and other First Nations and Indigenous communities for thousands of years (Peck, Archaeologically Recovered Ammonites: Evidence for Long-Term Continuity in Niitsítapii Ritual, 2002).

**FIGURE 25 - COULEE LANDSCAPE WITHIN LETHBRIDGE / SIKÓÓHKOTOK**





Palaeontological resources (dinosaur bones) found further afield, in the Badlands of Alberta, were known to the Niitsítapii as *Grandfather Buffalo* (Kristensen, 2018), while iniskim (Buffalo stone or fragments of Ammolite or Baculite - both invertebrate sea fossils that are found within the City of Lethbridge as well as within other areas of Alberta) are still gathered by the Niitsítapii for ceremonial purposes and form an important part of cultural activities that persist to this day.

#### 2.4.6. Heritage following Euro-Canadian settlement

##### *Use of the term 'Euro-Canadian'*

*Euro-Canadian is a common term to denote the onset of significant non-Indigenous presence in the area, based on the fact that the first non-Indigenous people establishing permanent residency in Alberta and elsewhere in Canada were overwhelmingly of European origin, and that people of European descent had by far the greatest impact on Indigenous cultures and people. While other groups of settlers and immigrants of non-European descent played a major role in establishing Lethbridge, due to their place in the structure of social relations, they did not exert the type of influence over Indigenous cultures exerted by Euro-Canadians. These other groups also experienced assimilationist pressures, but also maintain cultural elements in the present. Non-Indigenous peoples of non-European descent (e.g., people of Chinese descent) are important in the history of Lethbridge, and their heritage is therefore deserving of commemoration.*

The Oldman river valley lies at the heart of contemporary Lethbridge. In the 1870s, prospectors noticed that Indigenous peoples of the area camped along the banks of the Oldman River. Early prospectors quarried the banks of the valley for coal, and the Galt family established their first drift mines there. Coalbanks, the original town that spawned around the Galt mines, was situated in the river valley and later, after adopting the name of Lethbridge, moved up to the prairies above the valley.

In 1877, Treaty 7 was signed between the Canadian government and the Bears paw First Nation, Chiniki First Nation, Blood Tribe, Piikani Nation, Siksika Nation, Tsuut'ina Nation, and Wesley First Nation. This established a new era in the region, as land was parceled and sold for settlement. Some of the first European settlers of the area, who remained from the lawless whisky trading days, moved back to the U.S. The treaty transferred approximately 35,000 square miles of Niitsítapii territory to the Government of Canada while "reserving" specific areas for the Niitsítapii.

At this time, the federal government introduced the ration system, with a ration house being situated in the area today occupied by Lethbridge College. Here, the Kainai were allowed to

cross the river to receive rations, which were often spoiled or tainted. Many succumbed to the poisoned meat and flour.

In 1885, the “pass system” was introduced, whereby Niitsítapii could no longer leave their reserves without a permit issued by a government-appointed Indian Agent, or face arrest. These permits were not granted frequently, and it was very rare to be allowed to travel to another reserve to visit family or attend funerals.

While the system was ostensibly introduced for “rebel Indians” following the Northwest Resistance, it was expanded to all Indigenous people. This effectively created a segregated society for many decades. The system continued until after the Second World War, and was finally considered “repealed” in 1951.

Beyond the reserve and pass systems, further attempts at cultural genocide continued with the Residential Schools system and the Sixties Scoop. The last local residential school to operate in Treaty 7 territory was St. Mary’s Residential School on the Blood Indian Reserve, which closed in 1988.

A more fulsome accounting of this time is included in the [City of Lethbridge Municipal Development Plan](#), p.32-35.

### Coal

Industrial coal mining operations in modern-day Lethbridge began in the 1870s. When the Galts arrived in the area, they began mining the same seam that local prospector Nicholas Sheran was



FIGURE 26 - GALT MINES SHAFT 1 AND 2, 1883



already mining, although Sheran's operation was relatively small-scale. The Galts opened their first drift mines across the river from Sheran's mine. This seam, that both parties mined, became widely known as the Galt seam. In 1882, Sir Alexander Galt created the North Western Coal & Navigation Company Ltd, based on advice from his son Elliott Torrance Galt, and their knowledge of the CPR's plan to build a railway across the southern plains of Alberta.

The intensification of the coal mining operations at the Coalbanks, and the increasing demand for the area's coal brought exponential growth and resulted in a rapid expansion of the workforce. Settlers flocked to Lethbridge, and the settler population grew from four people in 1881 to over 2,000 in 1901. By 1900, approximately 150 men worked at the mine and they removed about 300 tonnes of coal on a daily basis. During the First World War, production at the mines peaked, consisting of about 2000 miners in 10 large mines to extract 1,000,000 tonnes of coal annually.

With competition from coal mines in other areas, and the development of other resources such as oil and natural gas, the demand for Lethbridge coal declined after 1919, and the final mine in the area closed down in 1957.

### Agriculture

Coal mining was the first major industry in the area, but this was followed by another transformative industry – agriculture. The attributes of the terrain made for difficult growing conditions, which required large-scale irrigation, if agriculture was to be a consistent and viable practice in the region. The members of the Church of Jesus Christ of Latter-day Saints were experts in irrigation as they had pioneered these techniques in their home state of Utah. A group of Latter-day Saints, lead by Charles Ora Card, came to Southern Alberta and purchased land from the North Western Coal & Navigation Company in 1887. In 1898 the Latter-day Saints agreed to build the main canal of the proposed irrigation system from the St.



**FIGURE 27 - PHOTOGRAPH OF A YOUNG BOY AND DOG POSED IN FRONT OF A SEPARATOR, HAY WAGON AND GRANARY, 1927.**

Mary's River to Lethbridge, including routes to Stirling and Magrath. With the consolidation of



irrigated agriculture in the Lethbridge area, settlers arrived from across the U.S., Canada, and Europe. By 1921, the city's population was over 11,000.

Ranching arose in Southern Alberta soon after the near-extinction of the buffalo and the establishment of Treaty 7. Ranching continues to be an important industry in the areas surrounding Lethbridge, while buffalo reintroduction initiatives attempt to re-establish the centrality of the buffalo in Indigenous life.

Agriculture was, and continues to be, a major part of life and commerce in the area. Lethbridge has had a rich experience with agriculture, ranching, irrigated farming, and establishing centres for agricultural research and excellence – which further stimulated growth in these industries.

### Regional Commercial Centre

Lethbridge was incorporated as a town on November 29, 1890, and grew quickly to become a commercial centre in southern Alberta. In 1891, the newly designated town boasted over 250 dwellings, forty-six warehouses, and numerous businesses and stables as well as hospitals, schools, and churches. Coal mining and the town's role as a regional commercial hub further stimulated Lethbridge's growth into a city in the early 1900s. Lethbridge was officially recognized as a city in May 1906.

**FIGURE 28 - 5 STREET SOUTH, VIEWED FROM 1 AVENUE SOUTH, CIRCA 1887**



Part of west side of Square Lethbridge



FIGURE 29 - EARLY VIEW OF CHINATOWN IN LETHBRIDGE, CIRCA 1940S. BUSINESSES LEFT TO RIGHT: SUN LAUNDRY; KOL COMPANY; BOW ON TONG, QUONG SANG MERCHANDISE, CHINESE FREE MASONS, AND QUON SHING CO.

### Residential Development and the Chinatown District

The first homes in Lethbridge were built around 1882 with the opening of the first Galt mine that same year. These early houses were constructed in the river valley close to the mine offices. In 1885, the town moved to the prairie above the valley. By 1885, Lethbridge had been surveyed; the main streets were to be 100 feet wide and building lots were surveyed and sold. Some residents still made their homes and their small businesses in the river valley of Lethbridge up until 1953, when a flood prompted the start of a (around two decades long) process to move all settlement to the higher prairie and out of the valley.

The Chinese immigrants who worked to complete the Canadian Pacific Railway (CPR) settled in cities and towns along the line, and many chose Lethbridge as a place to settle. The first Chinese laundries appeared in Lethbridge around 1889, and the development of Chinatown in the Lethbridge downtown followed in the early 1900s. The district had several businesses, including



laundries, groceries and restaurants. Some of the buildings of historic Chinatown still stand today.

The Lethbridge downtown, and its nearby counterpart in 13 Street North, were traditionally the centres of commercial, cultural, and social activities. In addition to occupying positions of prominence in present day Lethbridge, these areas now have many extant heritage buildings, sites, and areas that have evolved from Lethbridge's rich history. Over time, Lethbridge went on to annex other previously separate communities such as the Village of Stafford and Hardieville, which have their own rich histories and Historic Places.

**FIGURE 30 - KERR FAMILY IN FRONT OF THEIR HOME AT 531 - 13 STREET NORTH, 1890**





3.

# INDIGENOUS HERITAGE FRAMEWORK



## 3. Indigenous Heritage Framework

### 3.1. Purpose

The City aspires to, in collaboration with the Kainai, Piikani and Siksika First Nations<sup>10</sup> and MNA - Lethbridge and Area, develop a suitable designation protocol for Indigenous heritage sites. Given that over 6.6% of Lethbridge residents are Indigenous<sup>11</sup>, recognising Indigenous (principally Blackfoot and Métis) heritage as a central, indivisible part of Lethbridge/Sikóóhkotok's heritage was a fundamental driver of the project to update the HMP. The human heritage of this place stretches back millennia, while the City's heritage program to date has largely focused on a very small, recent part of that timeline.

It is recognised that existing methods of designation as provided for in the Historical Resources Act may not be suitable. There is a great deal of difference between designating a privately owned and occupied building as a Municipal Historic Resource, and designating (for example) a stone circle or a harvesting area of medicinal plants. As the latter is not usually a privately owned and occupied place it is typically in a much more vulnerable position, and attracting attention to such a Historic Resource may expose it to greater risk of vandalism or theft. Indigenous Historic Resources may also be in continuous cultural use, and in such cases the unintended outcome of 'heritagisation' (meaning the transformation of heritage into an attraction meant primarily for exhibition) must be avoided. Many known surviving Indigenous Historic Resources are located on undeveloped public lands, and so the issue of 'ownership' of the Historic Resource must also be discussed with the Nations. These issues and others must be explored in partnership with the Blackfoot Nations and MNA - Lethbridge and Area as the City works toward recognising and celebrating the heritage of Lethbridge/Sikóóhkotok, stretching back to time immemorial.

This section deals specifically with Indigenous Historic Resources. One of the reasons it is important to differentiate Indigenous and non-Indigenous/post-settlement Historic Resources is because each has historically had a different type of relationship with development. As well, the role that each resource has played in community consciousness and narrative has differed.

Post-settlement resources have long been looked at through a conservation and preservation lens, and are increasingly seen as opportunities for redevelopment and adaptive reuse. Meanwhile, and speaking very generally, Indigenous Historic Resources have historically been seen as impediments to development (often facing mitigation, destruction or removal). Moreover, our collective knowledge of the location and value of Indigenous Historic Resources has been severely impaired by the repression of Indigenous cultures in Canada, including through the Residential School System and the Indian Act. Working collaboratively with

<sup>10</sup> Note that throughout this plan, these First Nations are collectively referred to as the Blackfoot Nations or Blackfoot Confederacy Nations, though the Aamskapi Pikuni (Blackfeet) in Montana were not involved.

<sup>11</sup> Source: Data from Statistics Canada 2021 Census of Canada

Indigenous peoples will help identify, protect, and establish appropriate traditional use protocols for Indigenous Historic Resources and do much to revitalise Indigenous knowledge and ways of knowing in our region.

Indigenous Historic Resources (including sites of traditional use and occupancy) and cultural landscapes are more likely than built structures to be impacted by activities such as resource accumulation and extraction and the cumulative effects of development because they are often tied directly into and derive meaning from their natural context. For example, mining can negatively impact traditional fishing, hunting and collecting areas, while urban growth can threaten cultural landscapes such as cottonwood tree stands and animal movement corridors.

Recent examples in Lethbridge have shown how Traditional Knowledge and land use can be incorporated and protected within new developments. The Southeast Area Structure Plan in Lethbridge attempted to strategically locate park space and incorporate Blackfoot Cultural Heritage into future urban developments. This innovative project moved beyond strictly avoiding impacts to First Nation Historic Resources by trying to actively showcase them *in situ* through narrative (street and park names) and design (symbols). This was only made possible through the active participation of Indigenous peoples within the early stages of the planning process.

Other municipalities and levels of government have also made progress with including and recognising (particularly urban) Indigenous heritage in recent years. For example:

- The National Trust for Canada has undertaken numerous actions in recent years to include Indigenous heritage, including partnering with the Indigenous Heritage Circle, collaborating with the National Centre for Truth and Reconciliation, and striving to include Indigenous heritage throughout its annual conferences.
- Edmonton's Historic Resource Management Plan includes policy which states: "The City will document and map all known First Nations, Métis and Inuit sites, burial grounds and areas of cultural significance and integrate them into the development decision making processes." Further, Edmonton Heritage Council's vision is for "Edmonton embracing its diverse heritage, inclusive of all people, communities, and cultures on Treaty 6 Territory, consistent with the principles of Truth and Reconciliation."
- Heritage BC has created a 'Heritage and Reconciliation Pledge' that it encourages BC-based heritage organisations to adopt. The pledge sets out a number of actions that the adopter will undertake, including to "recognize heritage as the representation of all people and cultures", and to "recognize that the First Peoples of Canada are experts on their own histories and culture, that they have rich knowledge and heritage traditions, and they have rights to express and protect their heritage in their own ways".
- In 2020, Vancouver City Council approved the new Vancouver Heritage Program, which expanded the meaning of heritage to firmly embrace cultural heritage as often



manifested through both tangible and intangible aspects. Specifically, the new program supports Musqueam, Squamish, and Tsleil-Waututh Nations', and Urban Indigenous peoples' self-expressed histories and heritage.

As detailed in section 1, the main purpose of updating the City's Heritage Management Plan was to act on the recommendations of the Reconciliation Implementation Plan and direction in the MDP to incorporate Indigenous heritage.

To undertake this work, the City engaged a consultant team that included the Blackfoot Nations' consultation departments. This section examines the findings of those engagement sessions, as well as the overall best practice findings and recommendations from the consultant teams, and establishes a framework to be built on through follow-on projects in partnership with the Blackfoot Nations and the MNA - Lethbridge and Area.



**FIGURE 31 - BLACKFOOT CULTURAL THOUGHT LEADERS SUMMIT, NOVEMBER 18, 2021**

### 3.2. Findings from Indigenous engagement sessions

The consultant team who conducted the engagement sessions late 2021-early 2022 included staff from the consultation departments of the Kainai, Piikani and Siksika Nations. Following the engagement sessions, the consultant team presented two "what we heard" reports. The findings and recommendations from these reports are outlined below.

### 3.2.1. Blackfoot Confederacy Nations

The themes identified through the engagement sessions are:

- Blackfoot heritage is significant to all community members, and it holds importance in the central wellbeing of the Blackfoot people past, present, and future.
- In many instances, the measures of protection currently utilized to protect, assess, and identify Blackfoot heritage within Lethbridge and the surrounding area do not allow for culturally appropriate protection of Blackfoot heritage places and spaces.
- Increased awareness, education, and culturally appropriate interpretation of tangible and intangible aspects of Blackfoot culture, language, and heritage is seen as central to its management, protection, and commemoration.
- The development of layered protections (including, for example, accidental finds protocols etc.), lead by the correct Knowledge Holders within the Blackfoot community, is critical for safeguarding Blackfoot heritage in perpetuity.
- There is significance and interconnection between all Blackfoot heritage sites within the City of Lethbridge and the greater southern Alberta cultural landscape.
- The importance of recognizing the connections between Blackfoot heritage from the past, the connection to and access to heritage and Blackfoot people in the present, and the importance of ensuring continuity of access, connection and preservation of Blackfoot culture and heritage into the future is imperative.



**FIGURE 32 - BLACKFOOT CULTURAL THOUGHT LEADERS SUMMIT, NOVEMBER 18, 2021**



**FIGURE 33 - SANDRA LAMOUCHE PERFORMING AT THE BLACKFOOT CULTURAL THOUGHT LEADERS SUMMIT**

- It is important for Blackfoot community members to identify with and see themselves reflected in Blackfoot heritage. This includes the protection, interpretation, and commemoration of Blackfoot heritage spaces and places.
- In many instances, Blackfoot community members do not feel safe in Lethbridge, and this extends to engaging with their cultural heritage. This is an important issue that reverberated throughout engagement on all of the project themes.

The Blackfoot Nations recommend a staged methodology to approach engagement that is guided by the Nations and negotiated between them and the City. The approach should respectfully address capacity requirements, be based within a revised and realistic budget, and ensure an appropriate timeline is identified that enables the best outcome for both the Nations and the City.

### 3.2.2. Métis Nation of Alberta - Lethbridge and Area

The themes identified through the engagement sessions are:

- The scope of engagement as identified by the City of Lethbridge is too vast of an undertaking for the MNA - Lethbridge and Area to address at this time. The project budget, project timeline, season within which engagement is being undertaken, and limitations due to COVID-19 were named as factors. The following staged approach was recommended:
  - Phase 1 – Capacity funding for historic and archival research followed by a Métis Cultural Land Use Survey to identify site areas and assess their condition. After this step, preservation, identification, assessment, and designation strategies can be discussed.
  - Phase 2 – Engagement and associated capacity funding to support discussion on interpretation and commemoration of Métis heritage (signage etc.).
  - Phase 3 – Engagement and associated capacity funding to support discussion on continued access and use of designated sites by the Métis.
- While the MNA - Lethbridge and Area is very eager to participate, they have not had the capacity or funding to properly explore and document their heritage



**FIGURE 34 - MÉTIS LOCAL REGION 3 FLAG RAISING CEREMONY, 2022**



places and spaces more completely. They feel this lack of proper research limits their advice on many of the engagement topics.

- Development of strategies which recognize the diverse and layered past that will allow for Métis heritage and culture be respectfully recognized, showcased, and displayed.
- An encompassing view of Métis heritage should be reflected within the Lethbridge Heritage Management Plan Update that is not siloed and restricted to the historical sites within the City of Lethbridge proper; but that protection, management and interpretation identified within the updated Plan can also reflect the larger Métis Cultural Landscape.
- MNA - Lethbridge and Area is continuously working towards a better understanding of Métis heritage to ensure that the racism and colonial attitudes towards their culture and communities are not perpetuated in the future. Opportunities to showcase Métis culture and language (which is considered an endangered language) are required.

### 3.3. Next steps

Based on the engagement findings outlined above, section 4 sets out in greater detail the recommended next steps for collaboration with the Blackfoot Nations and the MNA – Lethbridge and Area to identify, preserve and celebrate their heritage sites located within Lethbridge/Sikóóhkotok.

The HMP will act as a framework for this ongoing work, and should be viewed as a ‘living document’ that may require more frequent updates over the coming years as the partnerships on heritage between the City and the Blackfoot Nations and MNA – Lethbridge and Area grow, evolve and strengthen. For example, these partnerships may lead to guiding principles and protocols as envisaged by the Reconciliation Implementation Plan, which should then be included in the HMP.

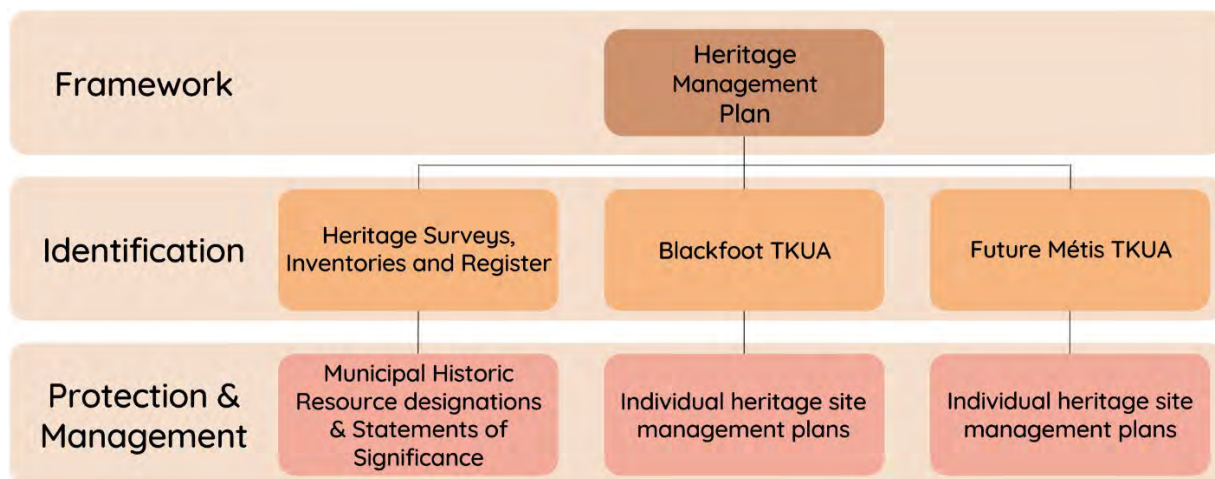
This does not preclude the City’s heritage program from exploring opportunities to work with Indigenous heritage sites in the interim. There is an opportunity to partner with the Blackfoot



FIGURE 35 - PRAYER CEREMONY AT THE MEDICINE ROCK IN INDIAN BATTLE PARK

Nations on 'pilot projects' focused on individual heritage sites identified as priorities in the 2017 Blackfoot TKUA, as well as with the MNA - Lethbridge and Area on Métis sites. This work will offer opportunities for the City, the Blackfoot Nations and the MNA - Lethbridge and Area to collaborate on site protection strategies and plans while simultaneously helping to trial mutually beneficial ways of working together.

This could lead to the creation of individual heritage site management plans for such priority sites, which may be viewed as analogous to Municipal Historic Resource designations and their accompanying Statements of Significance (see figure 36 below), keeping in mind there is no legislative framework or authority for such plans. Since the Historical Resources Act does not currently provide for differing methods of recognition and protection for Indigenous heritage sites in order to address the concerns of Indigenous peoples, this approach could provide a way forward for the City, Blackfoot Nations and MNA - Lethbridge and Area to collaborate on recognition and appropriate levels of layered protection. This is not to suggest that Indigenous heritage sites should not also pursue Municipal Historic Resource (or other types of) designation, should that be the approach desired by the relevant Nation. However, due to the existing structure of designation there are inherent limitations to listing Indigenous heritage sites as Municipal Historic Resources. For example, the City does not in practice designate without a property owner's consent, and so if the owner is neither the relevant Nation nor the City, that may complicate the prospects of designation. Further, this approach would not preclude future Heritage Surveys or Inventories including Indigenous heritage sites if appropriate.



**FIGURE 36 - RELATIONSHIP OF INDIVIDUAL HERITAGE SITE MANAGEMENT PLANS TO HMP**



4.

# IMPLEMENTATION





## 4. Implementation

### 4.1. HMP implementation and review

This HMP should be viewed as a 'living document' which should be updated as required, particularly as the follow-on work outlined in section 4.2 is completed.

Other documents/policies which should be kept under review as the heritage program continues to evolve include City Council's Historic Places Policy CC33, and the Terms of Reference for Historic Places Advisory Committee.

### 4.2. Follow-on work

This section provides an overview of work that is recommended or required to build on the direction of this plan. Much of this work was called for during the Blackfoot and Métis engagement sessions during the creation of this plan, as well as best practice recommendations from the involved heritage consultants. The City of Lethbridge is committed to continuing to partner with the Blackfoot Nations and the MNA – Lethbridge and Area to build on this plan as a foundation to advance this work, in the spirit of truth and reconciliation.

Individual projects or work themes are grouped by their anticipated order, i.e. short, medium and long term. Specific times are not attached to these categories as this will depend on various factors such as available project budget (including grants and contributions from non-City stakeholders), and availability and capacity of partners. Note that individual actions/projects within each group are numbered for ease of reference, but are not necessarily listed in order of priority.

As outlined in section 3.2, during the 2022 engagement sessions the MNA - Lethbridge and Area called for a phased approach to identifying their heritage sites within Lethbridge, before discussions could proceed to interpretation, commemoration and continued access and use. In this section, the three phases have been separated out for the purposes of identifying where they fit in terms of short, medium and long term work.

#### 4.2.1. Short term

##### Action 1: Public education and awareness

One of the objectives of this HMP is "promotion, education and awareness". There are many such opportunities to achieve this, often working in partnership with different City departments and external groups. Examples may include:

- Working with Helen Schuler Nature Centre on opportunities for educational programming in the river valley, e.g. around culturally significant plants and animals.
- Partnering with the Galt Museum & Archives and Lethbridge Historical Society on educational programming, tours or exhibitions related to the Blackfoot/Cree battle site, which is a National Historic Event.
- Exploring options for online mapping improvements to better engage and inform the public about Historic Places in Lethbridge. This could include facilitating self-guided tours.
- Continuing to partner with Lethbridge Historical Society on research and content creation, e.g. for the historical plaque program, and historical tours.
- Partnering with Tourism Lethbridge to provide content for their platforms, e.g. walking tours.
- Opportunities to partner with the Blackfoot Confederacy Nations on these and other heritage-related programs.

This work is ongoing, and City stakeholders in the heritage program should explore and support relevant opportunities as they arise.

### Action 2: Update City designation bylaws and compensation waivers

The City's heritage advisor should work with the City Solicitor's Office to review template documents for new designation bylaws and compensation waiver agreements, and update them as deemed necessary.

### Action 3: Blackfoot heritage sites – development of guiding principles, protocols, continuous use and safety

As detailed in section 3.2, there is a need for further and deeper conversations between the City of Lethbridge and the Blackfoot Nations around partnering to recognise, celebrate and protect Blackfoot heritage sites within Lethbridge/Sikóóhkotok. These conversations in turn may lead to the need for updates to this Heritage Management Plan.

As a first step, in collaboration with each of the Partner Nations, the City should create a phased strategy that will allow for the identification of the appropriate amount of time required to properly discuss and undertake comprehensive collaboration and engagement on each of the initial discussion topics identified in the Reconciliation Implementation Plan (2017), i.e.:

- 1) Guiding principles (or similar) that indicate the desired approach to identify, assess, preserve (if necessary), interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge;

- 2) Recommendations with respect to the continued access and use of designated sites (including cultural landscapes) by Indigenous peoples for traditional and cultural activities; and
- 3) Recommended protocol for the municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge.

As called for by the Blackfoot representatives who took part in the HMP engagement sessions, these conversations should seek to address topics detailed in the 'What We Heard' reports, including (but not limited to):

- The development of accidental or incidental finds guidelines or protocols for the City of Lethbridge.
- Development of strategies, designated areas, and programs that support culturally sustainable harvesting of resources within the Lethbridge River Valley by the Niitsitapii so Blackfoot community members may harvest without fear of intervention by the Police, City staff, or the public.
- Identification of a location within the City of Lethbridge's River Valley where the night sky could be protected from light pollution. This would be undertaken to ensure the Niitsitapii can engage with the sky at different times of the day, parts of the year and for different personal and ceremonial activities.
- Identification, in conjunction with the appropriate Elders and Knowledge Holders, of culturally significant views and viewpoints within Lethbridge that may require management and protection, and following this, development of specific views management plans for these places.
- Identification, in conjunction with the appropriate Elders and Knowledge Holders, of cultural landscapes within Lethbridge that may require management and protection.
- In conjunction with the appropriate community members, Elders and Knowledge Holders, the identification of strategies and creation of safe heritage spaces and places within Lethbridge where continued access and connection to Niitsitapii heritage and cultural places can be undertaken; and where there will be continued access into the future.

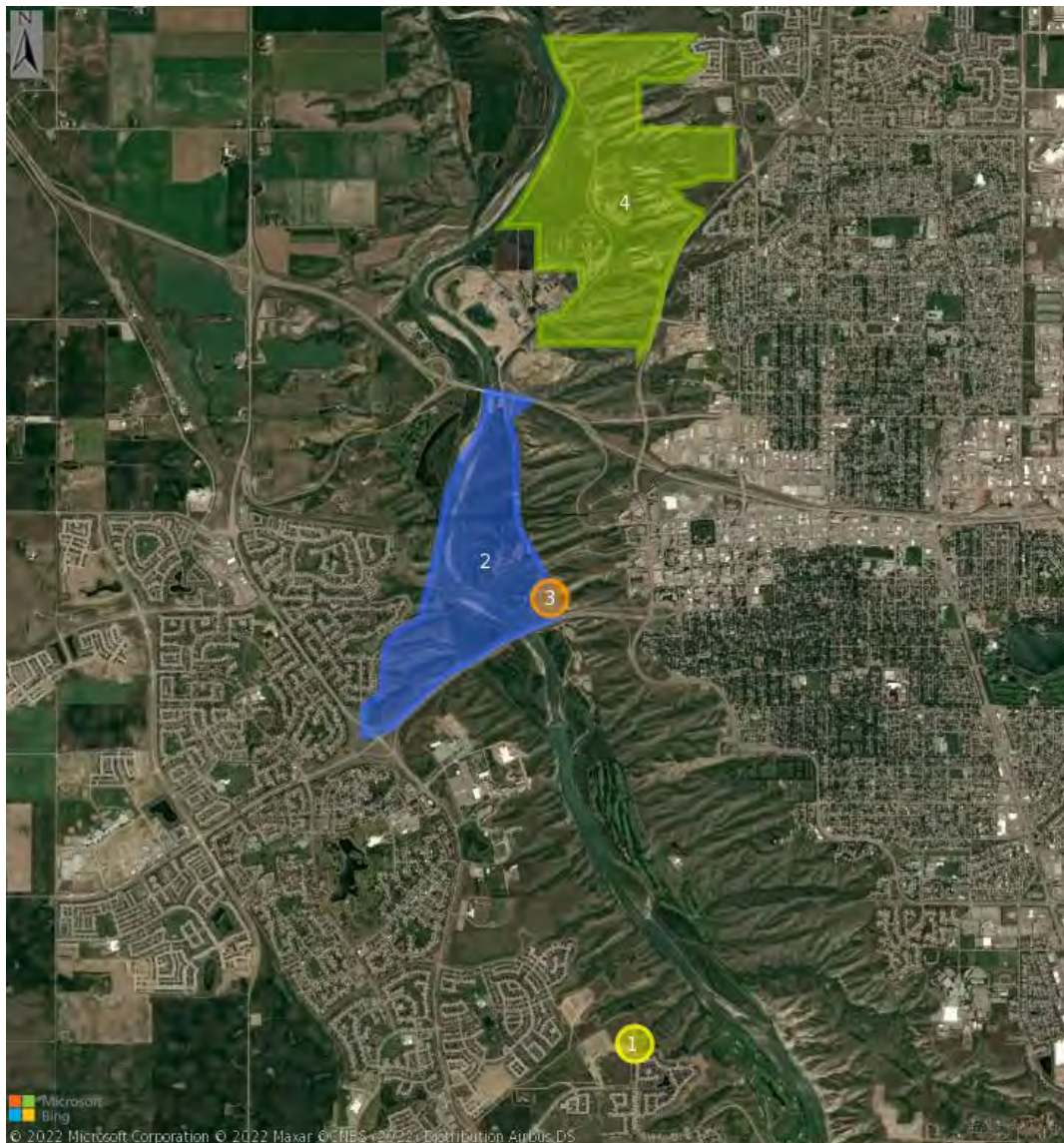
#### Action 4: Develop individual Blackfoot heritage site management plans

As called for by Blackfoot representatives in the HMP engagement sessions, the City should work with the Blackfoot Nations to develop individual heritage site management plans (or other guidance documents), in conjunction with the appropriate Elders and Knowledge Holders, for the following culturally significant heritage resources:



1. The West Lethbridge Turtle Effigy
2. The location of the Battle of the Belly River
3. Fort Whoop-Up (replica)
4. Peenaquim Park

This work may be conducted in tandem with the conversations with the Blackfoot Nations outlined above, and may take the form of 'pilot projects' to help the City and Blackfoot Nations develop ways of working together to recognise and protect Blackfoot heritage sites within Lethbridge. Approximate locations of these four sites are shown below (as numbered above).



**FIGURE 37 - POTENTIAL 'PILOT' HERITAGE SITE MANAGEMENT PLAN LOCATIONS**

### Action 5: Métis heritage sites – short term (phase 1)

During the 2022 engagement sessions, the MNA - Lethbridge and Area made it clear that in order to work together on Métis heritage sites a foundation must be created in the form of a Métis TKUA or similar study. This could take the form of capacity funding for historic and archival research, followed by a Land Use Survey to identify site areas and assess their condition. After this step, preservation, identification, assessment, and designation strategies can be discussed.

Métis participants in the engagement sessions advised that identifying the appropriate community members who have the research skills and access to archives must be considered. It should be noted that this work will need to be conducted in frost- and snow-free conditions.

## 4.2.2. Medium term

### Action 6: Blackfoot heritage sites – medium term

Ongoing collaboration and infield/onsite discussions, engagement with the appropriate Elders and Knowledge Holders to develop:

- 1) Guiding principles (or similar) that indicate the desired approach to identify, assess, preserve (if necessary), interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge;
- 2) Recommendations with respect to the continued access and use of designated sites (including cultural landscapes) by Indigenous peoples for traditional and cultural activities; and
- 3) Recommended protocol for the municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge.

### Action 7: Métis heritage sites – medium term (phase 2)

Engagement and associated capacity funding was recommended in Phase 2 to support discussion on interpretation and commemoration of Métis heritage (signage, etc.). Once phase 1 is completed, further discussion with the appropriate Knowledge Holders and Elders on how to recognize, interpret and commemorate these sites can be undertaken. One site that has been identified is Fort Whoop-up. Troy Bannerman (MNA - Lethbridge and Area community member) noted that, "the Métis community was instrumental in helping build the Fort and likely had camps set up in the surrounding area during the Fur Trade. Not a lot of people outside the Métis community are aware of their contribution to Fort Whoop-up heritage." Métis

engagement participants suggested that this information could be respectfully communicated as part of the historic narrative of the City of Lethbridge.

During engagement sessions with the MNA-Lethbridge and Area, it was heard that there are already opportunities for the City of Lethbridge to appropriately engage on interpretation and commemoration of Métis heritage within Lethbridge and that could be used as jumping off points for future work. It was heard that an appropriate signage program in the river bottom is recommended as a way to reflect and represent the Métis heritage in Lethbridge. It was also heard that the Métis community would value the opportunity for public buildings to display Michif greetings. Michif is classified as an endangered language and having signage displaying Michif greetings would help preserve and bring awareness to the language of the Métis. Such greetings would also pay homage to the historical presence of the Métis community in the City of Lethbridge.

Also called for was the development, in conjunction with the appropriate Elders and Knowledge Holders, of a strategy that respectfully acknowledges the interpretation of the layered heritage landscape within Lethbridge. This strategy should address ancestral trauma and culturally appropriate ways of discussing sensitive heritage topics.

#### **Action 8: Métis heritage sites – medium term (phase 3)**

Engagement and associated capacity funding to support discussion on continued access and use of designated sites by the Métis. It was heard that accessing City land for harvesting and gathering is very important to the Métis. Gathering together to prepare and eat food, dance, play music or create art are all traditional and ongoing ways for the Métis people to celebrate and ensure the continuity of their culture and heritage. We heard that ensuring the accessibility of areas for the MNA-Lethbridge and Area to gather in Lethbridge is an important step forward in engaging and discussing continued access and use of heritage spaces within Lethbridge.

#### **Action 9: Conduct Heritage Inventory V using a system planning approach**

System planning is an approach to identifying, designating, and managing heritage resources. It can help to provide an overview of Lethbridge's current heritage designations, identify gaps in representation, and develop a roadmap to a more balanced and inclusive Heritage Inventory.

The City's heritage program to date has completed four Heritage Inventory projects (see section 2.2). Conducting the next Heritage Inventory process using a system planning approach will create a strategic view of Lethbridge's Historic Places. This will facilitate a more representative Heritage Inventory and Register in future years.



Lethbridge's Heritage Register has, to date, been largely populated with older buildings from early in the urban development of the city, which in turn are mostly associated with white, Euro-Canadian settlers. While this is undoubtedly a key piece of Lethbridge's history, taking a system planning approach can enrich the heritage program with a broader view of the full spectrum of peoples and cultures of this place. For example, this approach could help to identify Historic Places associated with groups including, but not limited to, Indigenous peoples, women, ethno-cultural communities, and 2SLGBTQIA+ people. A successful heritage program is one in which all Lethbridge residents can see elements of their own heritage reflected.

### 4.2.3. Long term

#### Action 10: Investigate need for heritage protection in the River Valley Area Redevelopment Plan

The River Valley Area Redevelopment Plan (RVARP) is a statutory plan which includes policy on development within Lethbridge's river valley. The current RVARP (Bylaw 5277) was adopted in 2004. As Lethbridge's heritage program evolves, especially in working with the Blackfoot Nations and MNA – Lethbridge and Area on their Historic Places within the river valley, there may be a need for amendments to the RVARP. This should be monitored in the coming years.

#### Action 11: Investigate potential for designation of Oldman River Valley as a National Historic Site

As discussed in this HMP, the river valley system in Lethbridge, including Six Mile Coulee, is an area of significance to the Blackfoot people. An investigation should be carried out as to the potential for all or part of the area to be suitable for designation as a National Historic Site. To date, at least 13 Indigenous cultural landscapes elsewhere in Canada have been designated as National Historic Sites ([example](#)). While Lethbridge's river valley is already home to multiple National Historic Events, there may be an opportunity to recognise this special place as a whole, particularly for its importance to the Blackfoot people.

#### Action 12: Investigate potential for designation of Oldman River Valley as a UNESCO World Heritage Site

In collaboration with the Blackfoot Nations and at an appropriate time, the City could explore the possibility of applying to UNESCO for World Heritage Site designation for an area of the river valley which hosts numerous cultural and natural heritage sites and places that could be considered of Outstanding Universal Value. As with the above consideration of potential for

designation as a National Historic Site, there would be numerous aspects to consider in terms of feasibility and suitability.

### **Action 13: Blackfoot heritage sites – long term**

In conjunction with the appropriate Elders and Knowledge Holders, this phase includes the application and monitoring of the outcomes/success/limitations of the following recommendations and guiding principles which were designed by the Nations and implemented by the City of Lethbridge in previous phases:

- 1) Guiding principles (or similar) that indicate the desired approach to identify, assess, preserve (if necessary), interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge;
- 2) Recommendations with respect to the continued access and use of designated sites (including cultural landscapes) by Indigenous peoples for traditional and cultural activities; and
- 3) Recommended protocol for the municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge.

### **Action 14: Métis heritage sites – long term**

Following the phased approach, the City should work with the MNA – Lethbridge and Area to develop individual heritage site management plans (or other guidance documents), in conjunction with the appropriate Elders and Knowledge Holders, for the culturally significant heritage resources identified by the Métis.

# APPENDICES



5th ST. S.



## Appendix A: Glossary

**2SLGBTQIA+** means Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, plus additional sexually and gender diverse people.

**Character-Defining Element** means the materials, forms, location, spatial configurations, uses and cultural associations or meanings that contribute to the Heritage Value of a Historic Place, which must be retained to preserve its Heritage Value.

**Cultural landscape** means any geographical area that has been modified, influenced, or given special cultural meaning by people.

**Heritage Value** is determined by application of the City of Lethbridge heritage evaluation criteria for determining significance and integrity, which are outlined in section 2.3. The criteria are designed to examine the aesthetic, historic, scientific, cultural, social or spiritual importance of significance for past, present or future generations to determine which resources are to be selected for the Inventory. The Heritage Value of a Historic Place is reflected in its character-defining materials, forms, location, spatial configurations, uses and cultural associations or meanings.

**Heritagisation** means the transformation of heritage into an attraction meant primarily for exhibition.

**Historic Place** is a structure, building, group of buildings, district, landscape, archaeological site or other place in the City of Lethbridge that has been formally recognized for its Heritage Value. This definition is adapted from the Standards and Guidelines for the Conservation of Historic Places in Canada.

**Historic Resource** is any work of nature or of humans that is primarily of value for its paleontological, archaeological, prehistoric, historic, cultural, natural, scientific or esthetic interest including, but not limited to, a paleontological, archaeological, prehistoric, historic or natural site, structure or object.

**Niitsítapii** or “the real people”, more recently known as Siksikaitstapi (referring to the four tribes of the Blackfoot Confederacy), have been camping or seasonally settling in what is known today as Sikóóhkotok for thousands of years.

**Outstanding Universal Value** is defined by UNESCO as cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity.

**Reconciliation** is defined by the Truth and Reconciliation Commission of Canada as “coming to terms with events of the past in a manner that overcomes conflict and establishes a respectful and healthy relationship among people, going forward.”

**Sikóóhkotok** is the name given by the Siksikaitstapi, the Blackfoot Peoples, to the place we now call Lethbridge. The name is a reference to the black rocks found in the area.

**Siksikaitstapi** are the Blackfoot Peoples.

**Traditional Knowledge** is defined by the United Nations Environment Programme (UNEP) and the United Nations Educational, Scientific and Cultural Organizations (UNESCO) as “the knowledge that an indigenous community accumulates over generations of living in a particular environment. This definition encompasses all forms of knowledge – technologies, know-how skills, practices and beliefs – that enable the community to achieve stable livelihoods in their environment”.

**Traditional Land Use Site** is a specific location and/or resource where a particular community has a long history of using the land for traditional activities. This could include things like hunting, fishing, gathering plants, or performing ceremonies. Traditional Land Use Sites are often considered to be culturally significant to the community for sacred and/or ceremonial reasons.

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# Appendix C: What We Heard Reports



# City of Lethbridge

Heritage Management Plan Update

What We Heard:  
Blackfoot Confederacy Nations





# Alberta

This project was funded in part by the Government of Alberta

Cover Image: Overview of As-sinay-itomosarpi-akae-naskoy (the Last Great Battle) towards downtown Lethbridge. Photo by: Meg Berry.

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## Background

The City of Lethbridge is centrally located within Blackfoot territory. In Blackfoot, the name for the area that is now the City of Lethbridge is Sikóóhkotok, which translates to “Black Rock.” Sikóóhkotok, including the environments and places within and surrounding, comprise a culturally significant landscape that has been stewarded and cared for since time immemorial. The modern cultural landscape of this area includes other First Nations and Indigenous people who have a more recent relationships to the lands now occupied by the City of Lethbridge. In recognition of this history of connectedness, the City of Lethbridge intends to adopt and incorporate an inclusive vision of the heritage associated with the community and region within a *Heritage Management Plan Update*. The City of Lethbridge Heritage Management Plan is, “the City’s guiding framework for managing and protecting heritage” (City of Lethbridge 2017:19) and the forthcoming *Heritage Management Plan Update* aims to provide avenues for the City of Lethbridge to protect, manage, designate, preserve, and interpret Indigenous cultural and environmental heritage, including cultural landscapes, in culturally appropriate ways.

## Engagement Process

Written in 2007, the current *City of Lethbridge Heritage Management Plan* does not encompass the extensive diversity of heritage sites contained within the municipal boundaries and overlooks Indigenous heritage. As a result, between October 2021 and March 2022, Seed Cultural and Environmental Heritage, Arrow Archaeology, and the Consultation Departments of the Blood Tribe, Piikani Nation, and Siksika Nation have undertaken and participated in Indigenous Community Engagement Sessions to contribute to the update of the *City of Lethbridge Heritage Management Plan*. The initial overarching aim of this engagement was to identify and create recommendations or guiding principles that indicate a desired approach to identify, assess, preserve, interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge; develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities; and develop



and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge.

The purpose of the Indigenous Engagement Sessions was to provide safe and informed avenues for six Indigenous communities (the Blackfoot Nations, including the Piikani Nation, the Siksika Nation, the Blood Tribe, and the Amiskapi Piikani (Blackfeet); the Métis Nation of Alberta Lethbridge and Area Local 2003 (MNA-Lethbridge and Area) and the Urban Indigenous Community) to speak to, develop, and identify protocols and requirements for the City of Lethbridge when approaching the management, designation, preservation and access to Indigenous heritage sites and cultural landscapes within the municipal boundary. The initial intent was that the information gained from these sessions would inform a *Final Report* identifying and clearly outlining findings from the sessions that will be submitted to the City of Lethbridge for use in drafting the forthcoming *Heritage Management Plan Update*.

Engagement on the Project began in October 2021 and extended through March 2022. Throughout engagement it became clear that the scope provided by the City of Lethbridge was too large for the communities to address, did not have a sufficient budget, and the timeline was too short to be able to appropriately discuss these significant topics with the correct Elders and Knowledge Holders in culturally appropriate ways. Additionally, while there was overwhelming interest in participation on the Project from all partner communities including the Blackfoot Confederacy Nations, the MNA-Lethbridge and Area, and the Lethbridge Urban Indigenous Community, the most recent surge in Covid 19 cases in Lethbridge and the surrounding areas in February 2022 required both online Urban Indigenous Communities engagement sessions to be cancelled and postponed.

The impacts of Covid 19 were felt deeply throughout the engagement process on the *Heritage Management Plan Update*. Significant concern was expressed early in the engagement process by the Blackfoot Nations regarding in person engagement with Elders and Knowledge Holders as it would put many of them at risk. As such, virtual engagement was arranged but proved difficult.

While accommodations were made to breach the digital divide, language barriers and reception difficulties inhibited culturally appropriate engagement on the topic of the protection and management of heritage, which is a significant topic to the partner communities engaging on the updated Plan.

The Project Team communicated this situation to the City of Lethbridge in February of 2022, and to ensure that the process of engagement on the *City of Lethbridge Heritage Management Update* reflected the steps that the City has taken towards reconciliation and establishing a foundation of trust with Blackfoot Nations, the Métis Nation, and other First Nations and Indigenous communities in Lethbridge, the City advised the Project Team to pivot in the engagement approach and the scope of engagement was slightly redefined. The redefined scope addressed how the City of Lethbridge can best speak to the topics identified above in culturally appropriate ways, how the City of Lethbridge can support the communities to address the overarching topics effectively, how much time is needed to address the topics in culturally appropriate ways, and what would be an appropriate budget to facilitate this engagement and discussions.

This *What We Heard* document summarizes the feedback provided by the Blackfoot Nations including the Consultation Departments of the Blood Tribe, Piikani Nation, and Siksika Nation, to the revised engagement topics. The document also proposes next steps to the City of Lethbridge to ensure consultation on this important subject is undertaken and completed in culturally appropriate ways and as guided by Blackfoot Nations. While it is acknowledged that the Urban Indigenous Community has not had an opportunity to engage on these topics, as the primary respondents and participants in the Urban Indigenous Community Engagement Sessions were Blackfoot Nation or Métis Nation community members, it was determined by the Project Team that identifying the appropriate way forward first was a priority.

## What We Asked

Hallmarks of the engagement strategy set forth for the Project underscored the importance of community and individuals' self determination, Free Prior and Informed Consent, ensuring First Nations and Indigenous Cultural Safety, developing, and enforcing strong and effective partnerships, acknowledging past and current injustices and inequalities, enforcing respect for Indigenous and First Nations decision making processes and priorities, and listening truthfully and openly. One element, Free, Prior and Informed Consent was a keystone to the engagement process and as such the Project Team and the City of Lethbridge ensured that the partner communities were effectively informed about the methods, scope, and engagement requirements at all stages of the engagement process. For this Project, Free, Prior, and Informed Consent is defined as consent that is given voluntarily, within a timely manner and in advance of commencement of activities and is obtained without coercion. This consent must be informed using the appropriate avenues (including financial, social, health, culture, or environmental information) to ensure that the persons and/or groups involved have a full understanding of the proposed activities and had the right to say "yes" or "no" without intimidation or worry.

To ensure the communities were adequately informed, each engagement session reviewed the initial overarching scope of the *Heritage Management Plan Update* discussion topics which included, the identification or creation of recommendations or guiding principles that indicate a desired approach to identify, assess, preserve, interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge; to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities; and to develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge. Engagement then stepped through the redefined scope to address how the City of Lethbridge can best speak to the themes identified as engagement topics in culturally appropriate ways, how the City of Lethbridge can support the communities to address the overarching topics effectively and in culturally appropriate ways,



how much time is needed to address the topics , and what would be an appropriate budget to facilitate this engagement and the required discussions with the appropriate Elders, Knowledge Holders and community members.

Each Community Engagement Session began with a discussion on what is heritage, and why should it be protected. The focus then turned to how the City of Lethbridge can support culturally appropriate discussions on how Indigenous heritage sites within the City of Lethbridge should be identified, assessed, protected, commemorated, designated and revisited, and the following questions were addressed:

- How can the City of Lethbridge best speak to themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge in culturally appropriate ways?
- How can the City of Lethbridge support each partner community to address the themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge in culturally appropriate ways?
- How much time is needed to address each of the themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop

and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge in culturally appropriate ways?

- What would be an appropriate budget to facilitate engagement and the required discussions with Elders, Knowledge Holders, and community members on the themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge?

For each theme/question an example of the current process was given to engagement participants. In instances where participants were asked to address a topic that they were uncertain of, examples of how other municipalities and other communities have approached a similar topic or question was provided to situate and contextualize the discussion.

## What We Heard

Engagement with the Blackfoot Nations, including the Piikani Nation, the Siksika Nation, and the Blood Tribe, and the Métis Nation of Alberta Lethbridge and Area Local 2003 were undertaken independently of one another. Presented below is *What We Heard* from the Blackfoot Nations. As previously noted, engagement with the Urban Indigenous Community on the redefined scope was not undertaken as it was viewed that that identifying the appropriate way forward was foremost a priority. It should be noted that what is presented below is not viewed as encompassing or complete engagement on the Lethbridge Heritage Management Plan update, and additional engagement is required.

## What we heard from the Siksikaitsitapi - the Blackfoot Nations (The Piikani Nation, the Siksika Nation, and the Blood Tribe)

“The footprints of our people are still visible” – Wilton Good Striker

Engagement with the Blackfoot Nations was undertaken between October 2021 and March 2022. Two full days of in-person engagement sessions on the Lethbridge Heritage Management Plan update with the Blackfoot Nations were conducted on October 7, 2021, and March 2, 2022. Additionally, formal, and informal virtual engagement sessions were also undertaken with the Blackfoot Nations between October 2021 and March 2022, including (but not limited to) a formal two-hour session on February 10, 2022. During the engagement sessions, the Blackfoot Nations were represented by Knowledge Holders and members of each of the three Blackfoot Nations Consultation Departments. Between one and three representatives of each of the Blackfoot Nations generally attended each of the engagement sessions (Table 1). In addition, the Project Team also participated in the *City of Lethbridge Blackfoot Cultural Thought Leadership Summit* where Blackfoot Elders, Knowledge Holders, and community members were invited to briefly engage and provide feedback on the update of the *Heritage Management Plan Update*. Below is a summary of *What We Heard* during engagement with the Blackfoot Nations.

*Table 1 Engagement dates and times with the Blackfoot Nations*

Date	Participants	Time	Comments
October 7, 2021	Ira Provost (Piiani Nation), Scotty Manyguns (Siksika Nation), Waylan Heavy Runner (Blood Tribe), Neil Mirau (Arrow Archaeology), Meg Berry (Seed Cultural and Environmental Heritage), Erin Slater (Consultant).	10:00 am - 4:30 pm	This Engagement Session re-introduced the Project, reviewed the initial scope, and discussed how to proceed in culturally appropriate ways. Also discussed was concerns about the Project, the situation with Covid 19, and initial thought and comments on the topics presented for discussion.



Date	Participants	Time	Comments
November 18, 2022	Blackfoot Cultural Thought Leader Summit.	9:30 am - 4:30 pm	The purpose of the Summit was to bring together community-based cultural thought leaders and programmers to create dialogue around what culture means in our community, through the lenses of Blackfoot peoples.
February 10, 2022	Neil Mirau (Arrow Archaeology) Meg Berry (Seed Cultural and Environmental Heritage) Cynthia Temoin (Consultant) Erin Slater (Consultant) Scotty Many Guns (Siksika Nation) Cedrick Soloway (Siksika Nation) JJ Shade (Blood Tribe) Melanie Morrow (Métis Nation) Cyndi Bester Vos (CEO Lethbridge Chamber of Commerce) Echo Nowak (City of Lethbridge) Erin Slater (Consultant) Ira Provost (Piikani Nation)	1:00 pm - 3:00 pm	Engagement Session 1: Discussions regarding the initial scope, capacity to speak to these topics and listening to concerns and suggestions as to how to approach the Heritage Management Plan update in culturally appropriate ways.
March 2, 2022	Neil Mirau (Arrow Archaeology) Meg Berry (Seed Cultural and Environmental Heritage) Cynthia Temoin (Consultant) Ira (Piikani Nation) Leroy Crazy Boy (Piikani Nation) Cedrick Soloway (Siksika Nation) Mike Oka (Blood Tribe) Megan Crow Shoe (Piikani Nation)	10:00 am - 4:30 pm	Engagement Session 2: Discussion surrounding the topics presented in the revised scope, what is the appropriate approach and what is required to further discuss and appropriately engage on the Lethbridge Heritage Management Plan update.

## Overarching Themes Expressed During Engagement Sessions

The key themes heard during engagement with the Blackfoot Nations are summarized below. Common sentiments expressed include the significance of Blackfoot heritage to all community members (both tangible and intangible) and its importance in the central wellbeing of the Blackfoot people past, present, and future. In many instances, the measures of protection currently utilized to protect, assess, and identify Blackfoot heritage within Lethbridge and the surrounding area do not allow for culturally appropriate protection of Blackfoot heritage places and spaces; permitting for the destruction of these places against the will of the communities, rather than their safety. Increased awareness, education, and culturally appropriate interpretation of tangible and intangible aspects of Blackfoot culture, language, and heritage is seen as central to its management, protection, and commemoration; and the development of layered protections (including, for example, accidental finds protocols etc.), lead by the correct Knowledge Holders within the Blackfoot community, is critical for safeguarding Blackfoot heritage in perpetuity.

We clearly heard that working with the City of Lethbridge on the update of the Heritage Management Plan is important to the Blackfoot Nations, but that the scope of what the City of Lethbridge would like to achieve during these sessions and within the allotted time is too large. Because of the significance of these discussions, the traditional knowledge required to address the topics, the setting required to engage in these discussions, and the trust required to develop recommendations and protocols to address the overarching engagement themes, we heard that realistic timelines and budgets are required. Consistently expressed was the notion that the relationships required to undertake this work are not formed overnight. It was heard that the relationship between the City of Lethbridge and the Blackfoot Nations needs to be centralized, with one point of contact to ensure that the Blackfoot Nations are not overwhelmed with requests from the City of Lethbridge and to ensure there is capacity for the Blackfoot Nations to meaningfully engage.

We heard that Blackfoot values, worldviews, ideologies, thought, and culture are required to inform the themes of engagement for the City of Lethbridge *Heritage Management Plan Update*. These elements can only be addressed by consulting the appropriate Elders and Knowledge Holders, communicating with them in culturally appropriate ways (in many instances in the Blackfoot language and in face-to-face setting), and ensuring that the timelines required to address and develop protocols and recommendations with the Elders and Knowledge Holders are discussed and respected by all partners on this Plan. It was heard that due to the limitations faced as a result of the project budget, the project timeline and Covid 19 restrictions, meaningful engagement on the Project has not yet begun, and until Blackfoot Elders and Knowledge Holders can be safely consulted, the scope of work for this project, at this time, is too difficult to manage in a meaningful and productive way. To best approach the important discussions around the engagement themes, the Blackfoot Nations recommend a staged approach that is guided by the Nations and negotiated between them and the City of Lethbridge. The approach should respectfully address capacity requirements, be based within a revised and realistic budget, all while ensuring an appropriate timeline is identified that ensures the best outcome for the City and the Nations inclusively.

In addition to the key outcomes of engagement presented above, additional themes heard during engagement with the Blackfoot Nations include the significance and interconnection between all Blackfoot heritage sites within the City of Lethbridge and the greater southern Alberta cultural landscape, the importance of recognizing the connections between Blackfoot heritage from the past, the connection to and access to heritage and Blackfoot people in the present, and the importance of ensuring continuity of access, connection and preservation of Blackfoot culture and heritage into the future. It was heard that it is important for Blackfoot community members to identify with and see themselves reflected in Blackfoot heritage. This includes the protection, interpretation, and commemoration of Blackfoot heritage spaces and places. Most significantly, we heard that Blackfoot community members do not feel safe in Lethbridge, and this extends to engaging with their cultural heritage. This is an important issue that reverberated throughout engagement on all of the project themes.



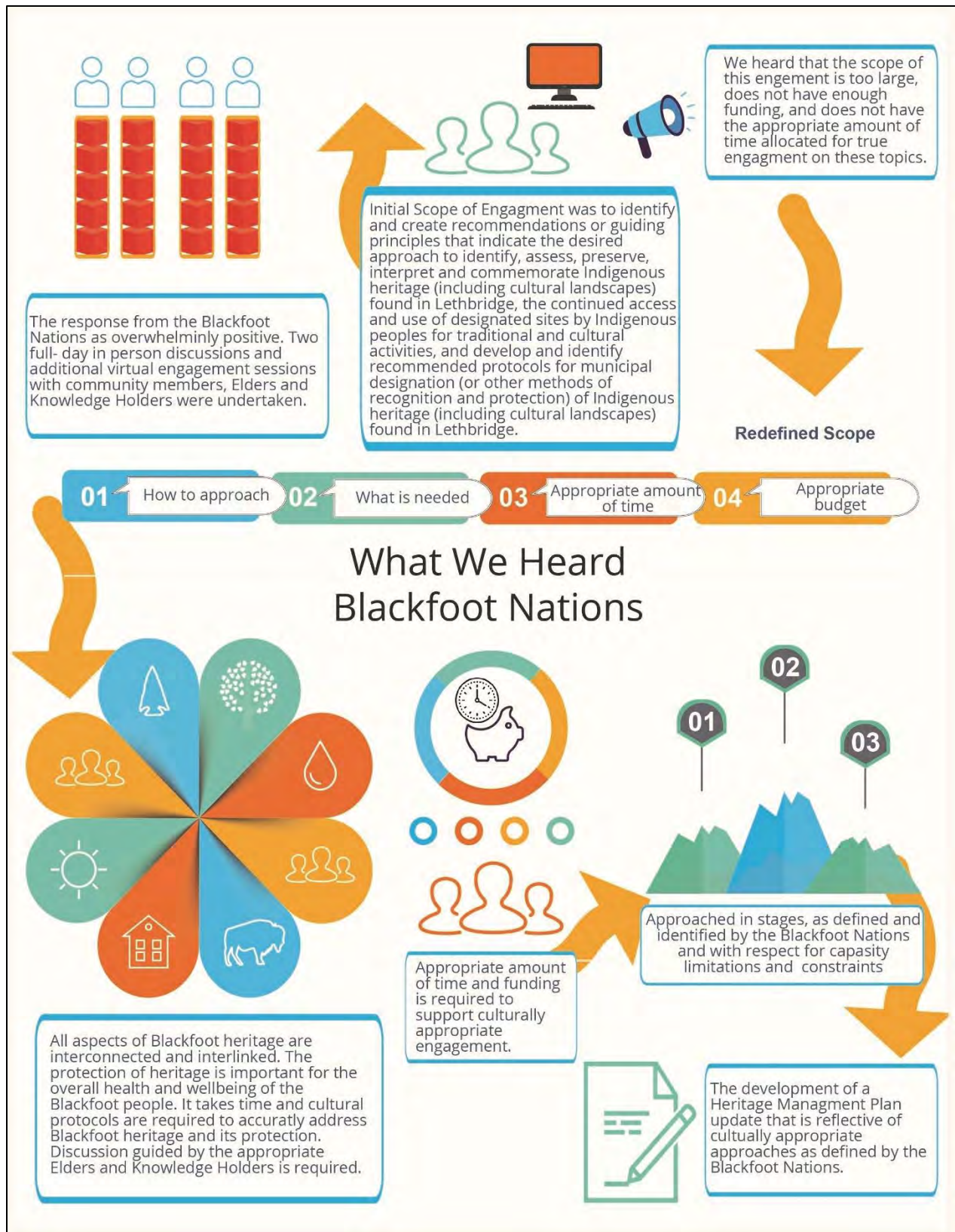


Figure 1 Summary of “What We Heard” from the Blackfoot Nations and proposed next steps.

Lethbridge and Region Cultural Landscape.

Throughout the engagement sessions undertaken with the Blackfoot Nations it was continuously stressed that Lethbridge exists within the larger, more expansive Blackfoot Cultural Landscape and territory. Blackfoot heritage that is located within the City of Lethbridge is not a silo or an independent entity. The heritage contained within the City of Lethbridge needs to be managed, protected, interpreted and celebrated in a way that reflects the connection of the city to this greater cultural landscape that extends beyond the municipal boundaries. This cultural landscape encompasses all heritage places within Blackfoot Territory, from the waterways and the connected natural habitats to the sky world. To address the heritage management required for the expansive cultural landscape, we heard that the appropriate Elders and Knowledge Holders need to be engaged, and an appropriate amount of time and capacity funding is required.

Continued Connection and Access to Safe Heritage Spaces and Places.

We heard that a large component of Blackfoot heritage is derived from place and connection to the land. As a result, we heard that there is a need for the City of Lethbridge to design and create safe heritage spaces and places within Lethbridge where continued access and connection to Blackfoot heritage and cultural places can be undertaken; and where there will be continued access into the future. It was also heard that the public should be educated on expectations surrounding the use of these Blackfoot heritage places to guarantee that Blackfoot people will feel safe and comfortable to access and make use of these spaces without issue.

It was heard that there is desire by the Blackfoot people to visit Blackfoot heritage sites safely and to be able to continue their connection to the land through offerings (at significant sites) and other ceremonial activities without fear. It was identified by the members of the Blackfoot Nations that this need extends to interference from the Police (Lethbridge Police Service) which is a common issue and concern expressed by Blackfoot people when engaging in ceremony and cultural heritage practices within Lethbridge.

It was heard that by strengthening the connection between the Blackfoot people and cultural and spiritual places without interference, land-based teaching and learning from place can be expanded upon and developed for use as educational tools. For many Blackfoot community members nature and heritage places and spaces are viewed as a classroom setting to teach youth about the past and the importance of Blackfoot cultural heritage in the present and future. Continued access to these areas is important for cultural and personal development. It was emphasized in engagement, but particularly at the *Blackfoot Cultural Thought Leadership Summit* that place, culture, and teachings are all connected and are intrinsically linked to the protection, management, and presentation of Blackfoot heritage sites within the City of Lethbridge.

It was heard that addressing safe access and a continued connection to heritage spaces without interference from the public and police is essential to heritage protection and management in the City of Lethbridge. Cultural awareness, and the development of appropriate educational materials and signage is required. We heard that the appropriate Elders and Knowledge holders are required to be engaged on this topic moving forward, and that capacity funding to develop relationships between the Nations, the public and the police is essential.

Identifying and Reflecting Blackfoot People and Values in Heritage Management and Protection.

*“Heritage needs to be something that an Indigenous person can see themselves in and that's what gives it meaning. Some of the focus on the heritage management plan is to incorporate Blackfoot values and understanding... then there should be a Blackfoot presence (and identity) in that definition.” – Ira Provost*

We heard that when updating the outdated *Heritage Management Plan* it should reflect Blackfoot people, and allow for them to identify with the protection, management, assessment,



interpretation of their heritage within the City of Lethbridge. It is essential that Blackfoot people are not considered stakeholders, but that they are viewed as the owners of their heritage, and that they are able to clearly identify with the protocols and recommendations that will protect, manage, conserve, and interpret Blackfoot heritage, places, and space.

Safety.

One of the main concerns that was heard throughout engagement with the Blackfoot Nations and most predominantly at the *Blackfoot Thought Summit* was safety. Feedback from Blackfoot community members stressed the fact that Blackfoot people do not feel safe in Lethbridge. Not just at heritage spaces, but within the City of Lethbridge as a whole. Safe places that were identified included the Friendship Center, Lethbridge College, Indigenous organizations, and the Lethbridge Library. It was also highlighted that outdoor spaces were not safe, and it is difficult to connect with these spaces as they are, at times, feared. We heard that safety concerns need to be addressed prior to moving forward on the *Heritage Management Plan Update* as this is an underlying issue that will greatly impact continued access and use of Blackfoot heritage places and spaces in Lethbridge.



## Next Steps

Below are proposed next steps for the City of Lethbridge to take which ensure culturally appropriate engagement with the Blackfoot Nations on the Plan is achieved. It is recommended that the City of Lethbridge evaluate and further discuss these recommendations with the Blackfoot Nations prior to moving forward with engagement on the *Heritage Management Plan Update*.

### Blackfoot Nations Next Steps

Blackfoot Nations recommend a staged methodology to approach engagement on the *Lethbridge Heritage Management Plan Update* that is guided by the Nations and negotiated between them and the City of Lethbridge. The approach should respectfully address capacity requirements, be based within a revised and realistic budget, and ensure an appropriate timeline is identified that guarantees the best outcome for the City and the Nations inclusively.





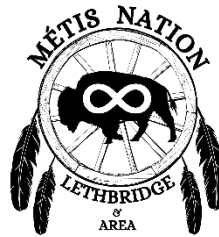
# City of Lethbridge

## Heritage Management Plan Update

What We Heard:  
The Métis Nation of Alberta  
Lethbridge and Area  
Local 2003



SEED  
Cultural &  
Environmental  
Heritage



*Alberta*

This project was funded in part by the Government of Alberta

Cover Image: Overview of As-sinay-itomosarpi-akae-naskoy (the Last Great Battle) towards downtown Lethbridge. Photo by: Meg Berry.

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## Background

The City of Lethbridge is centrally located within Blackfoot territory and the historic Métis homeland. In Blackfoot, the name for the area that is now the City of Lethbridge is Sikóóhkotok, which translates to “Black Rock.” Sikóóhkotok, including the environments and places within and surrounding, comprise a culturally significant landscape that has been stewarded and cared for since time immemorial. The modern cultural landscape of this area includes other First Nations and Indigenous people who have more recent, though deeply connected relationships to the lands now occupied by the City of Lethbridge. In recognition of this history of connectedness, the City of Lethbridge intends to adopt and incorporate an inclusive vision of the heritage associated with the community and region within an updated *Heritage Management Plan*. The City of Lethbridge Heritage Management Plan is, “the City’s guiding framework for managing and protecting heritage,” (City of Lethbridge 2017:19) and the forthcoming *Heritage Management Plan Update* aims to provide avenues for the City of Lethbridge to protect, manage, designate, preserve, and interpret Indigenous cultural and environmental heritage, including cultural landscapes, in culturally appropriate ways.

## Engagement Process

Written in 2007, the current *City of Lethbridge Heritage Management Plan* does not encompass the extensive diversity of heritage sites contained within the municipal boundaries and overlooks Indigenous heritage. As a result, between October 2021 and March 2022, Seed Cultural and Environmental Heritage, Arrow Archaeology, and the Consultation Departments of the Blood Tribe, Piikani Nation, and Siksika Nation have undertaken and participated in Indigenous Community Engagement Sessions to contribute to the update of the City of Lethbridge Heritage Management Plan. The initial overarching aim of this engagement was to identify and create recommendations or guiding principles that indicate a desired approach to identify, assess, preserve, interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge; develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities; and develop

and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge.

The purpose of the Indigenous Engagement Sessions was to provide safe and informed avenues for six Indigenous communities (the Blackfoot Nations, including the Piikani Nation, the Siksika Nation, the Blood Tribe, and the Amiskapi Piikani (Blackfeet); the Métis Nation of Alberta - Lethbridge and Areas Local 2003 (MNA-Lethbridge and Area), and the Urban Indigenous Community) to speak to, develop, and identify protocols and requirements for the City of Lethbridge when approaching the management, designation, preservation, and access to Indigenous heritage sites and cultural landscapes within the municipal boundary. The initial intent was that the information gained from these sessions would inform a *Final Report* identifying and clearly outlining findings from the sessions that will be submitted to the City of Lethbridge for use in drafting the forthcoming *Heritage Management Plan Update*.

Engagement on the Project began in October 2021 and extended through March 2022. Throughout engagement it became clear that the scope provided by the City of Lethbridge was too large for the communities to address, did not have a sufficient budget, and the timeline was too short to be able to appropriately discuss these significant topics with the correct Elders and Knowledge Holders in culturally appropriate ways. Additionally, while there was overwhelming interest in participation in the Project from all partner communities including the Blackfoot Confederacy Nations, the MNA-Lethbridge and Area, and the Lethbridge Urban Indigenous Community, the most recent surge in Covid 19 cases in Lethbridge and the surrounding areas in February 2022 required both online Urban Indigenous Communities engagement sessions to be cancelled and postponed.

The impacts of Covid 19 were felt deeply throughout the engagement process on the Lethbridge Heritage Management Plan update. Significant concern was expressed early in the engagement regarding in-person engagement with Elders and Knowledge Holders as it would put many of them at risk. As such, virtual engagement was arranged but proved difficult. While

accommodations were made to breach the digital divide, language barriers and reception difficulties inhibited culturally appropriate engagement on the topic of the protection and management of heritage, which is a significant topic to the partner communities engaging on the updated Plan.

The Project Team communicated this situation to the City of Lethbridge in February of 2022, and to ensure that the process of engagement on the *City of Lethbridge Heritage Management Update* reflected the steps that the City has taken towards reconciliation and establishing a foundation of trust with Blackfoot Nations, Métis, and other First Nations and Indigenous communities in Lethbridge, the City advised the Project Team to pivot in the engagement approach and the scope of engagement was slightly redefined. The redefined scope addressed how the City of Lethbridge can best speak to the topics identified above in culturally appropriate ways, how the City of Lethbridge can support the communities to address the overarching topics effectively, how much time is needed to address the topics in culturally appropriate ways, and what would be an appropriate budget to facilitate this engagement and discussions.

This *What We Heard* document summarizes the feedback provided by the Métis Nation of Alberta – Lethbridge and Area Local 2003 to the revised engagement topics. The document also proposes next steps to the City of Lethbridge to ensure consultation on this important subject is undertaken and completed in culturally appropriate ways and as guided by the communities. While it is acknowledged that the Urban Indigenous Community has not had an opportunity to engage on these topics, as the primary respondents and participants in the Urban Indigenous Community Engagement Sessions were Blackfoot Nation or Métis Nation community members, it was determined by the Project Team that identifying the appropriate way forward first was a priority.



## What We Asked

Hallmarks of the engagement strategy set forth for the Project underscored the importance of community and individuals' self determination, Free Prior and Informed Consent, ensuring First Nations and Indigenous Cultural Safety, developing and enforcing strong and effective partnerships, acknowledging past and current injustices and inequalities, enforcing respect for Indigenous and First Nations decision making processes and priorities, and listening truthfully and openly. One element, Free, Prior and Informed Consent was a keystone to the engagement process and as such the Project Team and the City of Lethbridge ensured that the partner communities were effectively informed about the methods, scope, and engagement requirements at all stages of the engagement process. For this Project, Free, Prior, and Informed Consent is defined as consent that is given voluntarily, within a timely manner and in advance of commencement of activities and is obtained without coercion. This consent must be informed using the appropriate avenues (including financial, social, health, culture, or environmental information) to ensure that the persons and/or groups involved have a full understanding of the proposed activities and had the right to say “yes” or “no” without intimidation or worry.

To ensure the communities were adequately informed, each engagement session reviewed the initial overarching scope of the *Heritage Management Plan Update* discussion topics which included, the identification or creation of recommendations or guiding principles that indicate a desired approach to identify, assess, preserve, interpret and commemorate Indigenous heritage (including cultural landscapes) found in Lethbridge; to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities; and to develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge. Engagement then stepped through the redefined scope to address how the City of Lethbridge can best speak to the themes identified as engagement topics in culturally appropriate ways, how the City of Lethbridge can support the communities to address the overarching topics effectively and in culturally appropriate ways,

how much time is needed to address the topics , and what would be an appropriate budget to facilitate this engagement and the required discussions with the appropriate Elders, Knowledge Holders and community members.

Each Community Engagement Session began with a discussion on what is heritage, and why should it be protected. The focus then turned to how the City of Lethbridge can support culturally appropriate discussions on how Indigenous heritage sites within the City of Lethbridge should be identified, assessed, protected, commemorated, designated and revisited, and the following questions were addressed:

- How can the City of Lethbridge best speak to themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge in culturally appropriate ways?
- How can the City of Lethbridge support each partner community to address the themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge in culturally appropriate ways?
- How much time is needed to address each of the themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop

and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge in culturally appropriate ways?

- What would be an appropriate budget to facilitate engagement and the required discussions with Elders, Knowledge Holders, and community members on the themes of Indigenous heritage identification, assessment, preservation, interpretation and commemoration, to develop and identify recommendations with respect to the continued access and use of designated sites by Indigenous peoples for traditional and cultural activities, and develop and identify recommended protocols for municipal designation (or other method of recognition and protection) of Indigenous heritage (including cultural landscapes) found in Lethbridge?

For each theme/question an example of the current process was given to engagement participants. In instances where participants were asked to address a topic that they were uncertain of, examples of how other municipalities and other communities have approached a similar topic or question was provided to situate and contextualize the discussion.

## What We Heard

Engagement with the Blackfoot Nations, including the Piikani Nation, the Siksika Nation, and the Blood Tribe, and the Métis Nation of Alberta – Lethbridge and Area Local 2003 (MNA- Lethbridge and Area) were undertaken independently of one another. Presented separately below is *What We Heard* from the MNA-Lethbridge and Area. As previously noted, engagement with the Urban Indigenous Community on the redefined scope was not undertaken as it was viewed that identifying the appropriate way forward was first and foremost a priority. **It should be noted that what is presented below is not viewed as encompassing or complete engagement on the *Lethbridge Heritage Management Plan Update*, and additional engagement is required.**



## What we heard from the Métis Nation of Alberta Lethbridge and Area Local 2003

“If we don’t protect our heritage, it will be gone; we want the heritage of our ancestors to be available for the future generations.” – Carl Jerome

Engagement with the MNA-Lethbridge and Area was undertaken between December 2021 and March 2022. Two, two-and-a-half-hour virtual Community Engagement Sessions on the *Lethbridge Heritage Management Plan Update* were conducted on February 23 and March 3, 2022, with Métis Elders, Knowledge Holders, and Métis community members. Additionally, seven formal and informal virtual engagement sessions were also undertaken with representatives of the MNA-Lethbridge and Area between December 2021 and March 2022 (Table 2). Below is a summary of *What We Heard* during engagement with the MNA-Lethbridge and Area.

*Table 1 Engagement dates and times with the Métis Nation of Alberta Lethbridge and Area Local 2003.*

Date	Participants	Time	Comments
December 22, 2021	Meg Berry (Seed Cultural and Environmental Heritage), Neil Mirau (Arrow Archaeology), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area)	9:00 am - 10:00 am	Introductions and overview of the HMP Updated Engagement Process.
January 24, 2022	Meg Berry (Seed Heritage), Neil Mirau (Arrow Archaeology), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area)	9:00 am - 10:00 am	Follow-up discussion on HMP update discussion topics, concerns and how the project team can support engagement with the Métis community in culturally effective ways.
February 8, 2022	Megan Berry (Seed Heritage) Carl Jerome (Council and Secretary, MNA-Lethbridge and Area) Cynthia (Consultant)	9:00 am - 10:00 am	Discussions regarding the Métis participation in the HMP and listening to concerns and suggestions as to how to approach the HMP.

Date	Participants	Time	Comments
February 17	Megan Berry (Seed Cultural and Environmental Heritage), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area) Cynthia (Consultant)	9:00 am - 10:00 am	Discussing the details for the Community Engagement with knowledge holders on February 23.
February 23	Meg Berry (Seed Cultural and Environmental Heritage), Cynthia Temoin (Consultant), Neil Mirau (Arrow Archaeology), Erin Slater (Consultant), Andy Rocks (Council Member and Past President of MNA-Lethbridge and Area), Echo Nowak (Indigenous Relations, City of Lethbridge), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area), Cindy Lemley (Member of Council, MNA-Lethbridge and Area), Alice Bissonette (Elder, MNA-Lethbridge and Area), Ross Kilgour (City of Lethbridge).	1:00 pm - 3:30 pm	Reviewed goals of engagement. Discussed what a Heritage Plan is? Talked about what heritage means to the Métis people and how we should identify, protect, value, preserve and interpret it.
February 28	Meg Berry (Seed Cultural and Environmental Heritage), Cynthia Temoin (Consultant), Neil Mirau (Arrow Archaeology), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area)	9:00 am - 10:00 am	Engagement follow up and discussion.
March 3	Meg Berry (Seed Cultural and Environmental Heritage), Cynthia Temoin (Consultant), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area), Troy Bannerman (MNA-Lethbridge and Area) Natasha Gray (MNA-Lethbridge and Area)	6:00 pm – 8:30 pm	Reviewed goals of engagement. Discussed what a Heritage Plan is? Talked about what heritage means to the Métis people and how we should identify, protect, value, preserve and interpret it (Detail

Date	Participants	Time	Comments
	Melanie Morrow (Council MNA-Lethbridge and Area) Rod McLeod (Elder, MNA-Lethbridge and Area) Alice Bissonnette (Elder, MNA-Lethbridge and Area)		notes presented below).
March 10	Meg Berry (Seed Heritage), Cynthia Temoin (Consultant), Neil Mirau (Arrow Archaeology), Carl Jerome (Council and Secretary, MNA-Lethbridge and Area)	9:00 am - 10:00 am	Engagement follow up and developing recommendations for HMP.

Overarching Themes Expressed During Engagement Sessions

The key themes heard during engagement with the MNA-Lethbridge and Area are summarized below. A crucial theme expressed by the MNA-Lethbridge and Area during engagement sessions undertaken for the *Lethbridge Heritage Management Plan Update* is that the MNA-Lethbridge and Area would like the City of Lethbridge to appropriately support their community in identifying strategies that will allow for Métis heritage and culture be respectfully recognized, showcased, and displayed within the City of Lethbridge. While acknowledging that the City of Lethbridge is located within Blackfoot territory, the MNA-Lethbridge and Area recommends the creation of strategies by the City which recognize the diverse and layered past. Addressing Métis heritage within Lethbridge is an important step towards Truth and Reconciliation for the Métis Nation. Prior to future discussions and engagement on the *Lethbridge Heritage Management Plan Update*, a strategy that respectfully reflects ways forward is recommended. We heard that the Métis value their strong culture and heritage and would like to showcase it within the communities that they live. This theme was continuously stressed throughout the engagement process.

*“It's important for us to be out there to be able to be recognized for our culture, our music, food, or beadwork, for everything. And so, if we can do that, then I think we're enriching our heritage within the community.”*

*- Métis Elder Alice Bissonnette*

We heard that the Métis community has deep historic connection to southern Alberta that is found both within the City of Lethbridge municipal boundaries and extends across greater southern Alberta landscape. As one of the communities that helped build and construct the historical landscape of Lethbridge and its surrounding areas, we heard that the Métis community would like a more encompassing view of their heritage to be reflected within the *Lethbridge Heritage Management Plan Update* that is not siloed and restricted to the historical sites within the City of Lethbridge proper; but that protection, management and interpretation identified within the updated Plan can also reflect the larger Métis Cultural Landscape .

Most importantly, we clearly heard that the scope of engagement as identified by the City of Lethbridge was too vast and large of an undertaking for the MNA-Lethbridge and Area to address at this time. Throughout our engagement sessions we heard that the project budget, project timeline, season within which engagement is being undertaken, and limitations due to Covid 19 were factors. Most importantly though, we heard that although the Métis community is very eager to participate, they have not had the capacity or funding to properly explore and document their heritage places and spaces more completely. They feel this lack of proper research limits their advice on many of the engagement topics. We also heard that the opportunity for them to undertake the appropriate research and Land Use Assessments within City of Lethbridge has not been offered to the Métis Nation by the City at this time.

We heard that, in the past, many Métis people were cautious of showcasing their heritage due to racism and colonial mentalities the were perpetuated towards their communities. One crucial theme that we heard expressed is that the Métis Nation is continuously working towards a better



understanding of Métis heritage to ensure that the racism and colonial attitudes towards their culture and communities are not perpetuated in the future. As such, the MNA-Lethbridge and Area has recommended that further engagement on the *Lethbridge Heritage Management Plan Update* be approached in phases to ensure they are properly informed and have the required capacities when discussing the updated Plan. The proposed phases are as follows:

- Phase 1 – Capacity funding for historic and archival research followed by a Land Use Survey to identify site areas and assess their condition. After the MNA-Lethbridge and Area is informed about their heritage sites within Lethbridge, preservation, identification, assessment, and designation strategies can be discussed.
- Phase 2 – Engagement and associated capacity funding to support discussion on interpretation and commemoration of Métis heritage (signage etc.).
- Phase 3 – Engagement and associated capacity funding to support discussion on continued access and use of designated sites by the Métis.

**Phase 1:** The MNA-Lethbridge and Area have proposed the first phase of engagement on the *Heritage Management Plan Update* should include capacity funding for historic and archival research followed by a Land Use Survey in order to identify and explore Métis site areas in Lethbridge. After this, the first phase of preservation, identification and assessment strategies can be discussed. We heard that identifying the appropriate community members who have the research skills and access to archives must be considered. We also heard that after Métis heritage sites have been identified, engagement and capacity funding for discussions with Métis Knowledge Holders and Elders is recommended. It should be noted that this work will need to be conducted in frost and snow free conditions

**Phase 2:** Engagement and associated capacity funding is recommended in Phase 2 to support discussion on interpretation and commemoration of Métis heritage (signage etc.) for the City of Lethbridge *Heritage Management Plan Update*. We heard that once the MNA-Lethbridge and Area is informed and Métis heritage site areas are identified, visited, and assessed, further

discussion with the appropriate Knowledge Holders and Elders on how to recognize, interpret and commemorate these sites can be undertaken. One site that has been identified is Fort Whoop-up. Troy Bannerman (MNA-Lethbridge and Area community member) noted that, “the Métis community was instrumental in helping build the Fort and likely had camps set up in the surrounding area during the Fur Trade. Not a lot of people outside the Métis community are aware of their contribution to Fort Whoop-up heritage”. We heard that this information could be communicated as part of the historic narrative of the City of Lethbridge.

During engagement sessions with the MNA-Lethbridge and Area, it was heard that there are already opportunities for the City of Lethbridge to scaffold from to appropriately engage on interpretation and commemoration of Métis heritage within Lethbridge and that could be used as jumping off points within the *Heritage Management Plan Update*. It was heard that an appropriate signage program in the river bottom is recommended as a way to accurately reflect and represent the Métis heritage in Lethbridge. We also heard that the Métis community would value the opportunity for public buildings to display Michif greetings. Michif is classified as an endangered language and having signage displaying Michif greetings would help preserve and bring awareness to the language of the Métis. Such greetings would also pay homage to the historical presence of the Métis community in the City of Lethbridge.

**Phase 3:** Engagement and associated capacity funding to support discussion on continued access and use of designated sites. We heard that accessing city land for harvesting and gathering is very significant to the Métis. Gathering together to prepare and eat food, dancing, playing music or creating art are all traditional way for the Métis people to celebrate and ensure the continuity of their culture and heritage. We heard that ensuring the accessibility of areas for the MNA-Lethbridge and Area to gather in Lethbridge is an important step forward in engaging and discussing continued access and use of Heritage spaces within Lethbridge.

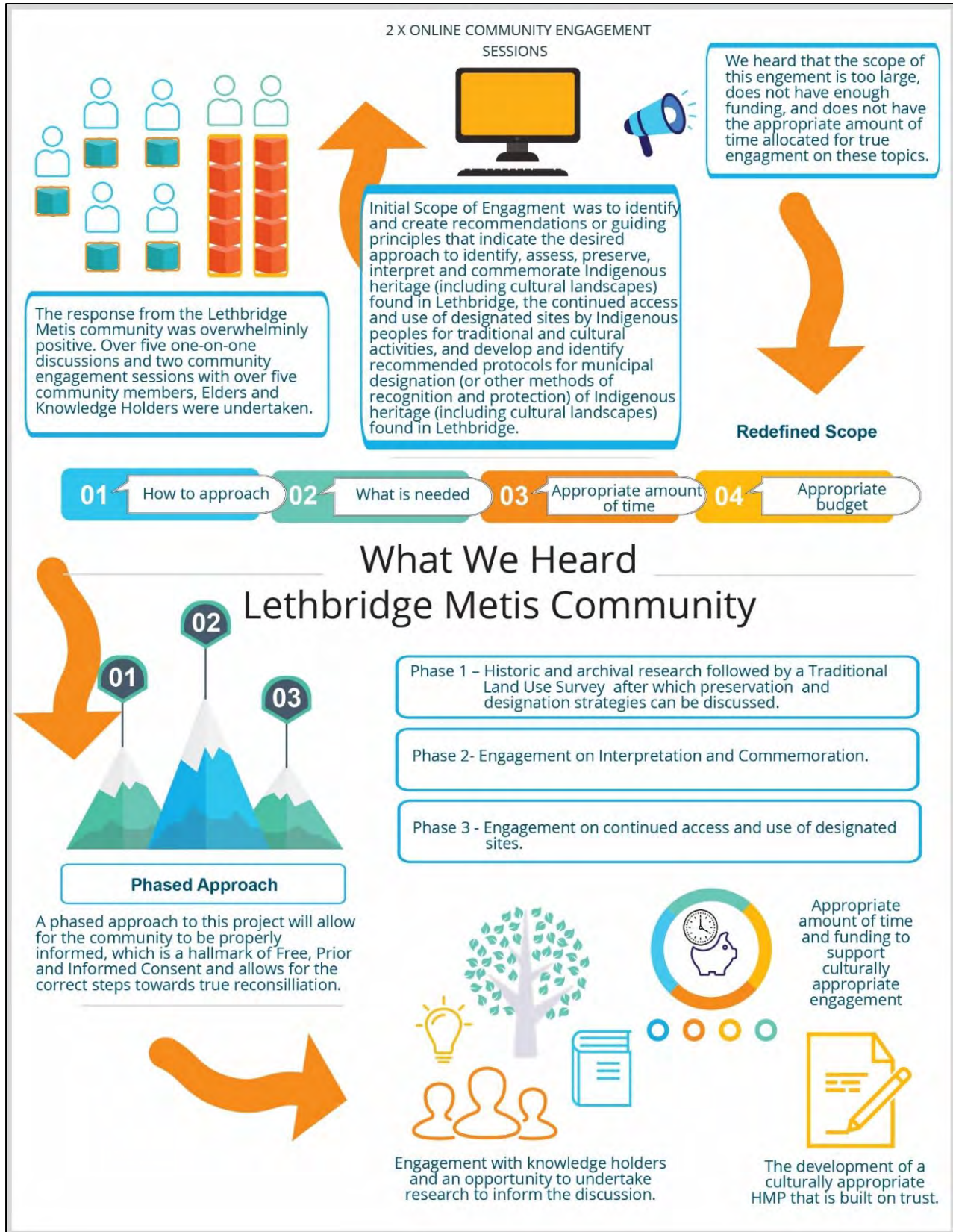


Figure 1 Summary of “What We Heard” from the Lethbridge Métis community and proposed next steps.

## Next Steps

As previously noted, **we heard that what has been presented in this document is not viewed as encompassing or complete engagement on the *Lethbridge Heritage Management Plan Update*, and additional engagement with the Métis Nation is required.** The MNA-Lethbridge and Area has recommended initial next steps for the City of Lethbridge to take, and which ensure culturally appropriate engagement with the MNA-Lethbridge and Area on the Plan is achieved. It is recommended that the City of Lethbridge evaluate and further discuss these recommendations with the MNA-Lethbridge and Area prior to moving forward with engagement on the *Heritage Management Plan Update*.

### Métis Nation of Alberta – Lethbridge and Area Local 2003 Next Steps

The MNA-Lethbridge and Area has recommended that further engagement on the *Lethbridge Heritage Management Plan Update* be approached in phases. The proposed phases are as follows:

- Phase 1 – Capacity funding is recommended for historic and archival research followed by a Land Use Assessment/Survey to identify site areas and assess their condition. After the MNA-Lethbridge and Area is informed about their heritage, preservation, identification, assessment, and designation strategies can be discussed.
- Phase 2 – Engagement and associated capacity funding is recommended to support discussion on Interpretation and commemoration of Métis heritage (signage etc.).
- Phase 3 – Engagement and associated capacity funding is recommended to support discussion on continued access and use of designated sites.



## Appendix D: Further detail on statutory and regulatory context

### Federal context – further detail

#### Canadian Heritage

At the federal level, the Department of Canadian Heritage's role focuses on fostering and promoting "Canadian identity and values, cultural development, and heritage." The department is enabled by the Department of Canadian Heritage Act (1995), and is overseen by the Minister of Canadian Heritage.

#### Duty to consult

The *Duty to Consult* requires federal, territorial, and provincial governments to have a meaningful dialogue with Indigenous groups when considering acts that may infringe on the rights of First Nations, Indigenous and Inuit Communities (Brideau, 2019). The *Duty to Consult* doctrine is intended to guide the consultation process with First Nations, Indigenous, and Inuit communities in meaningful ways towards reconciliation in order to ensure Indigenous rights are protected and there are means to, "preserve the future use of resources for Indigenous Peoples" (Robert, 2018).

#### TRC's Calls to Action

The Truth & Reconciliation Commission's 2015 'Calls to Action' include a number that are relevant to heritage, including:

"43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation."

"47. We call upon federal, provincial, territorial and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those, laws, government policies, and litigation strategies that continue to rely on such concepts."

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

- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.

ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada’s national heritage and history.

iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada’s history.”

## Municipal context – further detail

### Municipal Development Plan

The City of Lethbridge Municipal Development Plan (MDP) is the City’s highest level statutory plan. It sets policy to guide the decisions of City Council and administration in areas such as land use, development, the local economy, and sustainability. The MDP contains a number of policies (along with accompanying “directions” for City administration) which are directly relevant to the Heritage Management Plan:

- **Policy 32:** Promote residents’ connection to the city’s Indigenous and non-Indigenous art, culture, and heritage by encouraging the integration of public art, cultural programming, and heritage interpretation as place-making tools in public spaces and the city’s urban fabric.

Direction C: Collaborate to integrate public art and heritage interpretation as a means of activating open space and public facilities throughout the city.

- **Policy 33:** Support the sharing and celebration of Indigenous Peoples’ art, culture, and history by exploring programming and collaboration opportunities.

Direction A: Explore programming and collaboration opportunities in relevant City projects.

- **Policy 36:** Promote increasing awareness of the histories of the city we now know as Lethbridge and its Indigenous and non-Indigenous cultural, natural, and historic resources, by encouraging:
  - Collaborating with partners, including private land owners, neighbourhood associations, Elders and Knowledge Keepers, Indigenous Communities, underrepresented communities, and higher levels of government to preserve and share the individual stories that provide insights into the history of Lethbridge.
  - Documenting and preserving the heritage and history of Sikóóhkotok, the Traditional land known as Lethbridge.

- Utilising the city's park system to provide interpretation of natural, cultural and historic resources.

Direction A: Consider the Heritage Management Plan direction to protect and manage Lethbridge's historic places and update the plan regularly to ensure appropriate guidance is available.

Direction B: Utilise grant funding to purchase land with cultural and historic significance.

Direction C: Strengthen partnerships with Elders, Knowledge Keepers, and Indigenous communities by pro-actively including them in historic resources matters.

- **Policy 37:** Promote the preservation of Indigenous and non-Indigenous historic resources within and beyond the city, by encouraging:
  - The adaptive reuse of historic resources identified in the Inventory of Lethbridge Historical Resources.
  - The protection and restoration of significant cultural heritage sites, including ones with a connection to the land.
  - Municipal designation of privately owned and City-owned significant historic resources, including cultural landscapes within the Oldman River Valley.
  - Collaboration with the Blackfoot Confederacy Nations, when discussing Blackfoot heritage in the city to protect sites and landscapes.
  - The exploration of using heritage districts.
  - Landowners to preserve historic resources.
  - The consideration of potential heritage preservation efforts in redevelopment projects including Area Redevelopment Plans and in infill projects.

Direction A: Apply the intent of this policy to the review of land use bylaw amendment applications and to the creation of statutory plans.

Direction B: Create Site Management Plans for sites identified in the Traditional Knowledge and Use Assessment (TKUA), in consultation with the Blackfoot Confederacy Nations.

Direction C: Utilise grant funding to purchase land with historic significance.

Direction D: Update the Heritage Management Plan in line with this policy.

Direction E: Strengthen partnerships with Elders, Knowledge Keepers, and Indigenous communities by pro-actively including them in historic resources matters.

Direction F: Investigate potential financial incentives to support landowners in the preservation of historic resources.

Direction G: Work with the owners of historic places to encourage them to apply for designation as historic resources.

Direction H: Advocate to other orders of government to provide financial incentives to support landowners in the preservation of historic resources.

- **Policy 186:** Promote collaboration with the Lethbridge Métis Council by facilitating opportunities for:
  - Building mutually beneficial relationships,
  - Identifying shared objectives, and
  - Recognising Métis history, culture, and heritage.

Direction A: Facilitate relationship-building, both between City Council and the Lethbridge Métis Council, and between administrations, to identify shared objectives.

### Reconciliation Implementation Plan

In 2015, the Truth and Reconciliation Commission (TRC) released their final report and 94 “Calls to Action”. The City of Lethbridge & Lethbridge Indigenous Sharing Network Reconciliation Implementation Plan 2017-2027 (RIP) is the City’s response to these Calls to Action at the municipal level. The plan is guided by a set of five principles, including:

“Cultural Identity & Heritage: The City of Lethbridge acknowledges the continued cultural and spiritual connection that the Blackfoot people have to their lands and will seek opportunities to recognize Blackfoot heritage through physical structures like public art or monuments and by supporting community cultural activities.

Commemoration: The City of Lethbridge will work with the Kainai Nation, the Piikani Nation and the Lethbridge Indigenous Sharing Network to assist with recognizing Indigenous history in the city that represent and reflect the past, present and future contributions of Indigenous people to the City of Lethbridge.”

The RIP provides a table of “Potential City Actions” that it recommends be taken in order to realise the TRC’s Calls to Action, including the following that are directly relevant to the Heritage Management Plan:

#### **Potential City Action:**

Update the Heritage Management Plan to incorporate policy language that specifically addresses Indigenous Heritage in Lethbridge, including: i.) Guiding principles (or similar) and protocol for identification, assessment, preservation, interpretation and commemoration of Indigenous heritage sites (including cultural landscapes), as well as provisions that address continued access and use of designates sites by Indigenous



peoples; and ii.) Proper protocol for municipal designations that include Indigenous heritage sites (including cultural landscapes).

**Comments:**

The Heritage Management Plan is the City's guiding framework for managing and protecting heritage. Updating the plan will ensure there is a clear process for identifying, assessing and protecting Indigenous heritage sites, including through formal municipal designations (or otherwise) that meets the needs of the City of Lethbridge, the Blackfoot Confederacy, and all urban Indigenous peoples.

**Potential City Action:**

Update the Terms of Reference for the Historic Places Advisory Committee to include representation from an Indigenous person as well as a qualified registered Archaeologist or Traditional Indigenous Land Use Expert.

**Comments:**

To effectively incorporate the identification, assessment and protection of Indigenous heritage in the City, Indigenous Traditional Knowledge and other expertise are required.

**Potential City Action:**

Explore potential partnerships with respective City departments, Lethbridge County and interested Blackfoot Nations, the protection and restoration of significant sites found within and near to the City of Lethbridge, including applying for grants to conduct this work.

**Comments:**

Collaboration is needed to protect significant Indigenous heritage sites for the benefit of all residents of the region, Indigenous and non-Indigenous. Given the current political context which sees the presence of sites in multiple jurisdictions, coordination and collaboration among all parties is paramount.

## Environment & Historic Resources Strategy

The Environment & Historic Resources Strategy (EHRS) was one of a number of reports City planning staff produced as part of the South Saskatchewan Regional Plan Compliance Initiative. The EHRS in particular made recommendations for how the City may need to update its MDP to comply with the SSRP. A number of these recommendations have now been translated into

policy in the 2021 MDP, as detailed above. Other recommendations relevant to the HMP include:

- Update the Heritage Management Plan and the Historic Places Advisory Committee to:
  - reflect the Reconciliation Implementation Plan recommendations;
  - include a landscape/district level approach to heritage identification and protection;
  - identify a protocol for engaging with the Blackfoot Nations for Indigenous heritage sites found in the City; and,
  - describe the need to identify more diverse heritage stories.
- Explore the municipal designation of cultural landscapes within the Oldman River Valley.
- Update administrative processes to protect Indigenous heritage sites.
- Partner with the Blackfoot Nations around Indigenous heritage in the City.
- Explore incentive programs to increase municipal designations in the City and the investment by private property owners into already designated sites.
- Explore ways to increase investment by the City of Lethbridge into strategic heritage sites and areas.

### Traditional Knowledge & Use Assessment

A component of the EHRS, the Traditional Knowledge & Use Assessment (TKUA) was a joint project between the City of Lethbridge and the three Niitsítapii (Blackfoot Nations) Traditional Land Use Consultation Departments: the Blood Tribe, the Piikani First Nations, and the Siksika First Nations, in conjunction with Arrow Archaeology Limited. The goal of the TKUA was to allow members of the Blackfoot Nations to produce a comprehensive traditional use report for areas within Lethbridge city limits, with the intention of providing material to be utilised for management, monitoring, and protecting the sacred and cultural Niitsítapii Traditional Land Use places within the city.

The TKUA final report made a number of recommendations relevant to the HMP, summarised here (see [TKUA](#) for full details):

- The City should establish a committee of Blackfoot experts that can serve a consultative function with regard to traditional Blackfoot resources in the City, as well as the impacts of development thereon, and other elements and aspects of First Nation historical and cultural interest in the City. We do not prescribe the exact role of the committee, however, we suggest its mandate be to provide input and expertise with regard to the management and protection of traditional resources and cultural matters, including elements that arise from the recommendations in this report, and general matters regarding development in the City, particularly with respect to Parks and current natural areas. This committee could include current Blackfoot advisors and experts at the City,

but at minimum should include one member from each of the Blackfoot Nations in southern Alberta.

- The current river valley system in the City, including Six Mile Coulee, should be recognized as an area of significance to the Blackfoot people. The exact spatial boundaries are not definitively delineated, but the area should include the river valley below the commonly defined break of slope to the valley and should include undevelopable geotechnical setback areas from the valley slope that are owned by the City. The inclusion of any non-City owned lands is not recommended, but the City is urged to ask the University of Lethbridge and Lethbridge College to endeavour to protect at least some native terrain on their respective campuses from future development and consult with the Blackfoot confederacy through the above recommended committee to determine whether areas on campuses could or should be recognized as Blackfoot traditional areas.
- Ongoing management and protection of recorded First Nations sites in the City by the City. These are sites that are recorded under the Alberta Historical Resources Act and afforded protection under that act. It is recommended that the City maintain a record of these sites so that City development decisions can consider them. If sites cannot be avoided and must be impacted by development, it is recommended that the City seek input from a committee of Blackfoot experts and, if applicable, archaeologists to help determine appropriate mitigations.
- Remaining areas of naturally occurring vegetation and undisturbed landscapes both within and outside of designated parks should be protected and preserved where possible and practical. Where possible, and in the event of unavoidable disturbance, the City should allow the pre-development harvest of traditional plants.
- Two highly significant features exist in Pavan Park and/or the adjacent Alexander Wilderness Park: a former Sundance grounds and the burial location of an important Blackfoot Chief and leader. The City and the aforementioned Blackfoot committee should consider whether the locations can or should be determined, and if they are, develop interpretive signage for placement in Pavan Park. If the locations cannot be determined, measures should be taken for their protection.
- Several previously unrecorded sites that have archaeological elements and are considered traditionally significant were recorded during the fieldwork portion of this study. These sites should be included as part of the City of Lethbridge's Site and Traditional Area Data base. Each of these sites should be named by the Blackfoot Elders based on their inferred use/role in traditional culture and history. No invasive archaeological investigative work that would impact the sites is recommended.
- A plan should be developed for the site known as the West Lethbridge Turtle Effigy, to permit the site's long term protection, maintenance, and to ensure First Nations be permitted to perform ceremonies at the site.

- The development and placement of interpretative signage in and near the river valley that offers basic information about the First Nation culture and history of the area.
- The creation of improved interpretive signage regarding the 1870 Blackfoot-Cree battle, its causes and outcome. The main site of the battle is subject to erosional disturbance from casual recreation, and the City should take steps to reduce this in order to preserve the site.



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