

RIVER CROSSING HERITAGE INTERPRETIVE PLAN PUBLIC OPEN HOUSE BOARDS

These boards were used to share information at the November 8, 2016, Public Open House for the River Crossing Heritage Interpretive Plan project. They provide an overview of the project and present five interpretive themes that have been prepared based on engagement and research.

We would love to hear your comments on the draft themes.

As you review the draft themes (see boards 10 to 14), please consider the following question:

Do these themes reflect the stories that should be told in the River Crossing area?

We would also love to hear about any ideas you might have for interpreting these themes in the River Crossing area in the future. Think big - heritage can be made visible and communicated in many different ways and places such as events, programming and activities, art, landscaping, buildings, parks, and media.

Please share your comments or questions by emailing us at rivercrossing@edmonton.ca.



RIVER CROSSING PROJECT OVERVIEW

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River Crossing (West Rosedale) has a rich heritage that is marked by several eras and story lines, including:

- thousands of years of traditional use at the site and in the North Saskatchewan River Valley by Indigenous peoples,
- fur trading and other activities associated with the North West Company and Hudson's Bay Company forts,
- over a century of economic, recreational, industrial and community activity,
- settlement of Rosedale, and
- the inauguration of the Province of Alberta.

River Crossing
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RIVER CROSSING PROJECT OVERVIEW

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Last year, City Council endorsed a vision for the River Crossing area that sees it becoming a special place that:

- is a vibrant destination and community and
- celebrates its rich and complex past.

The River Crossing team has been asked to develop tools to help determine and guide the future of this area. These tools include:

**A Heritage Interpretive Plan (in progress) and
A Business Plan (upcoming).**

We are focusing on developing the Heritage Interpretive Plan first, so that it can be an element that helps to guide future change in the River Crossing area.



WHAT IS AN INTERPRETIVE PLAN?

An interpretive plan is the first step in understanding what kinds of stories a place can tell to those who visit. The plan works to answer high level questions like:

“Why is this place important?”

The responses to this question are the many stories and topics that get organized into **interpretive themes**.

Themes are the backbone of the interpretive plan.

With themes in place, the planning moves on to describing what tactics and tools can be used to tell the themes' stories, such as:

- types of media
- images/text
- built objects,
- alterations to the landscape.

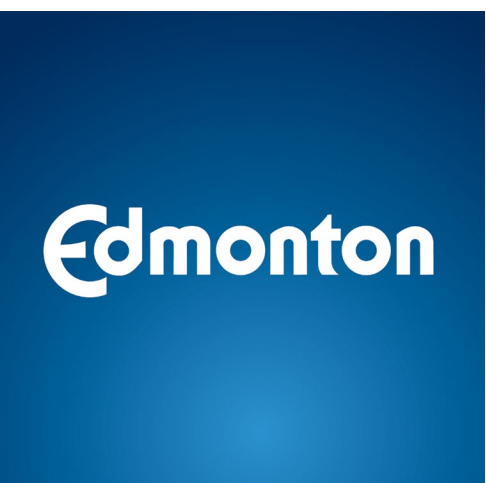
Interpretation is not about teaching people facts.

It's about engaging people to think of a place, see a place, or understand a place differently than they did before.

An interpretive plan serves as a guide.

This guide will direct how stories are told into the future. Guidance may include:

- policies,
- processes,
- partnerships, and
- other key elements for successful interpretation.



WHAT THE HERITAGE INTERPRETIVE PLAN WILL DO AND CONTAIN

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The Heritage Interpretive Plan is a starting point for sharing the River Crossing area.

The Heritage Interpretive Plan will be a high-level guide that will:

- help us understand the story of the River Crossing area from different perspectives, and
- provide guidance as to how to tell this story on the ground as the area evolves over time.

These perspectives include those of Edmontonians, First Nations and Métis people, and other people with a connection to this area.

The Heritage Interpretive Plan will cover a number of elements, including:

1. **THEMES:** What are the key stories and themes of River Crossing's heritage?
2. **TACTICS:** How might we reflect or translate these stories on the ground?
3. **TOOLS:** What are the tools that will support heritage interpretation that is authentic and brings the right people to the table in the future?



HERITAGE INTERPRETIVE PLAN PROCESS

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Background

- **Research** into existing historical documentation
- **Early outreach** to First Nations and Métis communities and stakeholders

Understanding

- **Visioning workshop** to know what is important
- **Public survey**
- **Engagement Activities** with First Nations and Métis communities
- **Shareback of what we heard**

Validating Themes

- **Themes** drafted
- **Open house** for theme validation
- **Theme validation workshops**
- **Shareback of what we heard**

Draft/Refine Plan

- **Draft plan**
- **Invite input** on draft plan
- **Refine plan** based on input
- **Final Heritage Interpretive Plan**

Late 2015

Early 2016

Mid 2016

Late 2016

Early 2017

We
are
here

River Crossing
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Edmonton



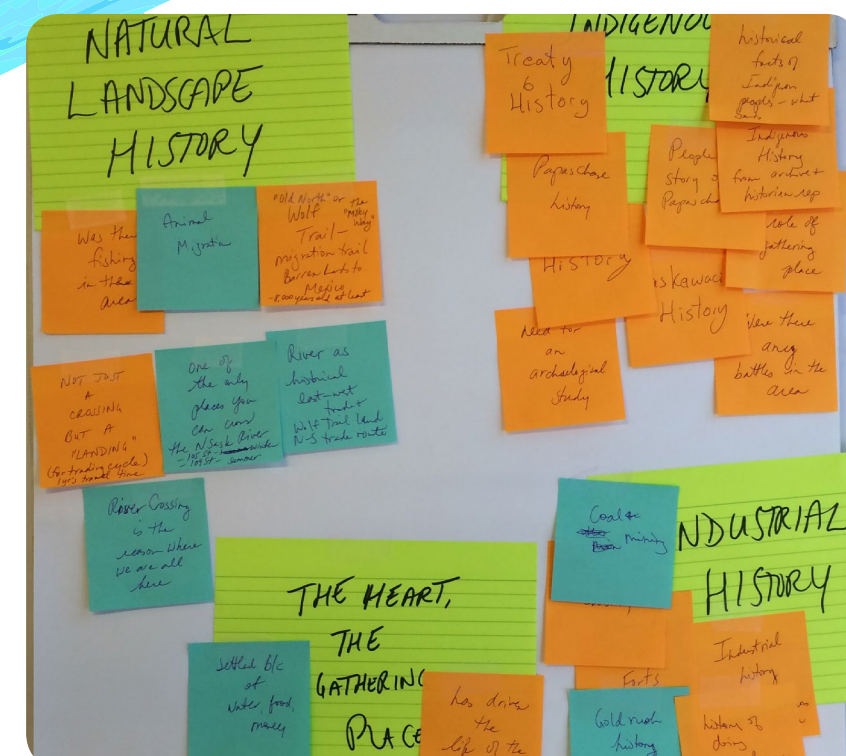
HERITAGE INTERPRETIVE PLAN ENGAGEMENT

River Crossing is a place of significance to Edmontonians, First Nations and Métis communities with traditional ties to the area, and other stakeholders. The purpose of engagement is to share information, discuss the history of the area and the connections different people have to it, and to understand what future visitors should know about the heritage of the River Crossing area.

Public and Stakeholder Engagement

To engage with a wide range of Edmontonians and stakeholders, the Project Team has held:

- Conversations with key partners and stakeholders
- Visioning Workshops
- Public survey



First Nations and Métis Engagement

The Project Team has reached out to 29 Indigenous communities, including First Nations, the Métis Nation and related organizations. With interested communities we have held:

- Meetings
- Site visits
- Workshops



We will be reaching out again to Edmontonians and Indigenous Nations in early 2017 to share a draft of the Heritage Interpretive Plan.



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WHAT WE HEARD: FROM STORIES TO THEMES

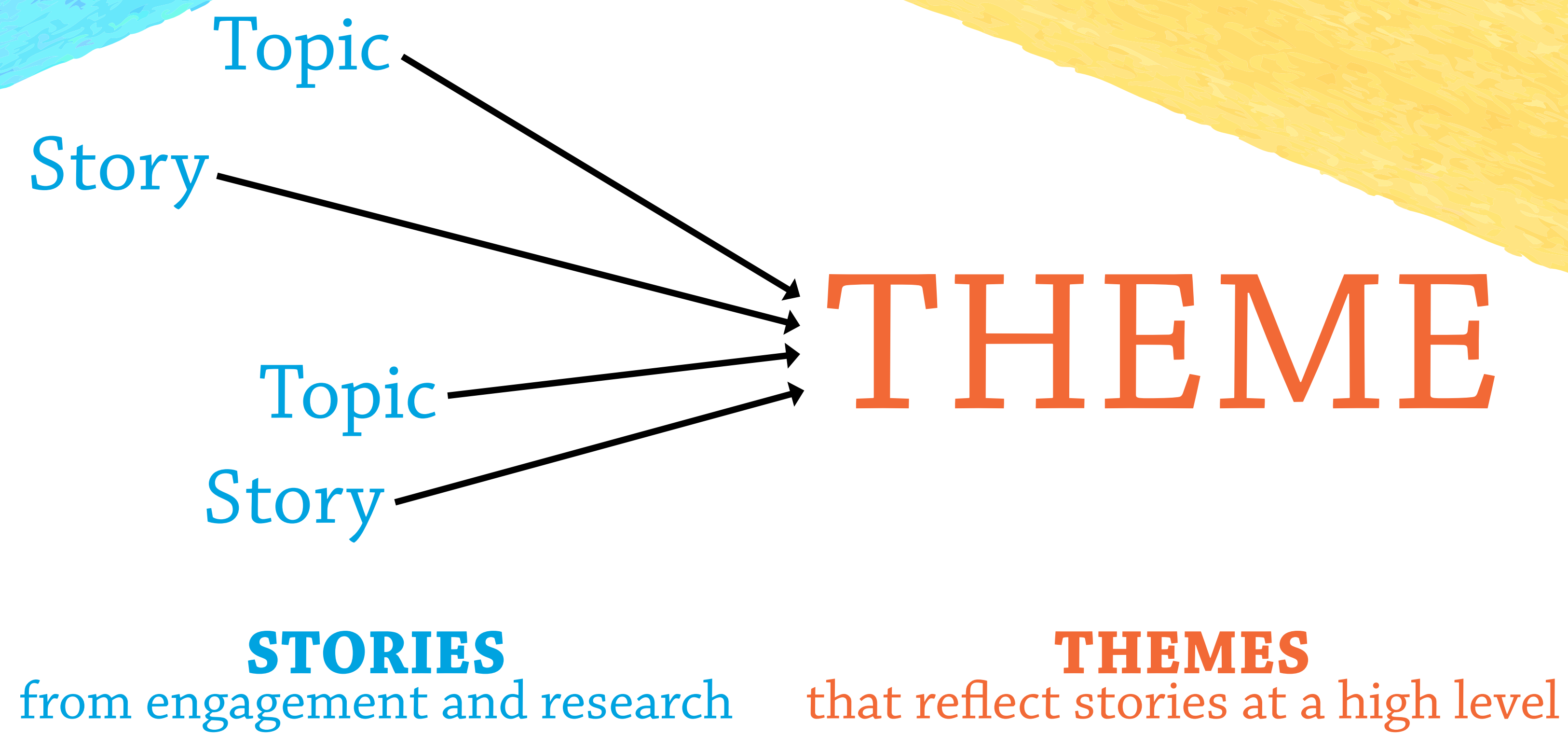
The Heritage Interpretive Plan will be based on high-level themes about the heritage of the River Crossing area. These themes will reflect what we have heard from engagement and learned from the historical record.

Stories and Research

From the stories and topics that have been shared, and from background research, we understand that the North Saskatchewan River is central to the history of the area, and to the people that have used the area for millennia. Without the river and the contributions of Indigenous and non-Indigenous people, the Edmonton that we know today would not exist.

Themes

The stories and topics that were gathered have been grouped into high-level themes. Themes are central organizing principles that describe the heritage of this place.



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TERRITORY AND LAND

This place is within the territories of many Indigenous Nations. Edmonton emerged from this place, which people have used for millennia.

CONNECTED TO THE RIVER FOR MILLENNIA

TRADING AND MAKING

Creating, harvesting, building, and commerce across First Nations, Métis, French-Canadian and many other cultures.

CONNECTING AND UNDERSTANDING

A place to pause and think about our past, present and future, Indigenous and non-Indigenous, both joyful and painful.

RECREATION AND CELEBRATION

Where people of all cultures continue to come together to play and celebrate.

GATHERING AND COMMUNITY

A place to live, where Indigenous and non-Indigenous traditions are sustained and new relationships are built.

This thematic framework is a structure for organizing the multitude of stories we've identified that relate to the River Crossing area.

Each theme relates back to the river, which connects all the themes. Each theme covers thousands of years of human activity, up to the present day.





The following panels describe the draft interpretive theme framework. These interpretive themes organize the many stories and topics we've identified through research and engagement. Take a look at the general grouping of themes and how we have connected themes to stories and topics.

Before you leave, please make sure to answer the following question:

Do these themes reflect the stories we want to tell?

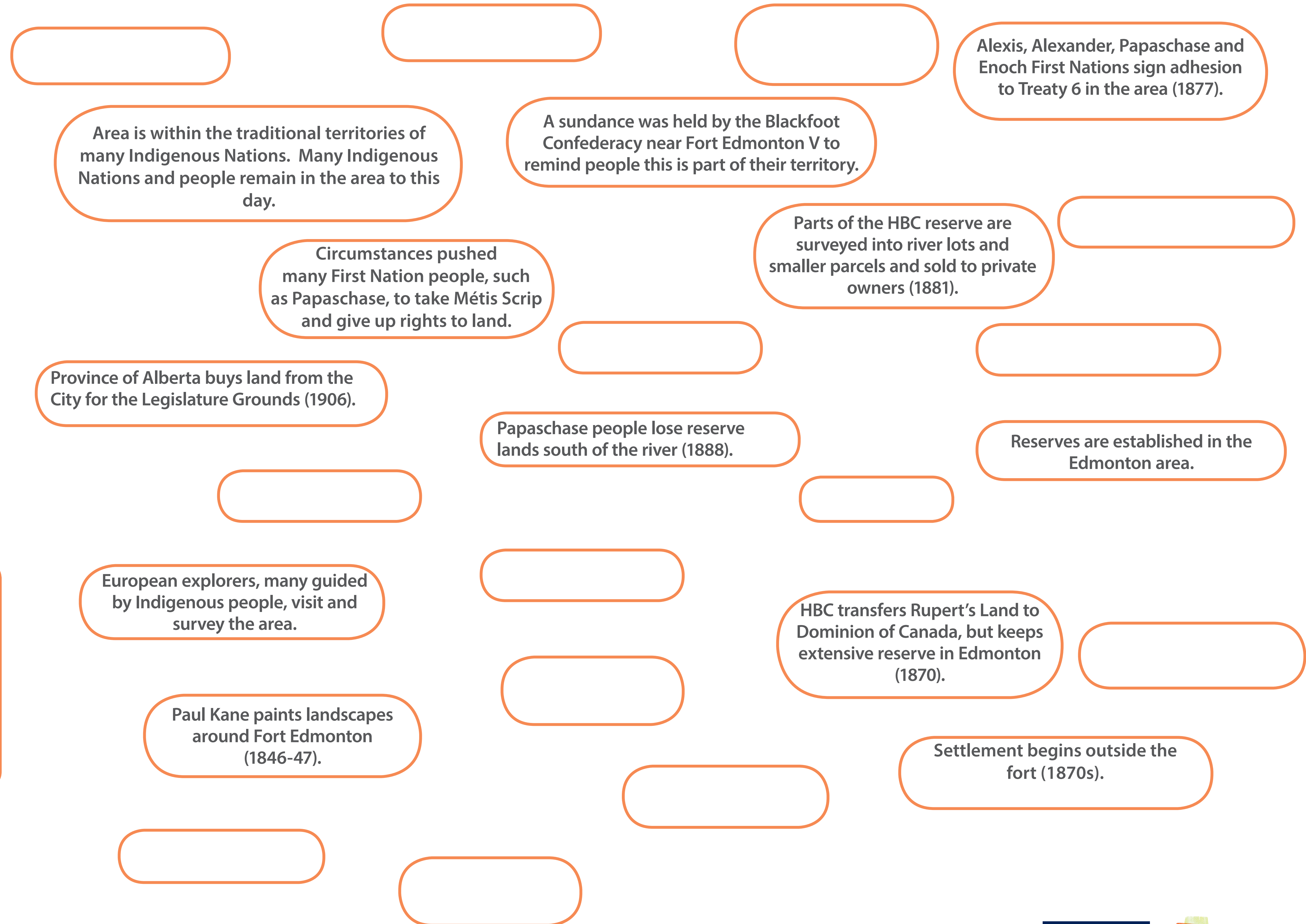
TERRITORY AND LAND

This place is within the territories of many Indigenous Nations. Edmonton emerged from this place, which people have used for millennia.



These are stories within the theme *Territory and Land*.

Think we've missed something? First, check the other boards to see if we've connected it to another theme. Still think it belongs here? Write it in one of the spaces provided or on a sticky note.



TRADING AND MAKING

Creating, harvesting, building, and commerce across First Nations, Métis, French-Canadian and many other cultures.



These are stories within the theme *Trading and Making*.

Think we've missed something? First, check the other boards to see if we've connected it to another theme. Still think it belongs here? Write it in one of the spaces provided or on a sticky note.



CONNECTING AND UNDERSTANDING

A place to pause and think about our past, present and future, Indigenous and non-Indigenous, both joyful and painful.



These are stories within the theme *Connecting and Understanding*.

Think we've missed something? First, check the other boards to see if we've connected it to another theme. Still think it belongs here? Write it in one of the spaces provided or on a sticky note.

The river is life to First Nations. Water is sacred.

First Nations have rich cultures, with their own languages, laws, traditions, teachings and roles. These cultures are alive and well.

The Edmonton area and North Saskatchewan River valley have been used by Indigenous people for thousands of years. This is one place within much larger traditional territories.

Marie Anne Gaboury is the first non-Indigenous woman to live in the fort (1807-1811) and gives birth to a child in the fort before leaving.

Treaty defines a shared relationship and responsibilities for everyone. The Crown has not lived up to its obligations toward First Nations.

The Métis have a rich and distinct culture. Key cultural elements include language, music and dance.

First Nations, Métis, francophones, and many other people have contributed to the founding and development of the city. Métis and francophones are some of the first river lot owners.

French-Canadian voyageurs and contract workers at the fort marry Indigenous women.

The Traditional Burial Ground/Fort Edmonton Cemetery needs to be respected - it has not always been. Ancestors of many First Nations, Métis and non-Indigenous people are buried there.

Many First Nations have long been connected through alliances, battles, trade, culture and social relationships.

Relationships between Indigenous and non-Indigenous people have not always been bad. Many First Nations and settlers were friends and neighbours in the past, but relationships degraded over time.

Indigenous people have been subject to the impacts of colonization, including displacement racism, disease, starvation, and loss of lands and traditional livelihoods.

RECREATION AND CELEBRATION

Where people of all cultures continue to come together to play and celebrate.



These are stories within the theme Recreation and Celebration.

Think we've missed something? First, check the other boards to see if we've connected it to another theme. Still think it belongs here? Write it in one of the spaces provided or on a sticky note.

Christmas dinner at the Edmonton Hotel.

HBC sells land to the Industrial Exhibition Association to create Exhibition Grounds (1899). This land is sold to the City a year later.

Edmonton Exhibition held annually (1899-1909). Planned attractions include balloon rides, tight-rope walking, acrobatics and contortionists (1901).

Edmontonians take riverboats on picnic excursions to Big Island (1890s/1900s).

Province of Alberta proclaimed by Prime Minister Wilfrid Laurier at the Exhibition Grounds (1905).

Indigenous people travel to the Exhibition Grounds to race horses and walk in the parade.

Agricultural Society holds annual Agricultural Exhibition in Rossdale (1870s).

HBC 'Girls Hockey Team' plays on the HBC Recreation Grounds (1920s).

Renfrew rugby-football field built (1923). Later becomes Renfrew baseball park (1933) and Edmonton Ballpark (1995).

Children skate on the river and watch workers cut ice and cart it away. Sometimes children fall through the ice.

HBC workers race horses on the river.

Tennis and hockey played at the Rossdale Recreation Park (1950s).

Rossdale annual winter carnival held on HBC Recreation Grounds (1930s and 1940s).

GATHERING AND COMMUNITY

A place to live, where Indigenous and non-Indigenous traditions are sustained and new relationships are built.



These are stories within the theme *Gathering and Community*.

Think we've missed something? First, check the other boards to see if we've connected it to another theme. Still think it belongs here? Write it in one of the spaces provided or on a sticky note.

Shallow water and the low banks of the flats have allowed for easy river crossings and landings.

Indigenous people camp on the flats for thousands of years.

First Nation people hold powwows, sundances, and tea dances near the fort.

During the fur trade era the Cree gather on the north side of the river and the Blackfoot on the south.

St Joachim, the first Catholic mission and school in the Edmonton area, operates within the fort's walls (1862) before being moved outside the fort.

Donald Ross settles outside the fort (1874) and farms, later building Edmonton's first hotel, and several other businesses.

John Walter's ferry (1876) and, later, the Walterdale Bridge (1915) connect the flats to the south side.

The community of Rossdale grows rapidly (1880s) - most early residents work in the area.

The Home for Delinquent and Neglected Children is built (1911), and later becomes an orphanage, home for unwed and poor mothers, and transitory residence for American servicemen.

The river rises 45 feet and Rossdale is evacuated (1915). Homes and industries are destroyed. Many never re-establish.

Donald Ross School is expanded with the construction of a sandstone building (1913) and closes in 1974 due to low enrollment.

Portions of a planned freeway network are built in Rossdale, dividing the community (1960s). Community opposition stops other highway projects.

Up until the 1940s Indigenous people camped on the flats in tipis and tents.

The City plans to clear Rossdale for river valley park, but is stopped by community action (1970s-80s).

IDEAS FOR HERITAGE INTERPRETATION

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The Heritage Interpretive Plan will present some high-level interpretation ideas.

How could we tell the stories of the River Crossing area to people who visit the area in the future?



YOUR **FEEDBACK** AND NEXT **STEPS**

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Next steps in the development of the Heritage Interpretive Plan include:

- Sharing back a summary of comments from the Open House and
- Inviting people to review and comment on the draft Plan in early 2017.

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edmonton.ca/HeritageInterpretivePlan

Thank you for participating in the Open House!

