



First Peoples Inclusion in All Things Museum

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Truth and
Reconciliation
Commission of Canada

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action

- Legacy
- Reconciliation
- Specifically recommendation 67-70

Truth and Reconciliation Commission of Canada: Calls to Action

Museum and Archives

- 67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.

Professional Development and Training for Public Servants

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

What calls to action have impacted
or been considered in your
museums or are you aware of?

Decolonization

A process that not only refers to the complete removal of the domination of non-Indigenous forces within the geographical space and different institutions of the colonized, but it also refers to the decolonizing of the mind from the colonizers ideas that made the colonized feel inferior.

Engage for Change: #YGK Reconciliation Journey

Strengthening Relations with First
Peoples in Kingston within the
Context of Canada's Sesquicentennial



Canada



Engage for Change

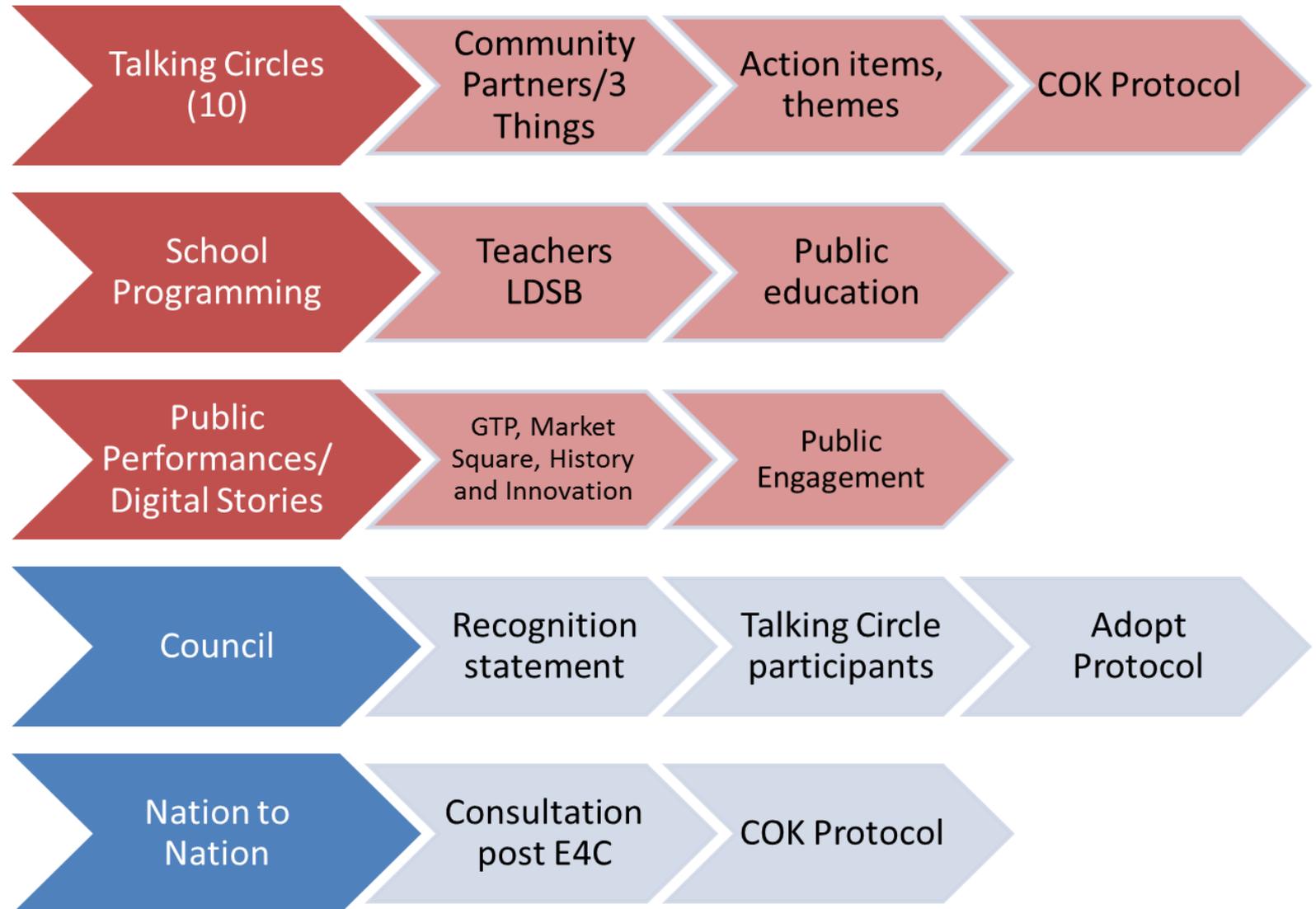
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ji-aanjichigeng!



Tewaterihwayè:na
ne takaté:ni

Contribuons au Changement

City of Kingston E4C



Successes

- Royal Winnipeg Ballet
- Student Reconciliation Year
- Community Talking Circles
- Reconciliation Tree



Challenges

- Appropriation and tokenism
- Being all things to all people
- Participation to action
- Understanding what it takes to become ally

Home - Engage for Change

ENGAGE FOR CHANGE

Anoonigozidaa
ji-aanjichigeng!

Contribuons
au Changement



Engage
for Change

Tewaterihwayè:na
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Take-aways

- Decolonization is a process that starts with acknowledging a lens of privilege
- Indigenous need to do the talking



How can you explore or engage in
Cultural Sensitivity Training for your
staff as well as the public?

Parks Canada

- The Government of Canada is committed to reconciliation and nation-to-nation, Inuit-Crown, and government-to-government relationships with Indigenous Peoples, based on recognition of rights, respect, co-operation, and partnership
- Working together with more than 300 Indigenous communities across Canada, Parks Canada and Indigenous Peoples are partners in conserving, restoring, and presenting Canada's natural and cultural heritage
- Parks Canada is proudly committed to a system of national heritage places that celebrates the contributions of Indigenous Peoples, their history and cultures, as well as the special relationship Indigenous Peoples have with the land and waters
- The 150th anniversary of Confederation marks an important milestone for our nation and provides a unique opportunity to strengthen our sense of what it means to be Canadian. Canada 150 celebrates diversity and inclusiveness, reconciliation with Indigenous Peoples, youth, and the environment.

Training and Awareness

Parks Canada recognised, that, in telling the story of Confederation and Sir John A. Macdonald challenging material will be presented to the visiting public. How could we prepared to share that information in a sensitive and respectful way?

- Indigenous Awareness Training for seasonal staff, students, and managers
- Internal review of story lines, scripts, and project plans
- Review of content with Indigenous partners

Case Study: Bellevue House NHS

- Bellevue House is the one time home of Sir John A. Macdonald, father of Confederation and Prime Minister of Canada for 19 years
- Up until 2017, Bellevue House has told the story of Macdonald's early life in Kingston, the challenges he personally faced, and delved into some high school history on his legacy
- In 2017 Parks Canada, in response to the Calls to Action from the Truth and Reconciliation Commission Report, developed *Many Voices*, a new program of interpretation, exhibits, and performances to tell the 'untold' history of Macdonald and Confederation

What is Many Voices?

- A new philosophy of exhibiting material at Bellevue House through development of:
- New tours – the Alternate Facts Tour and revised guided tour scripts
- New exhibits – the *Many Voices: Confederation* exhibit housed in the visitor centre and the *Many Voices: Indigenous Art* exhibit in the theatre room
- New activities – Outdoor art performance, whisky tastings, fall harvest celebration

The overall goal of these activities was to create a site that is open and welcoming to all Canadians, engage all ages of visitor in activities and provide an opportunity to engage with challenging material. These actions help visitors form a more comprehensive picture of our past and help shape our collective future.

Bellevue House Successes

- Largely positive reviews
 - Social media (Trip Advisor, facebook)
 - Written
 - In-person commentary
- New audiences
 - Millennial
 - Indigenous
 - Visiting friends and family
- High percentage participation in Imagine a Country activity

Challenges

- Politically sensitive material delivered by seasonal staff and students
- Resistance to change in some staff and visitors
- Cost

Take-aways

- There are challenges to changing material exhibits, plans, and scripts ranging from
 - Staff buy-in and engagement
 - Accuracy of information in interpretive delivery
 - Public response to changing material

By providing an opportunity for Indigenous Artists to have a voice in a place steeped in colonial history we have started to reframe the conversation of Confederation around the hard truths of the past, and direct it to a positive opportunity for our future

How can your sites present
various histories?

The City of Kingston Archaeological Master Plan and the Cataraqui Archaeological Research Foundation Collection



Kingston Archaeological Master Plan (2010)

- Kingston has a culture history that dates to time immemorial with archaeological evidence dating back 10,000 years.
- 2 documents:
 - The Master Plan of Archaeological Resources COK Technical Report
 - Planning for the Conservation of Archaeological Resources in the COK

KAMP - Recommendations

- The City of Kingston should consider preparing both an accurate and a comprehensive inventory of the archaeological collection currently held by museums and consulting archaeologists and a guideline encouraging the curation of archaeological material from archaeology sites within Kingston at local museums

CARF 1983-2013

- The Cataraqui Archaeological Research Foundation was a professionally staffed non-profit organization dedicated to the recognition, investigation, and preservation of Ontario's rich archaeological resources.

CARF Collection

- CARF dissolved in 2013 and in 2015 Council directed staff to accept into the Civic Collection CARF collection materials related to the City of Kingston
- Phase 1: Initial transfer of materials from CARF to the COK
- Phase 2: Inventory and storage of materials
- Phase 3: Additional materials to be obtained from the Ministry (London) and to be returned to the Ministry
- Phase 4: Establish research guidelines and conservation protocols specific to the management and care of an archaeological collection

Success

- The City is now in control of the over 200 boxes of archaeological materials and is exploring how to conserve, present and if necessary repatriate these materials.
- The Ministry of Tourism and Culture has been in favor of returning materials to Kingston

Challenges

- What separates pre, proto, and historic periods archaeologically?
- Why do we assume that once we are on a “historic” landscapes we are no longer seeing the history of Indigenous peoples?
- This approach arrests the history of Indigenous peoples – bounding it into the “deep” past and not allowing their stories to continue as a through-line narrative.

Takeaways

- Indigenous history is not the history of “others”
- Archaeological materials labeled as “historic” or “post-contact” and can still be Indigenous.
- We need to decolonize the archaeological record, our museum collection records and through them our museums themselves.

How can you begin to decolonize
your collections or your
presentation of them?

Sharing and thoughts/actions to
take away and explore?

❖ Migwetch

❖ Niá:wen

❖ Merci

❖ Thank-you