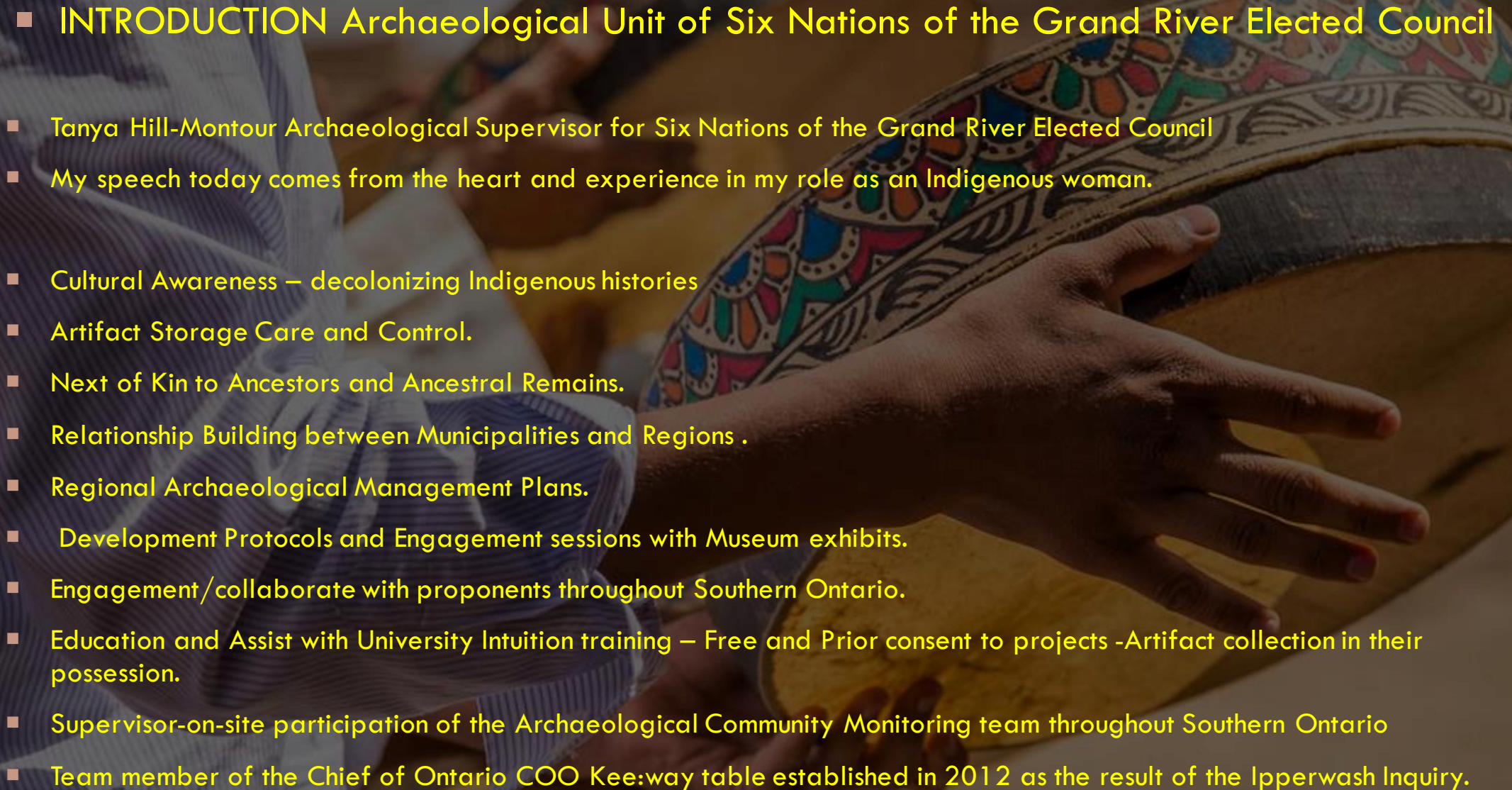


ROMA CONFERENCE:
ASSOCIATION OF MUNICIPALITIES OF ONTARIO.
**Indigenous Archaeological Perspectives and priorities
for Land Use Planning**

JANUARY 22, 2024



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- A person wearing a blue and white striped shirt is shown from the side, playing a large, round drum. The drum has a wide, colorful band around its top edge with intricate patterns in red, blue, green, and yellow. The person's hands are positioned to play the drum, which is held in front of them. The background is slightly blurred, showing other people and what appears to be an outdoor setting.
- **INTRODUCTION Archaeological Unit of Six Nations of the Grand River Elected Council**
 - Tanya Hill-Montour Archaeological Supervisor for Six Nations of the Grand River Elected Council
 - My speech today comes from the heart and experience in my role as an Indigenous woman.
 - Cultural Awareness – decolonizing Indigenous histories
 - Artifact Storage Care and Control.
 - Next of Kin to Ancestors and Ancestral Remains.
 - Relationship Building between Municipalities and Regions .
 - Regional Archaeological Management Plans.
 - Development Protocols and Engagement sessions with Museum exhibits.
 - Engagement/collaborate with proponents throughout Southern Ontario.
 - Education and Assist with University Intuition training – Free and Prior consent to projects -Artifact collection in their possession.
 - Supervisor-on-site participation of the Archaeological Community Monitoring team throughout Southern Ontario
 - Team member of the Chief of Ontario COO Kee:way table established in 2012 as the result of the Ipperwash Inquiry.

WHAT IS ARCHAEOLOGY?

Archaeology is an investigation process that studies human history/ pre-history through excavations of archaeological sites. The evidence of these sites is considered through the analysis of artifacts and other physical remains left behind by Ancestors. Archaeology is a scientific destructive process through cultural materials in which the artifacts are removed from areas of significant from ministry or regional mapping.



RECONCILIATION PLAN OF ACTIONS FOR INDIGENOUS COMMUNITIES — The importance of respectful, mutually beneficial relationships.

Steps:

Improve communications to sustain co-existence.

We need to all benefit and understand the disparities, injustices and gaps in policy pertaining to the importance of Archaeology.

Help Improve and support policy to more equitable solutions to development projects.

What is reconciliation?

This term is very challenging for Indigenous peoples as reconciliation means to repair a relationship but first a relationship was to exist prior and then repair ...for Indigenous people a positive relationship was nonexistent – eg a brother and a sister.

As mentioned, co-existing is the important step ... understand and to have patience when conversations occur.

Building relationships.. Indigenous peoples are deeply rooted in the natural world.

Indigenous people need to be better understood as there is two types of perspectives in building relationships.. Indigenous knowledge and the connection to the mother earth.

In comparison to the other perspective is Eurocentric thought science-based research this creates a dilemma to how we treat our land use and Heritage below the surface. Heritage preservation is generally viewed as protective for Built Heritage. Either a science archaeology or not important. (Lack of knowledge that Archaeology exists)

A Respectful plan of action recommendation is early engagement stage 1 for Archaeological heritage conversations, Indigenous people can share knowledge of where our stories/oral historical habitation is sacred materials from villages from Ancestors..

Indigenous views are If we remove the heritage from the land its basically the same as removing a page out of the History books.

This suggested process provides the opportunity for education of all parties and protection.

Respectful conversations with leadership to do better as this is not occurring on a Provincial or Federal level. Building reciprocal relationships.

When we work together mutually..

Indigenous communities are not excluded in decisions of what heritage protection means?

Added Mutual benefits- Let's continue to grow together the knowledge have meaningful dialogue to understand each other regarding all community needs ..whether it be educational, the respectful relationship is a need to shared because of our unique cultural heritage.

WHAT DOES THE CURRENT
MODELS FOR INDIGENOUS
BURIAL AND ARTIFACTS
MITIGATIONS LOOK LIKE ?



LEGAL REGIMES – SUPPORTING

THE CANADIAN
CONSTITUTION ACT
1982.

THE EXISTING
ABORIGINAL AND
TREATY RIGHTS OF
ABORIGINAL PEOPLES
OF CANADA ARE HERBY
RECOGNIZED AND
AFFIRMED.

United Nations Declaration on the rights of Indigenous peoples – the general assembly , guided by the purposed and principles of the charter of the Unit Nations in good faith

Article 2, 3, 4, 8, 11, 12, 13, 15, 18, 19, 25, **26, 27, 28, 29, 31, 32, 34, 35, and 37.**

The articles directly impact Archaeological matters.

Truth and Reconciliation ‘calls to action’

Duty to Consult

Provincial Policy Statement - guidance document is given for Municipal areas.

Ontario Heritage Act – definition in this Act , Alter’ means to change in any manner and includes to restore, renovate, repair or disturb and alteration has a corresponding meaning.

Ministry of Citizenship and Multiculturalism has jurisdiction and a guidance document Aboriginal engagement for Consulting Archaeologist. Designed to determine the Cultural Heritage Value and Interest of areas.

Municipal Heritage Conservation District – an area defined by boundaries with Heritage resources that is distinguished from its surrounding built structures, natural elements but rarely Archaeological (as seen with the recent discovery of the Ancestors at the Withrow site)

CULTURAL RESOURCE MANAGEMENT (CRM)

Archaeological Research in Ontario is largely carried out by Cultural Resource Management contractors (Consulting Licensed Archaeologist) to fulfil government requirements.

They oversee and decide which Archeological site has Cultural Heritage Value Interest (CHVI) and reports to the MCM. After site mitigation it is determined which public institution, Museum/Cultural center can receive collections.

In some cases, our Heritage is stored in Consulting Archaeologist basements.

Which is a huge issue we need collections to come home to affiliated Indigenous communities

Archaeological Mitigation in Ontario

(MCM) MINISTRY Citizenship and MULTICULTURALISM under the Ontario Heritage Act

(MCM) MINISTRY Citizenship and MULTICULTURALISM (provincial level) possess jurisdiction, the process requirements and legislations guides the Indigenous Archaeological Heritage. According to recent stats 90% of the Archaeological sites in Ontario correlate to Indigenous sites – whether it be Paleo, Archaic, or Woodland periods.

According to MCM Standards and Guidelines engagement occurs in the stage 3 which is later stages of the mitigation. Also accompanying the guidelines is the Indigenous engagement bulletin setting the standards for licensee. Indigenous Engagement is written vague and in gray area with no clear direction or mention of Indigenous involvement. Issue is of what communities constitutes as good engagement processes. Established in 2011 a revision is currently required.

These policies negatively impact Municipalities and Indigenous communities when the decision making power is left to the Licensee holder to decide what site requires further stages. Also an issue for enforcement which does not occurs often leaving this Archaeological sector with no oversight to protection. It negatively impact regions and Municipalities as well because there is no clear direction generally left in limbo from experience to very difficult to support communities and the good archaeology.

Current steps moving forward is Municipalities are recognizing gaps and writing strong policy to ensure proper protection and control are in place. Regions are revisiting their Archaeological resource management plans for revision inclusive to Indigenous communities' voices. The AMP is a protective tool when utilized proper, many regions currently do not have an AMP which is problematic.

Currently status for developers is archaeology and Indigenous history stands in the way of development and then becomes written off by disgruntle Archaeology companies to streamline the development project. Regions have also experienced this and seeking to support communities.

Recognizing also the **gaps** is policy and legislation is addressing the requirements for Cultural belonging and sacred materials regarding storage with no involvement. MCM eliminates Indigenous communities from their data of locations of housed artifacts . This conversation is occurring with Regions, Municipalities and Museums with the support of KEEWAY to ensure we locate sacred materials and ancestors. Due to recognition through reconciliation action plans Museums have changed policy to not accept artifact any more. Another area of no MCM support.

ARCHAEOLOGICAL INVESTIGATIONS AND BURIAL SITE INVESTIGATIONS

Successful First Nations-Municipal collaboration models

- When the engagement processes occurs, a proponent will reach out with a site plan to the Municipality, then provide notification to Indigenous communities of the land use proposal..
- According to AMP and Official plans indigenous engagement is acknowledged through the Duty to consult and Regions are now NOT following the current method by the MCM standard and guidelines, eliminating in their districts Indigenous engagement occurring in the stage 3 and placing engagement in planning.. it was recognized as very critical. Protective heritage decisions are made prior n the stage 1 and 2 protecting from writing a site off.. Acknowledgement that this process was/ is critical and dangerous for the Archaeological History.
- No oversight and accountability can occur with consulting archaeologist because they have the power to decide what moves on to a stage 3 without Indigenous community to assist in understanding this area is of significance.. Regions are taking a step to say there is Heritage interest and sacred connection to the land.
- Many Archaeological Consulting companies are supporting the changes to early engagement required by Municipalities and assisting Indigenous people with supporting the need for decision making regarding their heritage storage, care and control of Artifact collections.
- Many but not all regions ask - How can we do better ? Regions do recognize the disparity and seek to work through process together parallel paths but again they can't with current policy but do so anyways as a best practice. Comments made from a Municipality was language needs to be written strong shall' to eliminate the bad actors.
- Inclusion now of how is Archaeological projects-initiated Inclusion by planners and proponents during permit process. Pre consultation meetings. This has been the most productive.
- Municipalities are establishing education protocols for protected area mapping, reinterment and ceremonies to occur as a best practice.

BENEFITS OF WORKING TOWARDS CLOSING THESE GAPS

Benefits the current Archaeological Monitoring programs as there is a lot of animosity with the consulting Archaeological companies it will assist in the respectful Mitigation and relationships on-site.

Good Education- this has achieved a better understanding best practices for intuition in classroom setting as it removing the colonial education that the new students realize that the artifacts have propose besides in-classroom materials.

Interdepartmental communication within Municipalities and their relation to Archaeological sites.

>Infrastructure, Environmental services, and Heritage Planning.

- ✓ Addressing harm without these conversations and inclusion the current legislation and Policy is harmful to Indigenous communities.
- ✓ Resurgent of family language, lands, humanity ceremonies and safety slowly disappear.
- ✓ Meaningful dialogue and Inclusion of the Municipalities to assist the uplifting of Heritage with regional mapping and Archaeological Management plans for guiding Archaeological mitigations in their regions. This supports a smooth system on their end as well.
- ✓ Education and training in the workplace – cultural awareness/sensitivity training.
- ✓ Collaboration at all stages of projects.

Other Sectors closing the GAPS:

- Notification by Ontario Coroners' office—several hours spend discussing/acknowledging issues on policy and amendment with the Coroners' Act.
- Notification and engagement with Cemeteries, Burials and Cremation Registrar they are working endlessly on process

WHY IS IT IMPORTANT TO US

- STRONGER Policy legislation changes to enhance PROTECTION and to promote Decolonializing/ Reconciliation approaches to support our heritage.
- Truth telling and promote education.
- Back to Step 1 we want support in the changes MCM requirements addressing harm then removal of the current colonial process which is treating Heritage as a commodity.
- Good allies with our development partners to ensure the respect and protection occurs for indigenous Heritage, .
- Its always good to have collaborative approaches and a Indigenous voice because lack of understanding creates anger.. its important to have good friendships. We are simple people!
- Empowered responsibilities Equal Justice, Equal opportunity, equal dignity.



FREQUENT QUESTIONS ASKED?

Why do we engage? To ensure proper practices are conducted with Artifact mitigations, collections and development processes are respected

When do we engage?

SNGREC prefers to be engaged in the planning stages, easier to understand the current land use and provide feedback then if a situation arises, later communication or no consultation if land is disturbed its more difficult to mitigate the situation without a context. Also the cost associated is far cheaper than destruction of a archaeological site its extremely costly and difficult to put back to in-situ.. Example is Archaeology is unique unlike an environmental study .. You can replant a habitat one removed, but once an Archaeological site is disturbed you cannot replant and carry on adequately e.g. throwing a puzzle in the air .. Heritage is destroyed.. village or burial sites.

How can I support.. I always suggest the picking up the phone and discussing or inter – office is the pre-consultation stage as it seems to be the most fitting for all parties.

Education and training opportunity building a inter-personal relationship with all parties involved. This also supports developers who are concerned with the process sometimes helps and assist proponents hearing from communities directly.

When to engage? current process excludes until the stage 3 which makes steps to a positive relation difficult. What does adequate engagement look like ? Conversations in the planning stages of a project to ensure adequate steps occurred and are satisfying in cultural resource management.

What does adequate engagement look like? Again, Engage early. Conversations in the planning stages of a project to ensure adequate steps occurred and are satisfying in cultural resource management is assisted.

How can we do better ? Let's work together.



MOVING FORWARD

- Voice and advocacy at the decision-making tables of why is it important to hear from the Indigenous peoples.
- Advocacy for the protective decision-making processes regarding Ancestors and Archaeological materials.
- Seeking to partner with Regions regarding enforcement mechanisms implementing by-laws to assist the Heritage Act..
- Further discussions on supports in dismantling the current stereotypes of colonial structured Academic Archaeology and Consulting Archaeology.
- Continued discussions with all parties on how the province needs to act in good faith, this is an issue at the provincial level (ministry requirements) the province lack of amendments infringing our rights and we seek to movement phase.
- we seek support in the from a municipal level and possible federal level.
- Continue relationship building .. We have a positive relationship working with Municipalities, Continuing to work together on the creation of AMPs and mapping for Municipalities that do not have one.
- How can we walk in parallel paths to support Indigenous communities and Ontario to establish a Reparation Act modelling from the USA.