



December 15, 2017

# HEATHER LANDS

## FAIRMONT DIALOGUE SUMMARY

## A MESSAGE FROM MST PARTNERS

Musqueam Indian Band, Squamish  
Nation and Tsleil-Waututh Nation

The leadership of the Musqueam Indian Band, Squamish Nation and Tsleil-Waututh Nation (MST) are working with Canada Lands Company are in the process of the imagining and eventual redevelopment of the Heather Lands. We expect to be the proud owners and operators of these lands in perpetuity. Working in partnership with the City of Vancouver, the transformation of these lands will assist in actualizing a “City of Reconciliation”.

The City of Vancouver identifies itself as a “City of Reconciliation” and publicly recognizes these lands as the unceded territories of the Musqueam, Squamish and Tsleil-Waututh Nations. Since the arrival of European settlers and the introduction of the Indian Act and other legislations, these three Nations have experienced over 150 years of oppression in their own lands. The Nations, as active participants in this Policy Statement, seek to reverse this reality by working with all levels of government, nation to nation, as partners of Reconciliation.

Law enforcement by the RCMP contributed to and enforced the legislative oppression. For example, the RCMP assisted the Indian Agents with the forcible removal of children from our Nations villages and imposed the legal requirements to attend Residential Schools. Therefore, the retention and operation of the RCMP Academy building with the Nations maintaining operation is akin to requiring the Nations owning a building that is a constant reminder of the negative history and imposition of colonial values, and is seen as contrary to the spirit and intent of reconciliation

The MST desire not to erase the past, but to recognize that heritage and collective history. We must include a time horizon that recognizes the legacy of the Nations on this site for millennia. The MST desires to move forward, to adapt, and to recognize the shared history and legacy with the RCMP. We want to continue the efforts being made today to rebuild the relationships between the RCMP and the Nations, and to build something new and positive for the local community to enjoy.

## A MESSAGE FROM GIL KELLEY

GM of Planning, Urban  
Design & Sustainability

The Fairmont Dialogue session is a unique opportunity to bring together a diverse group of stakeholders/community members and discuss the landowners’ proposal to remove the Fairmont building as part of redevelopment of the Heather Lands site.

The event is structured so as to create an intimate, comfortable, and respectful space for sharing opinions about the proposal. Participants will be asked to step out of their associated roles and speak to the posed questions from their own individual points of view. This will lead to rich and stimulating dialogue between participants and will mark an important milestone in the planning process.

The City of Vancouver is committed to becoming a City of Reconciliation and supports better understanding of matters of cultural significance of our Indigenous communities. Through presentation and group interaction, participants will gain valuable insights to the importance of the lands and the shared histories associated with them.

As planning for the Heather Lands progresses, we will continue to work with the landowners, and community members in order to ensure that the policy statement is developed in such a way that respects the cultural significance of the land, reflects its history, and promotes a sustainable and inclusive community into the future.

# PURPOSE

On December 15, 2017 the City of Vancouver hosted a dialogue session with invited participants to discuss the future of the Fairmont building as part of the Heather Lands planning program. 22 participants were in attendance, including: First Nations representatives, members of the Riley Park South Cambie (RPSC) Vision Implementation Committee, Vancouver Heritage advocates, RCMP veteran's association members, MST Development Corporation & Canada Lands Company representatives, and City of Vancouver staff.

The dialogue session was an opportunity to bring together diverse community perspectives to discuss the future of the Fairmont building. The goal of the event was to discuss different perspectives regarding the proposal to replace the Fairmont building with a new cultural centre that celebrates First Nations culture.

# AGENDA

The agenda for the dialogue session can be seen below

## 2:00 PM WELCOME

- Purpose of the afternoon
- Introductions

## 2:15 PM OVERVIEW OF HEATHER LANDS PROCESS AND THE FAIRMONT BUILDING

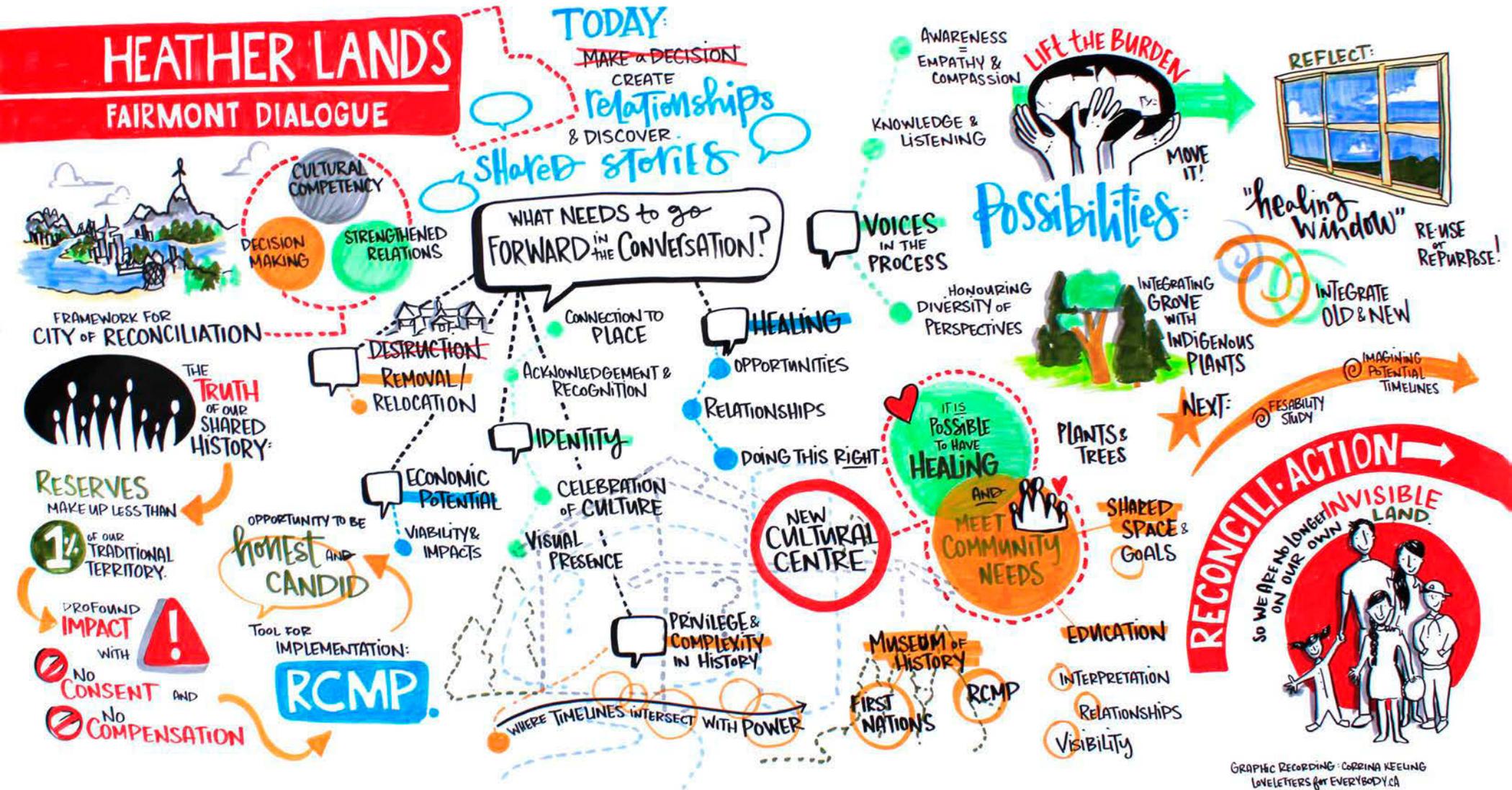
- Planning Process and Policy Context
- City's reconciliation framework
- CLC & MST Cultural Centre proposal
- Nations perspective of the Fairmont Building

## 2:45 PM DIALOGUE

- **Question 1:** What are your thoughts and feelings about what you are hearing?
- **Question 2:** What are the stories, heritage and identity associated with this site?
- **Question 3:** How do we acknowledge, respect and integrate diverse values and memories associated with the site in redevelopment?

## 4:30 PM WRAP UP & NEXT STEPS

# ARTIST SKETCH



An artist facilitator was present throughout the event to sketch aspects of conversations that took place. The completed illustration is presented above.

# EVENT SUMMARY

Participants were separated into small groups to discuss topics related to the Fairmont building. Summarized and some verbatim responses from these discussions can be seen below:

# 1

## Table Themes

IDENTITY - acknowledge and celebrate indigenous and MST peoples culture.

PROCESS & VOICES - there needs to be a greater awareness of diverse cultures.

HEALING - Move forward together, this could be an opportunity to create positive relationships.

REMOVAL - Is there potential for the building to be relocated rather than demolished?

POSITIVE CONNECTION - can we connect values and goals from diverse perspectives to create a positive outcome?

MST & RCMP - There is a desire to move forward positively. Are there opportunities to reflect RCMP history and 20th century historic uses in the construction of the new building?

# 2

## Individual Comments

“Understanding the meaning of the place from many perspectives and plan the future program that fits with multiple meanings.”

“It is important to reflect all layers of history through redevelopment.”

“Are there possibilities to reflect history of the site through design?”

“Create new shared thoughts, building represents a burden of history.”

# 3

## Group Response

“Think about how history can be incorporated in a modern way.”

“This needs to be a place of healing”

“Are there ways of preserving the building as well as celebrating reconciliation?”

“Opportunities for MST future generations are critical.”

“Heritage values are diverse.”

“Lift the burden”

“The Fairmont building represents many layers of meaning and significance.”

“Acknowledge the RCMP history and 20th century historic uses in redevelopment of the site.”

## THE FOLLOWING PRINCIPLES WERE DERIVED FROM THE COMMENTS SHARED AT THE DIALOGUE SESSION

**RESPECT:** As a first step towards reconciliation, we will listen carefully to all voices, particularly to those who have been marginalized for more than 150 years, in determining the future of the Heather Lands.

**STORYTELLING:** Heather Lands redevelopment will reflect a diversity of perspectives and all the layers of history including 20th century uses, and time before. Incorporating stories in the design of the lands will enable continued learning and shared understanding which are essential to reconciliation.

**HEALING:** Together, we can begin to heal by acknowledging our shared history, by strengthening our relationships, and by charting a new path forward. Together, we celebrate the return of the Heather Lands, the traditional territory of the Musqueam, Squamish and Tsleil-Waututh, to the Nations' people. Redevelopment of the Heather Lands represents a significant opportunity to improve the long-term well-being of the Nations members.

**WELCOMING:** By design, the Heather Lands will welcome people from all cultures. Public spaces and community buildings will be inviting for local residents as well as the surrounding community and Nations members living beyond the site. Spaces for community use, display, and gathering will be provided.

**LEGACY:** Our shared vision is to create a legacy that both respects the past and celebrates the future.

## WHAT'S NEXT?

The themes identified at the Fairmont Dialogue can be used as principles to inform next steps. The upcoming public consultation (anticipated in March 2018) will be an opportunity to confirm these principles with the broader community.

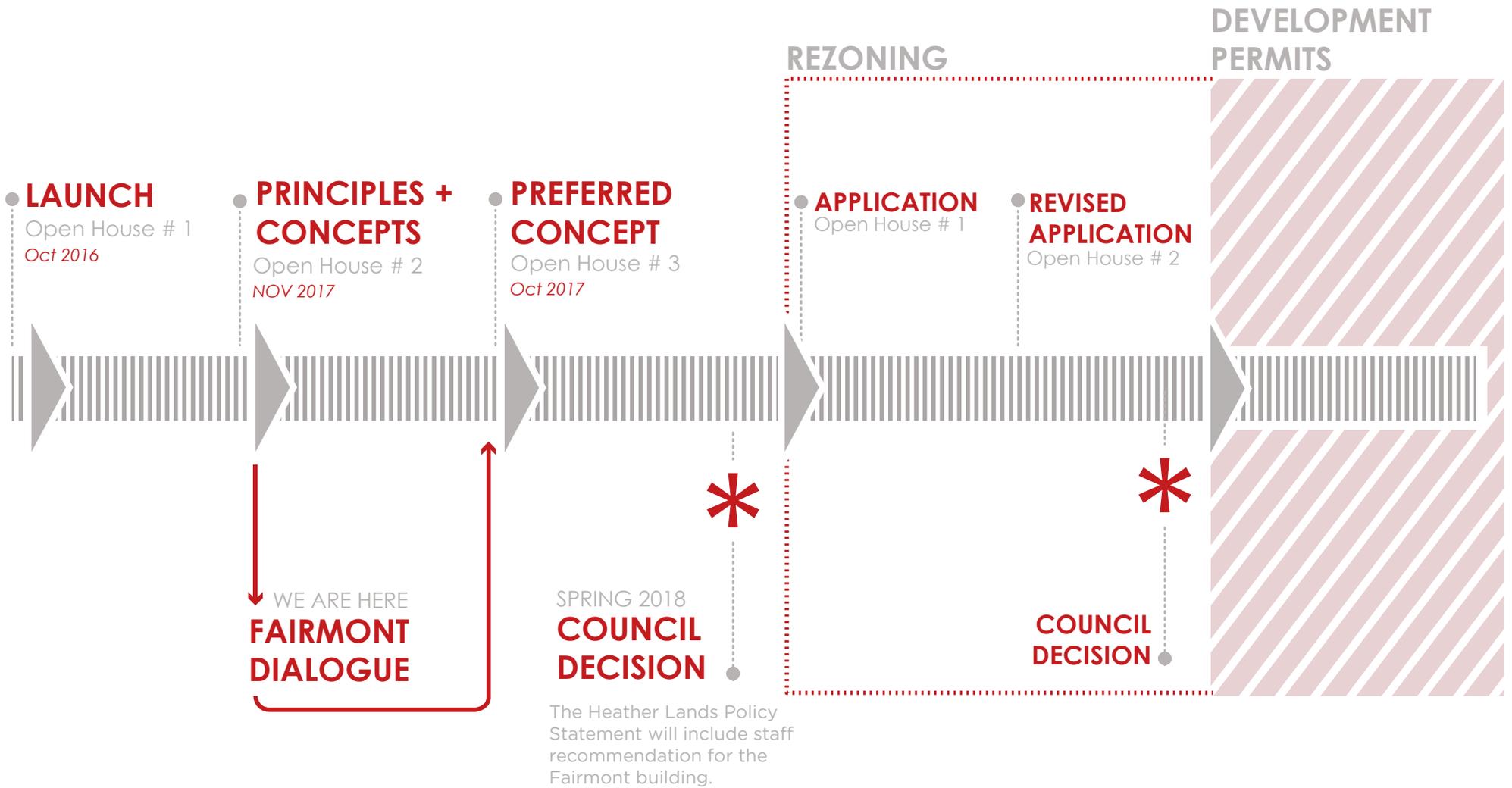
Participants of the dialogue were invited to reconnect and review this summary, draft principles and recommended direction for the future of the Fairmont building.

The staff team, in collaboration with the MST partners and Canada Lands Company, have explored and evaluated options for the Fairmont Building based on the draft principles. These options and a staff recommendation will be presented for community input at the Spring events.

*The following pages were provided to participants of the dialogue session. They were a resource to stimulate informed conversations between groups.*



# POLICY STATEMENT

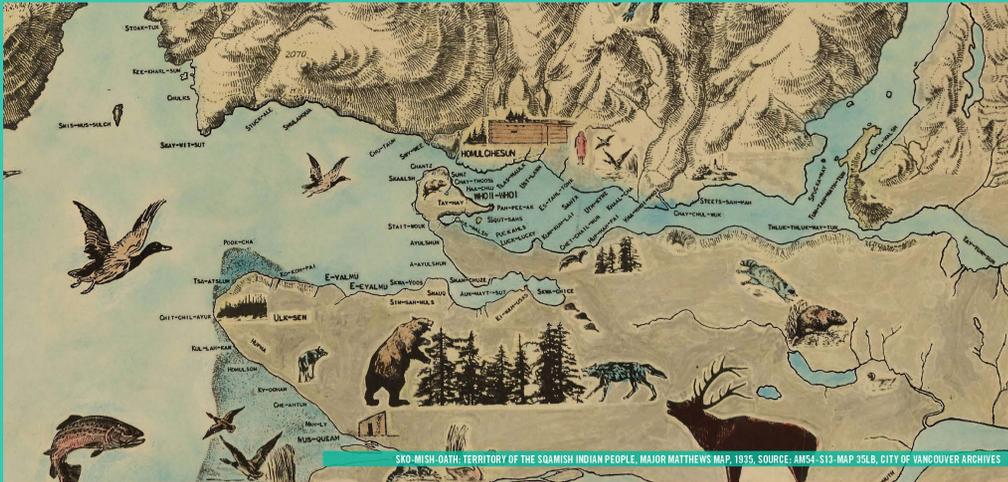




# MST LEGACY

Since time immemorial, the Musqueam, Squamish and Tsleil-Waututh peoples have resided on these lands .

This was a land of abundance, and the area of the Heather Lands was used for hunting and gathering. Large mammals including grizzly bear, elk, wapiti and black bears co-existed here in a rich natural habitat



Historic trails crossed the peninsula following the contours of the land near the Heather Lands. The trails connected the villages along the Fraser River with the villages at False Creek and beyond, and the trails enabled access for gathering of food, medicines and cultural materials

PAST

In the last period of about 100 years these lands were cleared for logging and for urban development

This period of time also represents an extremely difficult era for First Nations peoples in Vancouver and Canada, when customs and culture were oppressed and Nations peoples were shifted off of their traditional lands.



PRESENT

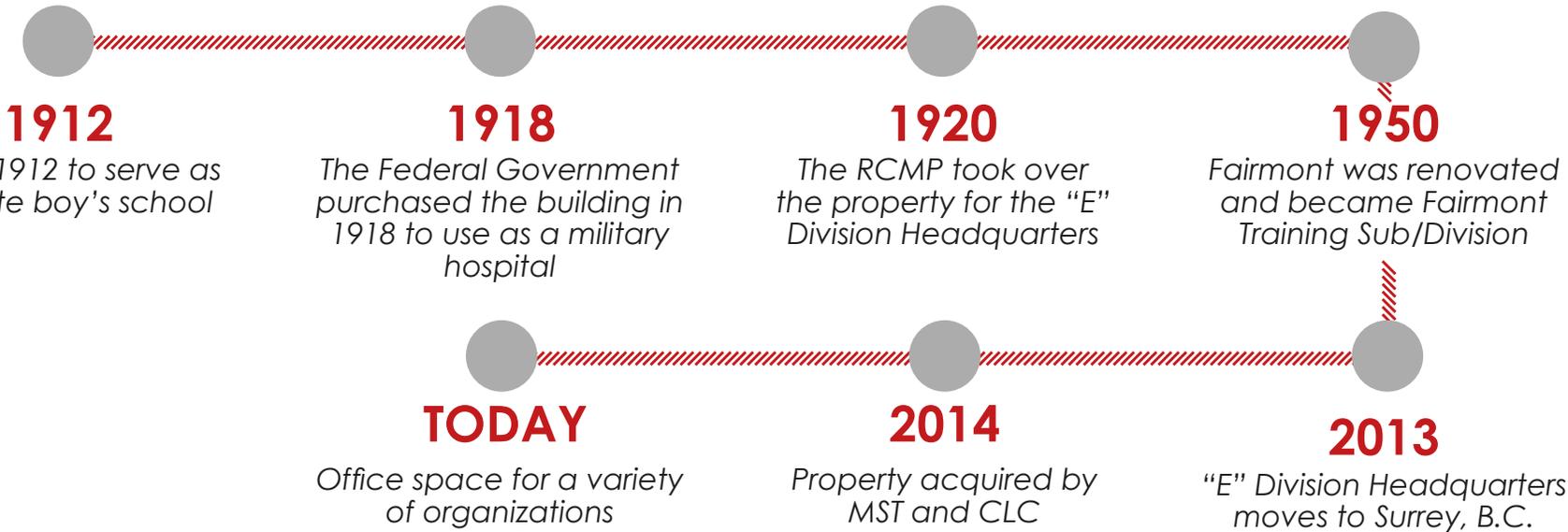
The redevelopment of the Heather Street lands presents an opportunity for a new and positive legacy for these lands and for the Musqueam, Squamish and Tsleil-Waututh peoples



FUTURE



**FAIRMONT**  
Academy Building



# HERITAGE

*Buildings in the Vancouver Heritage Register are listed as either "A", "B" or "C".*

*These categories are general classifications and are based on any combination of historic, architectural, cultural, spiritual, scientific or social values.*

## **The Fairmont building is listed on the Vancouver Heritage Register as A**

A - Primary Significance: Represents the best examples of a style or type of building; may be associated with a person or event of significance.

- "A building which is listed on the Heritage Register can be altered on the exterior, and may even be demolished."
- "Council has instructed that prior to consideration of a proposal that includes demolition of an "A" listed building, a formal independent consultant's report on the physical condition and economic viability of retaining the building be reviewed by the Director of Planning."



# FRAMEWORK FOR CITY OF RECONCILIATION



## 1. CULTURAL COMPETENCY

All City staff should have an opportunity to learn and work with local First Nation and urban Aboriginal communities. Staff should strive to create opportunities for Aboriginal Vancouverites to engage in partnerships with the City, supporting learning opportunities for both.

## 2. STRENGTHENED RELATIONSHIPS

Strengthening our relationships starts with acknowledging the history of residential schools and the impact of harm from the loss of land and culture. Continuing to build and strengthen relationships with Reconciliation Canada, the three Host First Nations of Musqueam, Squamish and Tsleil-Waututh, as well as with urban Aboriginal community (MVAEC), is critical. Above all it is important to recognise the history, heritage and protocols of the three Host First Nations, their presence, and achievements with respect.

## 3. EFFECTIVE DECISION-MAKING

Our work with First Nations requires a unique approach and understanding of our goals. Achieving mutual respect, strong relationships and economic empowerment requires flexibility, thoughtfulness and a principled and transparent approach in our work together.

# CULTURAL CENTRE



HAIDA GWAII MUSEUM, HAIDA GWAII, DAVID NAIRNE & ASSOCIATES



FIRST PEOPLES HOUSE, VICTORIA, FORMLINE ARCHITECTURE

The heart of the neighbourhood, a cultural centre will provide opportunities to share the Nations' culture and create a gathering place for the community.



SQUAMISH-LILLOET CULTURAL CENTRE, WHISTLER, PERKINS+WILL / FORMLINE ARCHITECTURE



FIRST NATIONS GARDEN PAVILION, MONTREAL, SAUCIER+PERROTTE



# EXAMPLES FROM ELSEWHERE

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# LOCAL EXAMPLES

## HASTINGS PARK (PNE) EXHIBITION BUILDINGS & STABLES

*Site owner: City of Vancouver*

On December 7, 1941 Canadian Prime Minister Mackenzie King issued a proclamation of war against Japan following the attack on Pearl Harbour. Three months later, Canada's War Measures Act led to the forced removal of Canadians of Japanese descent from British Columbia.

Before being sent to internment camps in British Columbia's interior, or other work camps across the country, some 8,000 were forcibly removed from their homes and initially detained in the exhibition buildings and stables at Hastings Park.



*The Japanese Canadian Citizens Association intends to nominate the PNE Livestock building as a Japanese-Canadian historic site to Heritage BC. During the renovation of the livestock building, the Association intends to create an interpretive display. They envision a recreation of a living stall where families lived, as well as a commemorative display of all the families who were placed and detained at the PNE Livestock building.*

Source: <https://www.vancouverpresents.com/theatre/japanese-problem-marks-dark-time-canadian-history/>



Source: <https://www.newwestcity.ca/heritage/woodlands>

In 1873, this site was chosen as the setting for British Columbia's "Provincial Lunatic Asylum", later known as the "Provincial Asylum for the Insane", the "Provincial Hospital for the Insane", "Woodlands School" and finally "Woodlands".

The year 2009 witnessed further discussions about the future of the tower. Advocates for the former Woodlands residents continued to insist on total demolition—a position supported by the document *The Need to Make Amends* (BC Self Advocacy Foundation, April 2003), which states that demolition would assist former residents to find some closure.

*On July 11, 2011, New Westminster City Council endorsed the option to demolish the Centre Block tower. City staff worked with former Woodlands residents, BC People First and the BC*

*Association for Community Living (now Inclusion BC) to plan a demolition ceremony. On October 18, 2011, following a ceremony culminating with a signal given by former Woodland's resident Richard McDonald, the tower was demolished before a crowd of community members, former Woodlands residents and their supporters.*

# WOODLANDS

## STUDY

NEW WESTMINSTER BC

Site owner: Onni Group



# RIVERVIEW LANDS

## COQUITLAM BC

Source: <https://www.renewingriverview.com/home>

Site owner: BC Housing

The Riverview Lands have been the site of B.C.'s primary mental health facilities for about 100 years when the Colony Farm was established. But in the 1980s, the Social Credit government came up with a plan to close Riverview and attempt to integrate mental health patients back into communities.

While that plan met with mixed success, over the next few decades the hospital wards were shutdown and now the site has been sitting mostly empty — except for three small mental health facilities operated by Fraser Health. About 75 buildings remain on the site, but many are not

**longer in use and would require extensive renovations to put back into use.**

*As a result in 2013 the government, in order to involve the stakeholders in developing a long-term plan, launched the revisioning process for the 100-hectare site, which includes extensive forests and 1,800 mature trees.*

*Through an extensive consultation, the vision for renewing the Riverview Lands serves as a long-range guide that balances the social, economic and environmental objectives of the Province, the City of Coquitlam, the Kwikwetlem First Nation and the community.*

# ST. EUGENE MISSION

## CRANBROOK BC

Site owner: Ktunaxa Nation

Source: <http://steugene.ca/en/about-us-culture-heritage/>

**In 1910, the Canadian government funded and constructed the St. Eugene Mission school, at the time called the Kootenay Indian Residential School. Operated at the time by the Oblates of Mary Immaculate, the facility was the first comprehensive Indian 'Industrial and Residential' school to be built in the Canadian West. Operating under the government's assimilation policy, the Mission instructed 5000 children from the Okanagan, Shuswap and Blackfoot Nations in addition to the area's Ktunaxa Nation.**

**The school was closed in 1970 when government policy changed.**

*For decades, the direction of former Chief Sophie Pierre provided a dedicated and driving force in reclaiming the Ktunaxa heritage. She was consistently inspired by Elder Mary Paul's belief that "You lose something only if you refuse to pick it up again." The saga of the mission-hotel began with a lengthy healing process, and an exorcism of ghosts both real and imaginary. Some believed the building held their future; others wanted to completely eradicate the building along with the bad memories.*

*The building of the Resort took ten incredibly difficult years. Consensus began with family visits to the school, 'kitchen table' talks and two years of internal discussion to over 1,500 members*

*of the five bands who share the 130 hectares of reserve land. Finally, a referendum was held, and all bands voted overwhelmingly in favour of restoration, with the project team energetically seeking funding to develop the resort. Federal job development money allowed band members to learn valuable skills while they gutted and restored the school, stripping the interior back to its red brick walls.*

*The St. Eugene Mission is the only project in Canada where a First Nation decided to turn the icon of an often sad period of its history into a powerful economic engine by restoring an old Indian Residential School into an International Destination Resort for future generations to enjoy. Today, the Ktunaxa Nation Council operates an interpretive centre within the Resort which displays artifacts and details of the history and mythology of their people.*





# NEW ZEALAND CONTEXT

The following pages identify some of the work Auckland Council has undertaken to inspire and support Maori Design outcomes for Tāmaki Makaurau.



# COMMERCIAL BAY

## AUCKLAND, NZ

**At the meeting point of the Queen Street valley and Auckland waterfront, Commercial Bay draws together mass public transportation, international quality retail, and workplace environments, underpinned by best practice urban design and sustainability objectives.**

*The Commercial Bay development demonstrates the value that meaningful engagement with Mana Whenua and application of the Te Aranga Māori design principles can bring to large scale private sector development.*

*This engagement and approach to the development has influenced and enriched design outcomes, and will provide users with a deeper understanding and connection to place.*

*When complete, the development will be world class in quality and reflective of the unique identity of Tāmaki Makaurau (Auckland), making an important contribution to Auckland's urban heartland.*

Source: <http://www.aucklanddesignmanual.co.nz/resources/case-studies/kopupakareserve#/resources/case-studies/commercialbay>

# Ōtāhuhu Station

## AUCKLAND, NZ

Ōtāhuhu occupies a 1.2km wide strip between the Waitematā and Manukau Harbours. As the narrowest point on the Auckland isthmus, it is a place of geographical and cultural significance.

Ōtāhuhu was traditionally renowned for its many waka portages, particularly Te Tō Waka / Te Tāhuhutanga o te Waka Tainui. With the advent of land-based transport, it developed into the main north to south land-based transport and trade route.

*The Ōtāhuhu Station carves out new territory amongst Auckland's public buildings, and successfully utilises Māori design principles to connect to the environment, culture and heritage of the area.*

*It demonstrates Auckland Transport's vision for a transport network that seamlessly connects bus and train services, and features improved facilities for pedestrians and cyclists.*

Source: <http://www.aucklanddesignmanual.co.nz/resources/case-studies/kopupakareserve#/resources/case-studies/otahuhustation>

