RIVER CROSSING HERITAGE INTERPRETIVE PLAN
Approved by Edmonton City Council July 11, 2017
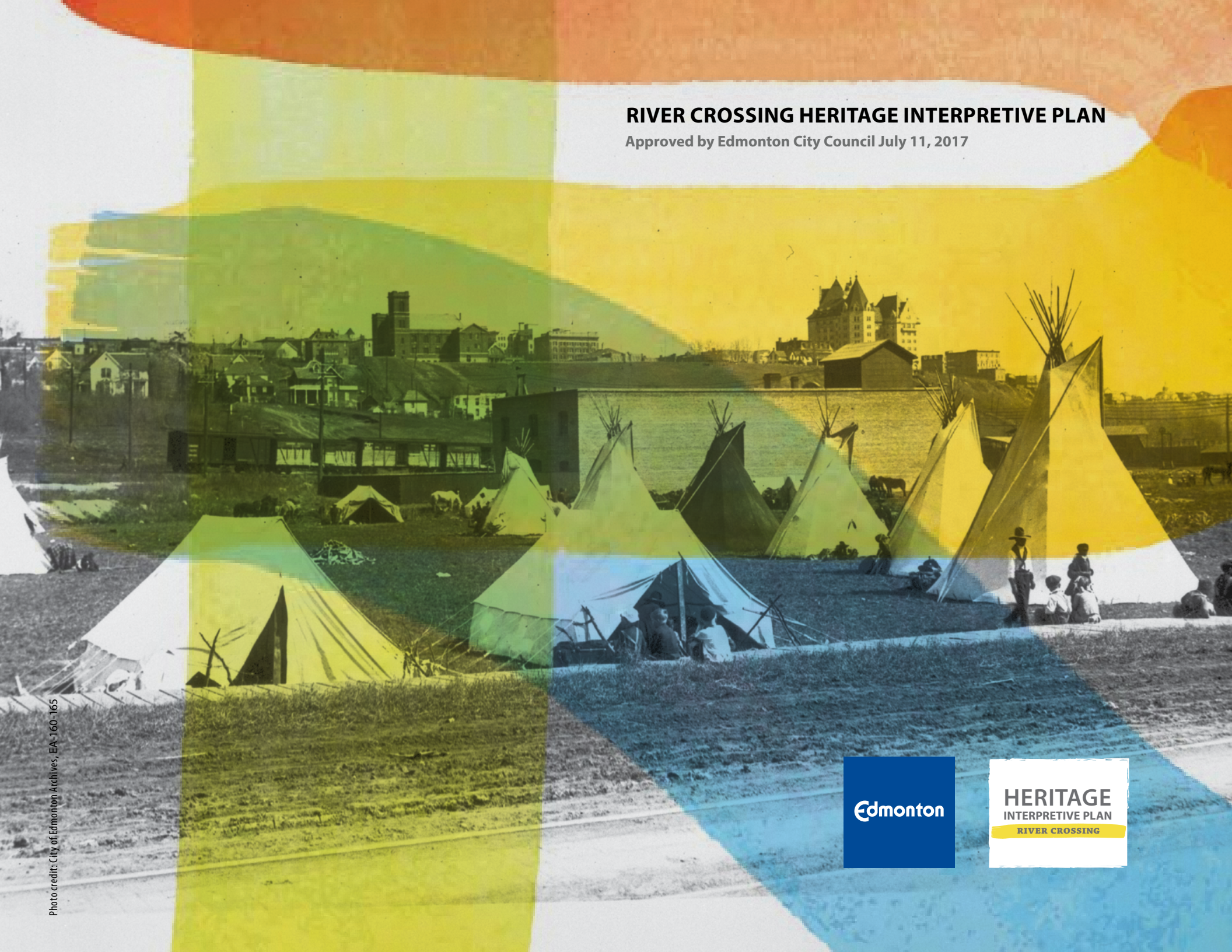
Edmonton

HERITAGE
INTERPRETIVE PLAN
RIVER CROSSING

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DOCUMENT OUTLINE

CHAPTER 1: INTRODUCTION

Introduces the Heritage Interpretive Plan scope, orients the document's audiences and provides an overview of the interpretive planning approach for non-specialists. This chapter also describes how this plan was developed.

CHAPTER 2: SITE INVENTORY AND ANALYSIS

Describes the physical, natural, social and cultural contexts of the River Crossing area, provides a historical overview, and lists existing heritage resources.

CHAPTER 3: THEMATIC FRAMEWORK

Defines key terms related to themes and interpretive goals and lays out the thematic approach to interpretation in the River Crossing area. For each theme, this chapter describes the theme's intent, prospective topics and possible ways to interpret the theme through built environment and programming.

CHAPTER 4: NEXT STEPS FOR IMPLEMENTATION

Identifies guiding principles for future interpretation as well as interpretive strengths and challenges of the area as it currently exists. The chapter then outlines a three-phase approach to interpretation in the River Crossing area consisting of an immediate startup and tactical phase, conceptual planning phase and a long-term detailed interpretive planning, design and delivery phase. The rationale for each phase is described along with key considerations.

HERITAGE
INTERPRETIVE PLAN
RIVER CROSSING

Chapter 1: Introduction

The Heritage Interpretive Plan represents a new approach to how the City of Edmonton considers heritage in the area. This plan recognizes that culture and heritage are crucial pieces of the identity of the River Crossing area.

OVERVIEW

The River Crossing area (West Rossdale) is at the heart of Edmonton (Figure 1). Nestled within the North Saskatchewan River Valley, it is a place of historical and cultural significance to various cultural communities, including First Nation, Métis, Franco-Albertan, Scottish and other cultural groups. As the birthplace of both the city and the province, and the site of early community and economic activity, it is a place of historical significance to Edmontonians and Albertans. It also has the potential to become an important part of the city's future as the River Crossing area is redeveloped in the future.

The Heritage Interpretive Plan represents a fresh approach for how the City of Edmonton considers heritage in the area. It is an approach that looks beyond preserving historic buildings, and seeks to honour the heritage of the area through programming, landscape and the built environment in ways that are appropriate and authentic.

The primary purposes of the Heritage Interpretive Plan are to:
• Help understand why this place is important from First Nation, Métis and settler perspectives.
• Guide how this heritage will be told through interpretation that leverages landscape, built environment and programming opportunities.
• Serve as a foundation for the future redevelopment of the River Crossing area.
• Instruct people who are not familiar with interpretive planning and who may be involved in future work.

The main components of the Heritage Interpretive Plan are a thematic framework (a conceptual tool for understanding the area's heritage) and a series of high-level considerations for implementing this plan over the short, medium and long terms. Together, these provide a basis for more detailed interpretive planning efforts in the future.

HERITAGE INTERPRETIVE PLAN MANDATE AND CONTEXT

In 2015, City Council endorsed a vision for the future of the West Rossdale Area that was based on several previous studies, plans and activities. This vision included a vibrant and revitalized West Rossdale neighbourhood, the new Walterdale Bridge, the Touch the Water Promenade, a repurposed Rossdale Generating Station and a celebration of the rich history of the Rossdale flats. To help bring the vision to life, Council directed City Administration to prepare a heritage interpretive plan as well as a business case to guide the redevelopment of the West Rossdale neighbourhood.

The overall approach to the heritage interpretive plan was influenced by growing social awareness about Indigenous peoples' history on this land, and the impacts of colonization, as well as the need to recognize the contributions that Indigenous communities and settler groups have made and continue to make to this city.

The Heritage Interpretive Plan is an opportunity to recognize the rich history of this place, and to set the stage for how this heritage can be conveyed, appropriately and with authenticity, through future interpretation and development in the River Crossing area.

A NOTE ABOUT THE TERM INDIGENOUS

Use of the term indigenous in this document reflects the understanding as described by the United Nations. The Government of Canada, Province of Alberta and the City of Edmonton have adopted the term to refer to the diverse First Nations, Métis and Inuit peoples in Canada.

In this plan, we talk about Indigenous Nations and communities with a connection to Edmonton and the River Crossing area. Given the history of the area, we are referring primarily to First Nations and Métis peoples; however, we know that Edmonton is now home to Inuit people and members of First Nations other than those who were historically present in the Edmonton area. Efforts are made to name specific Indigenous Nations and communities, such as the Cree, Blackfoot, Dene, Saulteaux, Nakota Sioux and the Métis; however, we also use the term indigenous as a way to make the distinction with non-Indigenous groups that include settler and immigrant cultures.

WHAT WE MEAN BY HERITAGE

The Heritage Interpretive Plan considers heritage expansively. Heritage includes everything that societies value and pass on from one generation to the next. It can be broken down into different types:

- **Natural heritage** ranges from individual landscape features to entire ecosystems.
- **Cultural heritage** includes human-made concepts and works, which can be broken down into tangible and intangible heritage.
- **Tangible heritage** includes monuments and buildings to complete cities, as well as artistic, social, scientific and technological achievements of all kinds.
- **Intangible heritage** is living heritage and includes the knowledge, practices and expressions of values that communities value and transmit through generations. The arts, oral histories, rituals, spirituality and knowledge of nature are all part of intangible cultural heritage.

Tangible heritage is what often comes to mind when we think of cultural heritage, but the intangible heritage of memory, story and experience is equally important. There are significant sites and historical buildings in West Rossdale that need to be interpreted; however, the majority of the subject matter to be interpreted in this area of the city is that living heritage that is intangible in nature.

SCOPE

Focus of this plan

The River Crossing Heritage Interpretive Plan is a unique interpretive project. It goes beyond acknowledging existing historical buildings and seeks to illuminate the area's layered tangible and intangible heritage. The overarching aim of this plan is to integrate heritage interpretation into the area through landscape and built environment (e.g., parks, infrastructure systems, urban design and buildings) as well as active and passive programming (e.g., formal and informal events and activities). This mix of interpretation should provide future visitors to the area with a range of compelling interpretive experiences at all stages of the River Crossing project in the short term as well as the long-term build-out of the area.

The Heritage Interpretive Plan also aims to:

- Help define the identity of the River Crossing area, which is rooted in its past. It does this by considering heritage and culture from multiple viewpoints to start to broaden our collective understanding of the area's heritage, while recognizing that much about the history of the area is still unknown and will continue to emerge over time.
- Serve as a preliminary guide for how heritage and culture should be reflected and communicated throughout the area in the future. Because this plan was undertaken early in the River Crossing project, the guidance it provides is flexible and necessarily high-level. Ongoing redevelopment of the River Crossing area may take several decades, so this plan considers how heritage can be interpreted as the area evolves over time, from short-term activation of spaces and places to long-term build-out and changes in use. It also considers a range of media, programming as well as landscape and built features that could be used to tell the unique stories of this place.
- Lay out a series of considerations for implementing future interpretation. These are considerations that will be important to address as planning and design work progress in the area.

Out-of-scope elements

Having described the scope of the Heritage Interpretive Plan, it is useful to state what is not within the scope of this plan. It does not:

- Identify specific interpretive projects, where projects will be located or when they will be built or realized.
- Provide detailed direction related to interpretation or reuse of existing buildings and facilities in the River Crossing area, including the Rossdale Generating Station. Large projects such as the repurposing of the generating station will require their own interpretive plans.
- Present new research.
- Develop interpretive content.

These elements will be addressed as part of future efforts and will be guided by the interpretive direction provided in this document.
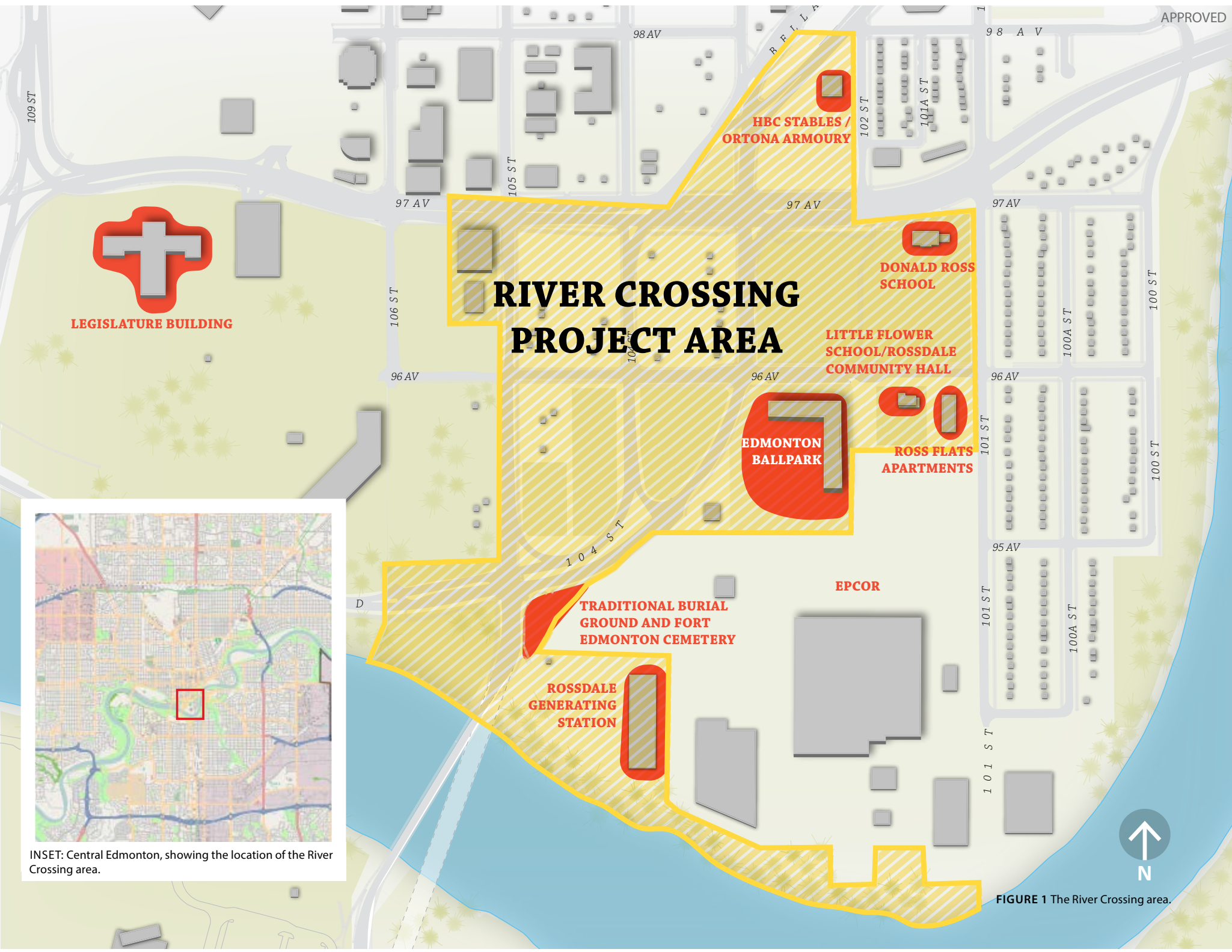
Area of focus

The Heritage Interpretive Plan is focused on the River Crossing area, a geographic area at the heart of Edmonton and within the North Saskatchewan River Valley (Figure 1). This area encompasses the West Rossdale neighbourhood, including the site of the historic Rossdale Generating Station, the northern landing of the new Walterdale Bridge, and a portion of the north bank of the North Saskatchewan River.

This boundary is useful because it defines the local space within which the Heritage Interpretive Plan can inform future on-the-ground interpretation. Of course, many heritage and cultural concepts, topics and stories extend far beyond the River Crossing project's boundaries, connecting to communities and topics elsewhere.

Time horizon

The Heritage Interpretive Plan directs immediate next steps to facilitate short-term interpretation on the ground. This plan also guides actions and considerations in the medium term for the business case for the River Crossing area and in the long term to support detailed design and interpretation. General descriptions of the phasing of implementation are provided in Chapter 4.

98 AV

B E L L A

98 A V

HBC STABLES /
ORTONA ARMOURY

102 ST

101A ST

97 AV

97 AV

97 AV

DONALD ROSS
SCHOOL

RIVER CROSSING
PROJECT AREA

109 ST

LEGISLATURE BUILDING

106 ST

96 AV

96 AV

96 AV

LITTLE FLOWER
SCHOOL/ROSSDALE
COMMUNITY HALL

100 ST

100A ST

100 ST

101 ST

EDMONTON
BALLPARK

ROSS FLATS
APARTMENTS

95 AV

1 0 4   S T

D

EPCOR

TRADITIONAL BURIAL
GROUND AND FORT
EDMONTON CEMETERY

100A ST

101 ST

ROSSDALE
GENERATING
STATION

101 ST
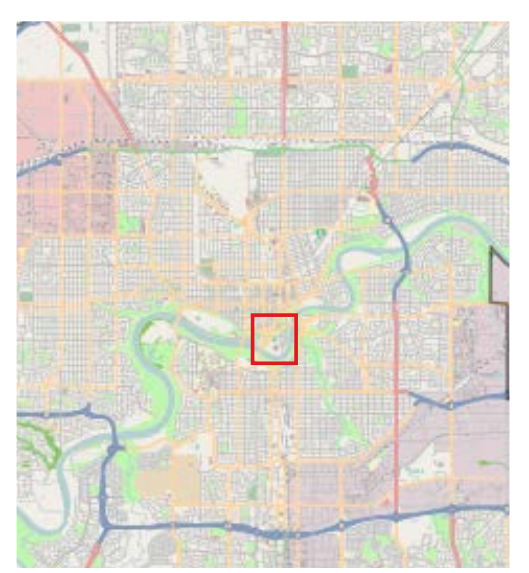
INSET: Central Edmonton, showing the location of the River
Crossing area.

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FIGURE 1 The River Crossing area.

AUDIENCE FOR THE PLAN

This plan is intended for members of a diversity of communities, disciplines, organizations and other stakeholder groups that can help shape the future of the River Crossing area.

Community partners

Many community partners will play a role in heritage interpretation in the River Crossing area. Community partners could include Indigenous Nations and communities, local community groups and organizations, and individuals with an interest in culture and heritage and a desire to contribute to interpretation, through, for example, planning and development activities and/or hands-on participation in content development, program delivery, or the animation of spaces in the River Crossing area. For these groups and individuals, this plan will help them understand the aims of interpretation in the area. By outlining the themes for interpretation, suggesting topics and approaches, and showing examples of how heritage has been celebrated at other sites, community partners will feel supported and motivated to create new interpretive initiatives, based on the themes in this plan.

Professional heritage interpreters

Professional heritage interpreters and those familiar with planning, designing and executing heritage interpretive projects will recognize the approach taken in this document. This plan outlines the themes and approach that will inform interpretation in the entire River Crossing area. There are certain elements that this plan does not address, such as visitor experience, interpretive concepts and mapping of themes to locations in the area. These will be developed at later stages in the River Crossing project.

Designers

Many of the long-term individual projects in the River Crossing area will be complex, large-scale efforts led and executed not by heritage interpreters, but by project designers, such as architects, urban planners, landscape architects, artists and other design professionals. The approach to heritage interpretation in this plan may be unfamiliar to project designers. Accordingly, this plan provides a brief introduction to the interpretive planning process. It also outlines a thematically-based interpretive framework with ideas for prospective media and interpretive opportunities, and examples of precedents to assist designers in their thinking about how heritage might be applied to a single project. These examples are meant as starting points for design exploration, to help show the range of interpretive techniques that are possible. Designers will use the themes and goals in this plan to create spaces that support programming and invent new mechanisms to tell stories in the landscape and built environment of the River Crossing area.

Managers and site programmers

Places are shaped by their designers and their users, and also by those who manage, regulate, program, implement, own and use what designers create. These people and organizations, including City Administration, will find this plan valuable to understand the goals of the interpretive themes, in order to help incorporate them into existing governance plans. If necessary, there may be the need to develop new organizational tools, such as an agency or other group, to achieve the needs of the Heritage Interpretive Plan. Heritage interpretation should become as integral a part of the planning and development process in the River Crossing area as land use policies, zoning, building design guidelines and infrastructure standards. This plan can also help managers and site programmers to understand what might be needed to support communities and individuals to participate in interpretation and programming.

INTERPRETIVE PLANNING PROCESS

Interpretive planning is the process of understanding and deciding what kinds of stories a place can tell to those who live, work or visit. An interpretive plan organizes stories into themes. It asks "why is this place important?" And, in certain cases, may specify media or a concept to interpret that importance.

Although interpretive planning projects differ in structure and goals, it is possible to describe a general work flow. In the following pages, we outline the steps involved in a generic interpretive planning process and indicate where the Heritage Interpretive Plan fits within it.

A typical process for a large project area consists of creating a sequence of plans, from strategies that address the entire area to more detailed plans for specific sites or individual projects. The end purpose of this process is the development of interpretive tools (i.e., the actual physical objects and programming in a space). It is vital to recognize that interpretive tools are developed in fulfillment of an interpretive plan: they are never uncoordinated or piecemeal.

The Heritage Interpretive Plan marks the beginning of the interpretive planning process for the River Crossing area (see Figure 2). Future efforts will include integrating heritage considerations into redevelopment planning, dividing the area into smaller project sites for programming and development, and then creating detailed plans and content for each of these individual projects.

Initial Research

Interpretive planning starts with research so that we can learn what is known and what is unknown about a place or a topic. Research includes engaging with community members, subject matter experts and potential audiences to understand what stories are important and what voices need to be heard. Data collection that was done for the Heritage Interpretive Plan is described further in Chapter 1.

Identification of interpretive goals

From the research stage, the typical interpretive planning process moves to the identification of interpretive goals. Developing interpretive goals entails answering the following questions: What is it we want to accomplish? What are the key messages and emotions we want to convey? Are there actions we want people who experience the interpretation to take as a result of their visit? Interpretive goals are explained in greater detail in Chapter 3.

Understanding the audience for interpretation

It is important to identify and understand who the audience will be for future interpretive elements and programming. Who are we speaking to? Who are our visitors (residents and out-of-towners)? What kind of experience do we want visitors to have?

Creation of interpretive themes

The key stories and topics uncovered during research are filtered and grouped into interpretive themes. These themes respond to the interpretive goals and are often organized into a thematic framework that provides a broad, balanced picture. Themes form the backbone of the interpretive plan. Interpretive themes for the Heritage Interpretive Plan are discussed in Chapter 3.
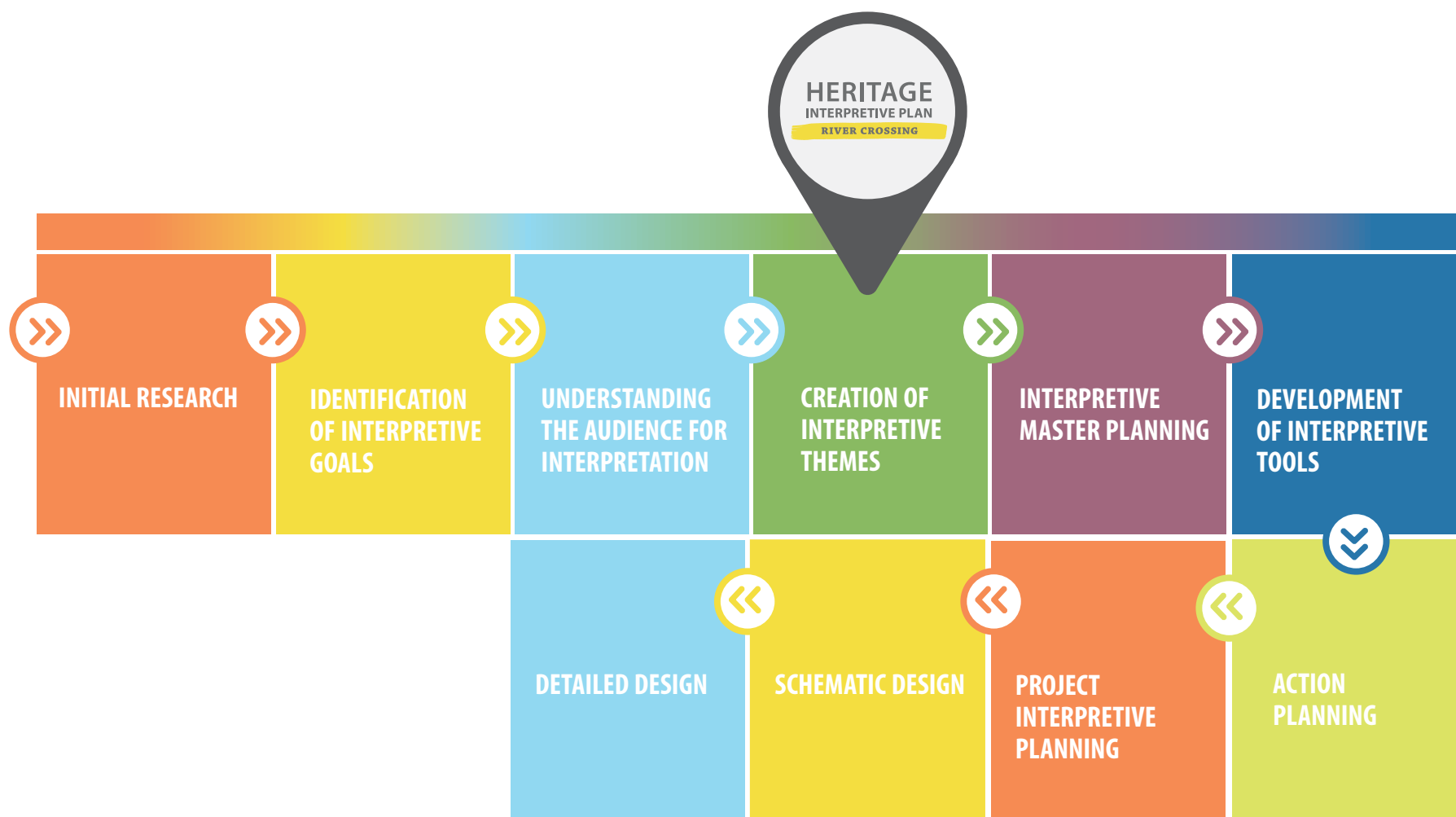
FIGURE 2 The interpretive planning process and where the Heritage Interpretive Plan fits in relation to it.

Interpretive master planning

The interpretive master plan addresses the entire project area at a high level and determines what themes and topics should be treated where. Master plans also outline the many specific interpretive projects that will become part of an area (e.g. interpretive and visitor centres, programming, interpretation of historic buildings, vistas and sites).

Development of interpretive tools

Once themes are established, tools are developed to express them. Tools can include many types of media, images, text, built objects, programming or alterations to the landscape. Additional research is often undertaken at this stage to inform the development of the specific applications that will be used in interpretation.

Action planning

The action plan addresses the financial, organizational and operational details involved in delivering the interpretive elements identified in the interpretive master plan. It deals with how and when actions will occur and digs into operational aspects of interpretation, such as funding, resource availability and other opportunities and constraints.

Project interpretive planning

Project plans are developed for individual interpretive projects of defined scope (e.g., a landscape installation, set of interpretive panels, commemorative gathering or a mobile application). These project-specific plans show in detail how a theme or set of themes will look at the scale of an individual interpretive project.

Schematic design

Through the schematic design, a project's interpretive plan is translated into design concepts. It establishes the quantity and type of exhibits and programming, and sets out the look and feel of the approach to interpretation, often with space plans, rendering, samples of panels and mock-ups.

Detailed design

Detailed design finalizes all interpretive content and design, usually in sufficient detail that interpretive tools can be created, built or manufactured.

Content development

Content needs to be developed for all forms of interpretation that will be delivered, be it through programming or built form. Content development can happen at a number of stages in the interpretation process. For simple projects on well-understood subject matter, a pre-existing content package is usually provided to designers by the site manager. More complex projects may require a greater content development effort where interpreters and designers carry out original research and in-depth studies of existing materials. Such efforts can involve multiple subject matter experts, including community members.

Examples of interpretive tools include:
- Interpretive panels, inscriptions, embedments, kiosks, etc.
- Print publications, online and mobile media
- Digital and physical interactive elements
- Public art and evocative elements
- Landscape and architectural features and details
- Events and activities

METHODOLOGY

Development of the Heritage Interpretive Plan began with a research and engagement stage. The approach to research and engagement was intended to be wide-ranging, seeking out a variety of perspectives, and identifying areas to explore in later individual interpretive projects.

The main intention of the research and engagement effort was to develop an overarching set of themes that:
• Spark interesting and relevant interpretation.
• Are based on verifiable facts.
• Have a strong connection to place.
• Encompass many perspectives, reflecting the diversity of the area and the depth of its history.

Research

The project team surveyed a range of previous studies, reports, plans, books, papers, archaeological reports, and a limited number of primary documents, consisting mainly of historical maps and photographs. Spatial research ranged from a review of studies of the North Saskatchewan River, to a review of plot plans and neighborhood level mapping. A list of resources consulted can be found in Appendix A.

Engagement

The River Crossing area is historically and culturally important to many First Nations, the Métis Nation of Alberta, the Franco-Albertan community and Edmontonians in general. Recognizing this fact, the project team engaged with many people and communities, institutional subject matter experts, and 29 Indigenous Nations related organizations. The purpose of engagement was to:
• Begin to identify and develop relationships with potential partners for future interpretation.
• Discover perspectives that have been addressed in previous documents or interpretation for the River Crossing area a
• Further understand the connections of Indigenous and non-Indigenous people to the River Crossing area.
• Gauge what stories and topics are most important for future visitors to the River Crossing area to understand.
• Present and test interpretive themes.
• Gather ideas for future interpretation.
• Collect feedback on the draft plan for the purpose of refining the Heritage Interpretive Plan.

Engagement activities included an online survey, meetings with cultural and heritage organizations and institutional knowledge holders involved in heritage and historical research, public workshops and open houses, and site visits and workshops with Indigenous Nations and related organizations. This engagement was supported by a variety of communication efforts, including social media, paid advertising, newsletters, web updates, a pop up museum, public panel discussion and representation at events in and around the city.
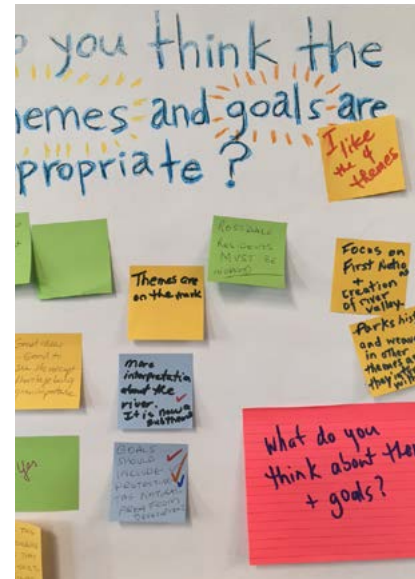
Site visits in Rossdale.
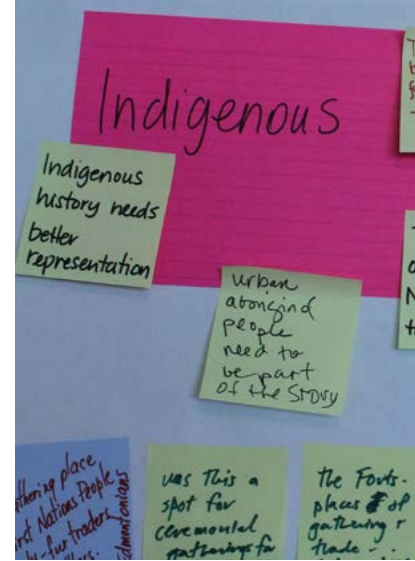
Feedback from November 2016 workshop.

Pop up museum in July 2016.

Feedback from April 2017 open house.

Chapter 2: Site analysis and inventory

Interpretive planning begins with a thorough understanding of context. This chapter serves as an orientation to the River Crossing area, introducing the physical and natural characteristics of the area, providing some social and cultural context and a summary of historical occupation and events in the area, and noting the current status of local heritage buildings and sites.

FIGURE 3 The North Saskatchewan River from source to ocean.

PHYSICAL DESCRIPTION

The North Saskatchewan River

The North Saskatchewan River and its valley are the project area's—and Edmonton's—most defining features. The North Saskatchewan River takes its name from the Cree word kisiskâciwani-sîpiy, meaning swift-flowing river. It flows 1,300 kilometers through the Canadian Prairies, from its source in the Columbia Icefield on the British Columbia/Alberta border, to the Saskatchewan River Forks near Prince Albert, Saskatchewan. There, it joins the South Saskatchewan River and flows into Lake Winnipeg, from which the Nelson River drains to Hudson Bay (see Figure 3.) The North Saskatchewan River was designated a Canadian Heritage River in 1989.

The North Saskatchewan River is shallow—typically only a few metres deep; however, the river has been known to rise above 12 meters in Edmonton during major flood events. This fast, shallow river flows through a deep valley, cut over the past 12,000 years. From the plain above, the sides of the valley form a series of terraces that occur all along the river's course. These terraces are ancient landforms. The higher terrace is about 11,000 years old and the lowest dates back at least 6,800 years. The River Crossing area is located on the lower terraces, on the inside of a sweeping bend of the river. The terraces are part of an active floodplain and river and the low-lying terraces have been vulnerable to flooding by the river.

Climate

Edmonton's current climate is marked by cold winters and warm summers with low humidity. Spring and fall are brief and variable. The city's northerly latitude means summer days are long and winter days are short.

Vegetation

As with the rest of Edmonton, the area is located in the aspen parkland biome, which marks the transition between the boreal forest to the north and the grassy prairie to the south. The natural vegetation of the region consists of stands of Aspen Poplar interspersed with shrubs. Small areas of grassland and forested ravines are typical. In the River Crossing area, there is little remaining natural vegetation due to years of clearing and urbanization. There are natural areas along the river bank; however, they have been moderately disturbed.

SOCIAL AND CULTURAL CONTEXT

First Nations' traditional territory

The term "traditional territory" refers to specific territory that was traditionally used or occupied by a First Nations people and their ancestors. The River Crossing area and Edmonton more generally are within the vast and overlapping traditional territories of the ancestors of numerous First Nations still present in Alberta today. These include the Dene, Blackfoot, Cree, Saulteaux, and Nakota Sioux peoples. The vast areas that make up these traditional territories were used in seasonal rounds and trade for thousands of years.

Métis homeland

Both the River Crossing area and Edmonton fall within the Métis homeland, an area that has historically extended from the upper Great Lakes of Ontario to the eastern slopes of the Rocky Mountains, and that today also includes parts of southern Ontario, British Columbia, the Northwest Territories, and the northern United States. More specifically, Edmonton falls within Métis Nation of Alberta Zone IV.

Treaty

Treaty-making for the purpose of sharing land and providing access is a long-established practice among Indigenous peoples of North America, one that pre-dates the arrival of Europeans. For First Nations people, treaties are seen as sacred agreements that followed Indigenous spiritual laws and are negotiated and formalized in ceremony.

Through the Royal Proclamation in 1763, the British Crown recognized its obligation to enter into treaty with sovereign First Nations of the land. In the prairies, the negotiation of numbered treaties between First Nations and the Crown was triggered by a dispute over the validity of the sale of what Britain called "Rupert's Land" by the Hudson's Bay Company to the British Crown in 1870. For Indigenous peoples, the territory had not belonged to the company to begin with and Indigenous leaders demanded the Crown cooperate with them to settle the jurisdictional issue.

Simply put, the numbered treaties defined shared resources between nations and the legal obligations of the Crown toward the sovereign First Nations signing treaty, with special provisions negotiated for each numbered treaty. However, the treaty-making

FIGURE 4 Numbered Treaty Lands in Alberta.

process was complex and fraught. It was influenced by differing understandings and expectations about the purpose and time horizon of treaty among First Nation leaders and the Crown's commissioners, and its implications concerning the sovereignty of First Nations. First Nations approached treaty from their cultural and spiritual tradition, whereas the Crown's commissioners approached it as a transaction to gain ownership. The consequences of these proceedings and their varied interpretation are the subject of continued legal debate.

Edmonton sits within Treaty Six Territory, which stretches from central, western Alberta to Manitoba (see Figure 4). Treaty No. 6 was first negotiated at Fort Carlton, where it was signed on August 23, 1876. As with other numbered treaties, First Nation leaders and the treaty commissioner negotiated specific concessions in the creation of Treaty No. 6, including the Medicine Chest Clause. Later adhesions were signed at various times and locations, including at Fort Edmonton on August 21, 1877.

Today, 50 First Nations are members of Treaty No. 6, 18 of which have reserves in

Alberta. The Confederacy of Treaty Six First Nations serves as the united political voice for chiefs of First Nations in Alberta that are signatories to Treaty No. 6.

Other numbered treaties in Alberta include Treaty No. 7, which covers southern Alberta, and Treaty No. 8, which spans the northern half of the province. Treaty boundaries do not align with traditional territories. Although the River Crossing area is within Treaty 6 Territory, the traditional territories of some members of Treaty 6, 7, and 8 overlap the area.

In-Migration, Immigration, Settlement and Population Growth
We know that First Nations have inhabited the area for millennia, or since time immemorial, and that Métis and people of French-Canadian, English and Scottish heritage have inhabited the area for several hundred years as a result of the fur trade. From 1670 to 1870, the area was part of Rupert's Land, controlled by the Hudson's Bay Company, who established fur trading posts there. Métis and First Nations fur traders played a major role in the area, providing furs that would eventually be sold in

Europe. However, permanent settlement is a more recent development in the region, occurring in the last 160 years, as people began to homestead in the river valley and on the plain above.

Edmonton was first incorporated as a town in 1892 and later as a city in 1904, when it amalgamated with the town of Strathcona. It continued to grow, absorbing various villages. Today, the municipality is home to around 900,000 people. Over the years, the immigrant population has become more diverse, with large populations identifying as being of British, French, German, Norwegian, Polish, Ukrainian, Dutch, Italian, East Indian, Chinese and Filipino backgrounds, and many more. Edmonton continues to have a significant Indigenous population, second only to Winnipeg in size.

Regional and local archaeology

The archaeological record in the greater Edmonton region reflects a complex and varied set of Indigenous cultural traditions. These traditions developed over thousands of years of occupation and use of the land by Indigenous people. The contemporary Indigenous communities of Alberta are the inheritors of this legacy and will continue to add to this heritage into the future.

Many sites in the region are along and within the valleys of the North Saskatchewan River and the many creeks that lead to it. As is common throughout North America, most sites are small, where families and groups passed through on seasonal rounds, leaving traces of temporary camps, cooking and tool making. Thousands of cultural resources such as these have been recorded and reflect an organized hunter/gatherer economy rooted in a sophisticated knowledge of the land and its resources. Large sites, representing long-term and repeated use are less common in this framework but are represented in the Edmonton area. Given the wide spectrum of resources available in river valleys like the North Saskatchewan, many of these sites were preserved in these areas where stable landforms exist. The floodplain terrace of the River Crossing area is one of these landforms and has been stable since at least 6,800 years ago.

All floodplain terraces along the North Saskatchewan River reflect repeated occupations, with the concentration of occupations tied to the availability of resources. No large single location of long-term pre-contact occupation, such as the Prosser or

Strathcona sites, has been found in the River Crossing area. However, a number of archaeological sites in this area and its vicinity help to understand the use of the North Saskatchewan River Valley in Edmonton by Indigenous people over several thousand years, as well as occupation and activities tied to the fur trade and Edmonton's settlement period.

Within the boundaries of the River Crossing area itself, two archaeological sites (FjPi-162 and FjPi-63) have been recorded. FjPi-162 has been dated to 2010-2030 Before Present (BP) and was probably a small single-use campsite used by a small group of people. It contained evidence of cooking and stone-tool making as well as a hearth feature, including fire broken rock typical of the rendering of fat from animal bone. Artifacts from the historic period (the period of settlement following the fur trade) to the present day were also recovered from the site. Artifacts consisted of scattered debris commonly found in the area, including coal, glass, ceramic fragments and other domestic and industrial waste. FjPi-63 is tied to the fur trade and historic period. It extends beyond the River Crossing area into the neighbouring area occupied by the EPCOR facility. The site includes several components, including evidence of a butchered bison skeleton, that have been carbon-dated to 4,450-4,550 BP. The site also features components from the fur trade period and the historic period. Most notably, it comprises the remains of the Fort Edmonton IV fur trade facility, with architectural remains and storage pits dating to the period between circa 1813-1830. A cemetery compound from the fur trade period, the Rossdale Generating Station buildings and associated equipment are also part of this site.

The area around the Legislature Grounds, immediately northwest of the River Crossing area, has been the site of extensive archaeological excavations focused on the remains of the last fur-trade post in Edmonton, known as Fort Edmonton V. On the south bank of the river across from the River Crossing area, archaeological research has identified pre-contact (circa 1,200 BP) and fur-trade era sites, which may be contemporary to the fur trade site identified in the River Crossing area. Several archaeological sites showing pre-contact occupation in the river valley and tablelands are also known.

Paul Kane, *Fort Edmonton,* Hudson's Bay Company; c. 1849–56.

SITE ANALYSIS

Site analysis is important for understanding the physical and cultural heritage of the project area. The site analysis presented includes a brief history of the Rossdale flats area and an inventory of existing historic resources in the River Crossing area and nearby.

A brief account of the long, layered and complex history of the Rossdale flats is meant as an introduction to the history of the River Crossing area. References to broader geographic, social and political phenomena are made where deemed helpful. The summary draws largely from secondary sources, including the Rossdale Historical Land Use Study.

The following summary is neither comprehensive nor complete. Much of the information conveyed in existing documentation comes from the writings and sketches left by a handful of people; most often, they were men of European ancestry with some social and political influence such as explorers, traders, missionaries, settlers, boosters and owners of news media. Some of these sources provide a considerable amount of detail about the fur trade era, settlement and subsequent periods. Despite the detail, it must be noted that these sources describe the goings on in the region from limited perspectives and time frames.

In acknowledgment of these biases, information from these sources has been supplemented by more contemporary sources and information collected during public and stakeholder engagement, and engagement with First Nations and the Métis Nation of Alberta. More research and engagement is needed and more information will emerge as work proceeds after the Heritage Interpretive Plan is completed.

North Saskatchewan River Valley.

First Nations encampment in Rossdale. City of Edmonton Archives, EA-160-165

A BRIEF HISTORY OF THE ROSSDALE FLATS

Use of the flats by First Nation peoples dates back thousands of years. The specifics of what groups were present in the area are not well understood for most of that time. Among the First Nation peoples known to have occupied the region at different times are the Dene, Blackfoot, Cree, Saulteaux and Nakota Sioux peoples.

The North Saskatchewan River was an important trade and travel route for many First Nations. For others, it represented a territorial boundary. Its waters sustained life and provided fish, and its forested valley provided shelter and resources, such as animals, berries, medicinal plants and materials for crafts, clothing and tools. Like many of the North Saskatchewan River's floodplain terraces, the topography of present-day Rossdale offered a convenient place to land canoes and rafts, or cross the river on foot when water levels allowed. The flats may have also provided an attractive place to gather and set up camp close to the many resources available in the valley.

It is difficult to determine a precise account of what was happening on the Rossdale

flats, and when, prior to contact with Europeans; however, there is reason to believe that the region may have provided opportunities for trade and exchange between Indigenous peoples as it would have been rich in resources and would have lain in a transitional zone between woodland and plains cultures.

Written records of the Edmonton area begin in the mid-18th century with the arrival of traders from what is today central and eastern Canada, and western Europe. Driven by demand for furs in Europe, competition and the need to reduce costs, the voyageurs of the North West and Hudson's Bay companies followed rivers, including the North Saskatchewan, upstream to establish trading posts in the interior of Rupert's Land. These men were guided largely by Cree, Anishnaabe, Iroquois, Métis and Canadian guides. Many of these guides were themselves accomplished business people, expert paddlers, interpreters and middlemen in complex trade networks across the plains.

Several fur trade posts were established in present day Edmonton. Of these, only

Donald Ross School after the flood of 1915. Provincial Archives of Alberta, A-5532

Rossdale flats during the flood of 1915. City of Edmonton Archives, EA-25-18

Edmonton House IV and Fort Augustus IV (1813-1830) are known through the archaeological record to have been built on the Rossdale flats. The area's first cemetery is associated with the establishment of these forts. An earlier set of forts, Edmonton House II and Fort Augustus II (1802-1810), were located along the river in proximity to the Rossdale flats, possibly at the present day Victoria Golf Course or in Riverdale. The last fort constructed in the vicinity of the flats was Fort Edmonton V (1830-1915), which was established on the grounds of the present day Alberta Legislature. This last facility, built after the merger of the North West and Hudson's Bay companies (1821), marked the emergence of Edmonton as a major regional administrative and warehousing centre The fort provisioned outlying forts and posts with pemmican. It also served as a transit point for furs arriving from the Saskatchewan, New Caledonia and Lake Athabasca territories and the Columbia District by river and trails. From the forts, furs were shipped to Europe through York Factory or Montreal.

In addition to the heightened intensity of economic and industrial activity, the fur trade era marked an important period of cultural exchange. The fur trade companies

established trade with First Nations, relying on existing First Nation technologies and socioeconomic structures and networks to buy pelts and provision the forts. First Nation traders, who were not allowed in the forts, camped on or near the flats to trade pelts, buffalo robes and foodstuffs, among other wares. The fur companies employed contract workers: men who were French-Canadian, Scottish (Orkney Islanders), French, British and other Europeans. As time wore on, more and more Métis worked for the forts. When not trading or transporting pelts and goods, employees cut wood, built boats and structures and cultivated fields around the forts. Once their contracts were over, some men returned home, while other "Freemen" stayed in the region with their families starting businesses to supply the forts and settling river lots and communities in the area.

Women also played a role during the fur trade. With the exception of Marie-Anne Gaboury-Lagimodière who was the first Euro-Canadian woman to venture west and who stayed at the forts (1806-1811), French-Canadian and European women were largely absent from the area. The vast majority of women in the area were

Indigenous. These women played active roles in their family groups and Nations and likely supported or participated in the work of trappers and traders. Formally, the Hudson's Bay Company policy forbade relations between its employees and First Nations women; however, this rule was often ignored. The resulting relationships created kinship and economic ties between the forts and various bands to which the women belonged. Métis women, who could live in the fort with their husbands when employed by the fort, were responsible for making clothing and other necessities and preparing food and provisions, among other activities. Indigenous women, both First Nation and Métis, also bore and raised children, many of whom became fur trade company employees or provisioners in their own right. Métis included descendants of both French as well as Scottish and English fathers, with mothers from various First Nations.

The fur trade era marked a period of intense social change in the region. Epidemics, notably smallpox, moved through Alberta, decimating several Indigenous communities. Traditional exchange networks among First Nations were altered by the arrival of the trading companies and their resource demands. Starting in the 1830s, Roman Catholic and Protestant missionaries began to visit Fort Edmonton; some stayed for a time to run schools and missions at the fort, while others simply passed through on their way to spread Christianity and set up missions elsewhere. As the fur trade wore on, fur-bearing animals and bison became more scarce. Battles and skirmishes were waged between the Blackfoot and Iron confederacies. The 1870s marked the decline of the fur trade and other societal shifts. Land surveyors had begun to assess the suitability of the region for agriculture and settlement, Canada achieved nationhood (1867) and local and national aspirations to lay railways were seeded. A key event was the sale of Rupert's Land by the Hudson's Bay Company to the British Crown in 1870. As mentioned previously, Indigenous leaders contested the sale which launched the complicated and fraught process of treaty negotiation between sovereign First Nations and the Crown.

Treaty No. 6 was signed in 1876, with treaty adhesions signed at various locations, including at Fort Edmonton V by local bands Papaschase, Alexis, Enoch and Alexander the following year. 1876 also marked the adoption of the Indian Act whose restrictions on First Nation people's use of land conflicted with the terms of treaty. Across much of southern Canada, Indigenous bands were moved onto reserves. In the Edmonton area, the Enoch and Papaschase reserves were established. After only a few years, members of the Papaschase Band were pressured to surrender their treaty rights and take Métis scrip or join other First Nations, thereby losing their reserve.

For some time after, First Nation treaty members continued to gather on the flats to camp, participate in ceremonies such as thirst dances and to collect treaty money from the territorial indian agent who was stationed at Fort Edmonton V. These gatherings were notable even to the settler community, which reported on the events in the Edmonton Bulletin.

The 1880s to early 1900s represented a period of increasing prosperity and community-building for settlers in the Edmonton area. On the Rossdale flats, settlement began before the first official survey in 1883. The early community there was a productive place with prominent market gardens. It also hosted a range of businesses and small industries that, over the years, would include gold panning, coal mines, lumber mills, a Hudson's Bay Company warehouse, butter factory, ice plants, a hotel, boat workshop and malting plant. Social institutions were also established on the flats, namely two schools and a children's shelter to serve the community and Edmonton's growing population.

Rossdale was a vital link to Edmonton's growth. In 1903, power and water treatment plants were built in Rossdale and would, through subsequent years, support the expansion of the new town. As settlement progressed on both sides of the river, ferries and railways became important features in Rossdale, establishing a pattern of transportation use that evolved to modern-day roads and bridges. Rossdale was also the site of much of Edmonton's early sports and recreation activity, including a race track, sport fields and the Edmonton Industrial Exhibition (1899-1909). In 1905, the exhibition grounds hosted the inauguration of the Province of Alberta, which was led by Prime Minister Laurier. As Edmonton expanded, activity began to move out of Rossdale to the top of the river valley. In 1915, a devastating flood destroyed homes and damaged many industries on the flats. Rebuilding was slow and many industries
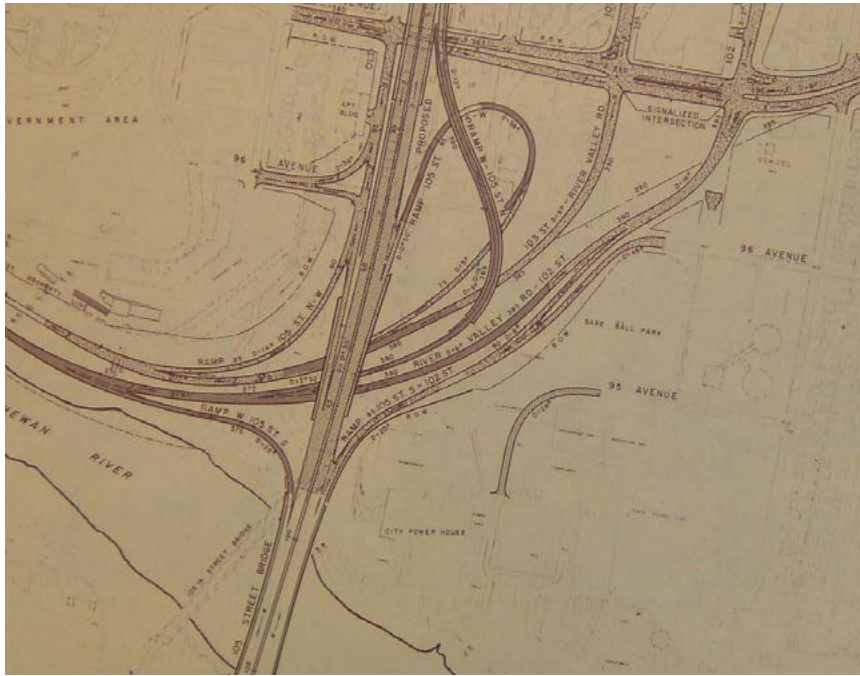
Plans for Downtown Freeway Loop, 1969.

Traditional Burial Grounds and Fort Edmonton Cemetery, today.

never fully recovered. Aside from a brief period of increased activity in the area during the Second World War, Rossdale functioned as a quiet, working class neighbourhood.

Through the mid-20th century, the City of Edmonton undertook numerous construction projects and laid several plans that never materialized. Starting in the 1940s, the City reconfigured roads and expanded power and water infrastructure in Rossdale, in the process disturbing the old Fort Edmonton cemetery site, which had fallen into neglect and been all but forgotten by the City. Then, in the 1960s, the City undertook a major road-building program that carved up Rossdale and required 80 houses be demolished. This was followed by a City program of buying up private property throughout the river valley neighbourhoods, with the intent of converting them to parkland. In 1983, the policy of appropriation along with an ambitious plan to build the Canadian Space Sciences Centre in Rossdale, met with community opposition and was abandoned. This ushered in modest redevelopment in the Rossdale community through the 1990s and 2000s.

Another plan that would not come to pass was the proposed expansion of the EPCOR power plant substation. The expansion threatened to once again disturb the Fort Edmonton cemetery, a place where the ancestors of many First Nation, Métis, Franco-Albertan, Scottish and English people living in Edmonton and Alberta today, were laid to rest. Human remains were found on the site in 2000 as part of archaeological studies for the proposed expansion, a series of community protests and challenges, and the Province's designation of the Rossdale Generating Station as a historic resource, stopped the EPCOR expansion. In 2001, the City began an engagement process with those who identified as descendants of people buried at the Fort Edmonton cemetery, ultimately leading to the creation of a memorial for the site and a reinterment ceremony. In 2006, the site was formally designated as a legally protected cemetery.

More recently, the City has initiated construction of the new Walterdale Bridge, and worked with the Rossdale community to develop the West Rossdale Urban Design Plan.

THE RIVER CROSSING AREA TODAY

Through the purchase of land for future park development and roadway expansion, the City of Edmonton has become the principal land owner in the River Crossing area. Today, only a few residences remain and much of the area is parkland and parking lots. Major roads cut through the area, connecting to two bridges that span the river (Macdonald Bridge and Walterdale Bridge). Other important features within the project area include:

• Rossdale Generating Station (decommissioned).
• RE/MAX Field (formerly the Edmonton Ballpark and Telus Field).
• Donald Ross School (closed) and Little Flower School (closed and now serving as the Rossdale Community League Hall).
• The Ortona Armoury/Hudson's Bay Company Stables.
• A multi-use trail.

Adjacent features

There are several communities, facilities and landmarks adjacent to the River Crossing area that are worth mentioning:

• EPCOR's power distribution facility and water treatment plant.
• Communities of North and South Rossdale made up primarily of single-family homes, some multi-family buildings, and a small number of commercial properties.
• Downtown.
• Alberta Legislature and grounds.
• Walterdale Bridge.
• North Saskatchewan River.
• John Walter Museum and historic site (located across the river).

Visible heritage features

Among the visible heritage resources remaining in the area today, the most prominent is the Rossdale Generating Station. Built in stages beginning in 1931, it is by far the largest historical structure in the area and is an important part of Alberta's industrial heritage. Two pump houses and other buildings associated with the generating station also remain. The generating station, switch house, administration building and pump house #1 are provincially-designated historic resources.

A key cultural site is the Traditional Burial Grounds and Fort Edmonton Cemetery. It was established in the early 1800s outside the walls of Fort Edmonton. The current cemetery structure was completed in 2007 and is the only visible reminder of the fur trade era. The struggle to recognize and protect the cemetery is vital to understanding how people feel about the River Crossing area.

Several other existing sites and buildings in the River Crossing area have been formally recognized for their historical value, as have a number located adjacent to the area. Some of these buildings and features are designated as provincial and/or municipal historic resources, while others are listed on the Inventory of Historic Resources in Edmonton. These resources, along with their designations, are listed in Table 1.

There are other structures in the River Crossing area that are not formally recognized but nonetheless hold some historical interest. These include the Little Flower School, built as a one room Catholic elementary school that served the Rossdale community. It has been moved and significantly altered and now serves as the Rossdale Community League Hall. There is also a number of small bungalows built between the 1920s to 1940s that are present in the area. Detailed assessments of these have not been undertaken.

Table 1: Visible heritage in or near the River Crossing area

SITE NAME	DESIGNATION
In the River Crossing Area	
Traditional Burial Grounds and Fort Edmonton Cemetery	• Provincial Historic Resource with Historic Resource Value of 3(a)(c) • Part of archaeological site FjPi-63 • Cemetery under the Cemeteries Act for the Province of Alberta
Rossdale Power Plant • Turbine House • Boiler House • Switch House • Pump House #1	• Provincial Historic Resource • Inventory of Historic Resources in Edmonton
Rossdale Power Plant • Pump House #2	• Not designated, but on the Inventory of Historic Resources in Edmonton
Hudson's Bay Company Stables/Ortona Armoury	• Municipal Historic Resource
Children's Shelter/Ross Flats Apartments	• Municipal Historic Resource
Donald Ross School	• Not designated, but on the Inventory of Historic Resources in Edmonton
Close to the River Crossing Area	
Rossdale Power Plant - Administration Building	• Provincial Historic Resource • Inventory of Historic Resources in Edmonton
Rossdale Power Plant - Machine Shop	• Not designated, but on the Inventory of Historic Resources in Edmonton
Edmonton Brewing & Malting Company Brewery/Rossdale Brewery	• Municipal Historic Resource • Provincial Registered Historic Resource
Walterdale Bridge	• Not designated, but on the Inventory of Historic Resources in Edmonton (scheduled for demolition)
Diamond Park	• Not designated, but on the Inventory of Historic Resources in Edmonton
Richard Foote Residence	• Municipal Historic Resource
John Walters Museum and Historical Area	• Municipal Historic Resource

APPROVED

Chapter 3: Thematic framework

This chapter sets out the thematic framework, which is the heart of the Heritage Interpretive Plan. The thematic framework is a set of linked, overarching themes that will guide interpretation within the River Crossing area. The framework responds to a set of interpretive goals established early in the project. As described in Chapter 1, a process of research and broad community engagement was the driving force behind this thematic framework, which is flexible enough to address a wide range of topics, while presenting these topics in a coherent way.

INTERPRETIVE GOALS

Interpretation is not instruction—that is, its aim is not to simply convey facts, or impart skills, but to elicit some kind of change or revelation in the people who experience an interpretive site. Interpretation seeks to make experiences meaningful to visitors, and to spark a change in their understanding, feeling or behavior related to a topic. These changes—in understanding, feeling and action—can be classified as the goals of interpretation and are typically referred to as cognitive, affective and behavioural goals.

- Cognitive goals relate to knowing. They are the things that visitors are meant to learn, such as facts or skills.
- Affective goals relate to the emotions individuals experiencing the site should feel, associated with a thing in relation to a person, place or event.
- Behavioural goals relate to actions a person will be inspired to undertake. Some behavioural goals, such as making a return visit to the area, or exploring more of a site, are easily achievable. Others are more ambitious, though still worthy of identification, such as choosing to learn more about another culture.

River Crossing interpretive goals

Overall interpretive goals for the River Crossing area were developed based on what was heard through engagement. These high-level goals span all the themes described in this chapter and give a sense of what future interpretation should strive to accomplish. The overall interpretive goals are to:

- Communicate the significance of the River Crossing area to visitors to the area.
- Broaden understanding of the River Crossing area and include perspectives that have been missing from the public narrative to date.
- Show complex, interwoven histories of people, cultures and places.
- Build bridges between Indigenous and non-Indigenous people and communities.
- Use interpretation to invite people to interact with each other and with the space.
- Reveal the intangible heritage of the area, allowing the invisible to be made visible.
- Connect stories as told in the River Crossing area to the larger stories of Edmonton, Alberta and Canada.

THEMES AND THE THEMATIC FRAMEWORK

The interpretive planning process uses themes to organize interpretation at a site. Themes express a concept that helps us understand a place. Themes should answer the question, "What are the main ideas you want to resonate with people after they have spent time in the area?"

Themes are larger than individual subjects or topics. Often, there is more than one theme needed to capture the important ideas about a place. The role of the thematic framework is to define the distinctions and connections between different themes and provide a coherent approach to interpretation. The framework creates a structure through which stories can be organized, and helps ensure that the main ideas to communicate to visitors are expressed.

THEMATIC FRAMEWORK FOR RIVER CROSSING

Interpretive themes

The thematic framework for heritage interpretation within the River Crossing area ties together four main themes that are the foundation for all interpretation and visitor experiences within the area. The thematic framework will guide programming and will help inform interpretation through architectural design, site development and all other means. The four interpretive themes for River Crossing are: **Territory and Land, Making and Trading, Lived Experience**, and **Connecting and Understanding** (Figure 5)**.**

The themes address clusters of topics and perspectives. They are meant to overlap and intersect, and most topics can be approached to a greater or lesser extent from each of the themes. All interpretation within the River Crossing area will be guided by, and should be related to, one or more of these themes.

Heritage is more than a focus on the past. Each of these themes links the area's past, present and future, and seeks to make heritage relevant now and in the years to come. Included as part of each theme's description are suggested ways of interpreting heritage with a focus on the future, positioning heritage as an ongoing activity.

Interpretive motif

The four themes of the framework are tied together by an interpretive motif, or key element: the river. The North Saskatchewan River defines the project area and is a starting point for digging into human stories about the place. Physically and culturally, the North Saskatchewan River has shaped the area and the lives of the people who have spent time in this place. The connection between the river, land and people is fundamental and longstanding. Connections to the river should be explored when interpretation is being planned, sought out when content is being developed, and highlighted in design of interpretive projects and programming.

Perspectives

In the past, some voices have been heard loudly, and some not at all, in discussions about the history of the River Crossing area. This has resulted in interpretation and popular narratives that emphasize some perspectives over others. Generally, the perspectives of certain groups and individuals—predominantly settlers and men— have prevailed, while other perspectives have been ignored or mischaracterized.

These missing or misunderstood perspectives and topics can help to build a fuller, richer and multi-layered understanding of the area's heritage. Interpretive content and projects should focus energy on perspectives and topics that are at risk of being left out or marginalized. Some of these include the perspectives of:
• First Nations people
• Métis people
• Franco-Albertans
• Women
• Children
• People with less access to economic and political power
• Spirituality
• Traditional knowledge
• Kinship, family and home

TERRITORY AND LAND

Cultures shape and are shaped by the territory they occupy and the land they live on. The River Crossing area has been inhabited by Indigenous peoples for millennia and by non-Indigenous peoples for centuries, and each has held their own understandings and relationships to the land. Here, we illuminate the complexities of how we understand land and territory to show the evolving and overlapping identifies of this place.

LIVED EXPERIENCE

Through this theme we experience everyday life in the River Crossing area through the eyes of the individuals, families and communities who have inhabited, visited, and made their lives there, throughout history.

MAKING AND TRADING

Making and trading activities have occurred in the River Crossing area for thousands of years in many different forms. Here we consider the ways people have used the area over hundreds and thousands of years for creation and exchange of all types and the cultural impacts of these activities.

CONNECTING AND UNDERSTANDING

Here, everyone is invited to come together in the spirit of sharing and connecting to learn about the richness of the distinct cultures that have contributed to this place, the complex history of Indigenous and non-Indigenous relations, and the lasting impacts of colonization.

FIGURE 5 The thematic framework.

TERRITORY AND LAND

Cultures are shaped by the territory they occupy and the land they live on, and how they view their relationship with both. Cultures and people also shape the land in different ways. Many groups have inhabited the River Crossing area, which has been marked by cooperation, competition and conflict. The drawing of boundaries and borders has changed our political and cultural landscape many times; "Territory and Land" explores the causes and effects of these changes. The purpose of this theme is to make the complexities of land and territory clear and visible and to show the overlapping and evolving identities of this place.

The many different connections between people and the land are also at the core of this theme. Traditional Indigenous perspectives on land are rooted in the beliefs that people are spiritually connected to the land, water, plants and animals and that people must live with nature and share the land rather than control it. This can be contrasted with a western European perspective on land and territoriality that has played out in North America through colonial aspirations. This perspective tends to focus on questions of who occupies the land and exercises control over it, how the land is transformed and preserved, and who owns it and has the right to sell it.

In the Edmonton region and elsewhere in Canada, traditional territories of Indigenous peoples are often vast and overlapping, and are utilized according to seasons, migrations, the resources that the land offered, and spiritual and cultural connections. Through history, these territories shifted and overlapped with each other and sometimes required defending. Foreign nations and trading companies laid claim to territory in new ways, leading to different ideas about ownership. These concepts about territory and land led to the displacement of First Nations and Métis people from their lands, and a diversity of foreigners settling and changing the landscape. Boundaries were drawn and redrawn, and agreements about how the land would be used were struck. Development schemes and plans were imagined and (sometimes) realized.

Many decisions about land and territory in the Edmonton region were made in or near the River Crossing area over the past two centuries. Some of the most well-known include adhesions to Treaty 6, the creation of Métis river lots outside of the Hudson's Bay Reserve, land staking, surveys and sales, as well as the proclamation of the province of Alberta. Less obvious decisions and controls were also part of the area's past. There is the opportunity to use interpretation in the River Crossing area as platform for dealing with these and other aspects of the stories of land and territory that occurred beyond the immediate confines of the flats.

This theme is where formal and informal actions that have shaped the physical and cultural heritage of the immediate area and region are addressed. It is where the often
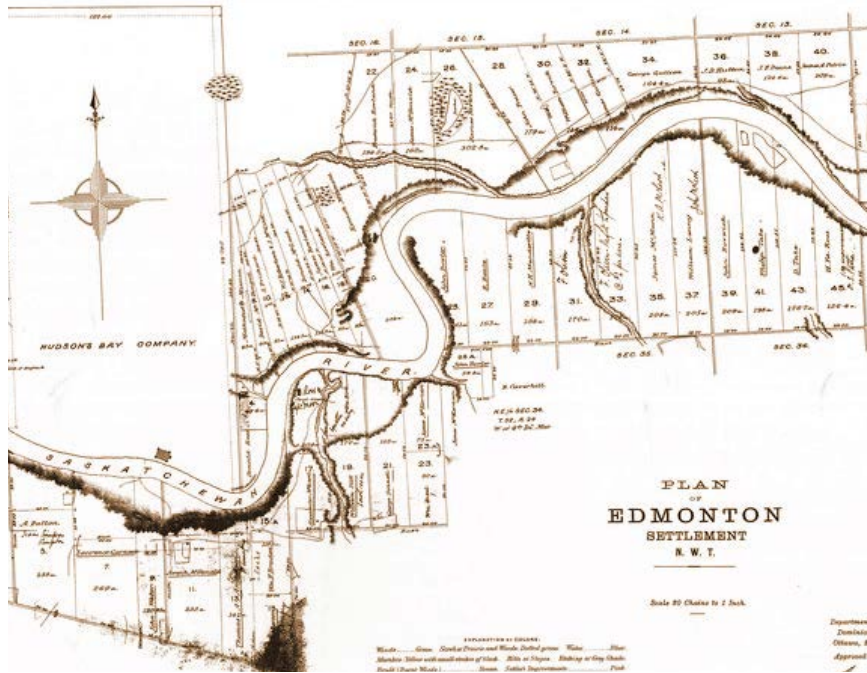
Map of Edmonton showing river lots, 1882.

Map published by the Canadian government showing treaty boundary.

invisible layers of inhabitation, use and settlement are uncovered.

The river and the lands around it are also considered a source of life and holds a sacred importance, both of which give meaning to this place. The North Saskatchewan River is central to understanding certain aspects of "Territory and Land." It is the river that created the low relief of the flats and a resource-rich valley that enticed people to land on the flats and occupy this section of river, making a usable landing on its shores. Its occasional flooding also influenced how and when people inhabited the flats. The river acted as boundary between traditional territories at certain times and as a means to cross territories lying between Hudson Bay and the Rockies. It was also one of the principal routes that non-Indigenous traders, missionaries and adventurers used to traverse the interior in the name of various territorial goals.

Interpretive goals
The overriding goal of this particular theme is to expose visitors to a complex narrative about territory and land as it relates to the River Crossing area and the Edmonton region,

allowing them to see the many ways that land and territory have changed over time.

COGNITIVE GOALS

Key goals related to understanding the complex narrative of "Territory and Land" are to:

• Understand the changes in patterns of habitation, from seasonal and periodic use by First Nations people, episodic occupation by trading posts and more formal settlement patterns such as Métis river lots, surveyed parcels, settlement and urbanization.

• Become aware that the River Crossing area is on Treaty 6 lands and is within the traditional territories of many First Nations and is important to Métis communities, Franco-Albertans, and others. It is part of a system of competing and contradictory claims, actions and facts.

• Appreciate the ways that different groups' concepts of land and territory have shaped Edmonton and the relationships of different cultural communities to this place, that have persisted to the present day.

• Understand that the area has been used and inhabited by different First Nations for thousands of years.

AFFECTIVE GOALS

Interpretation of this theme should aim to inspire visitors to feel the following:

• A sense of the value of the River Crossing area.
• Empathy for those with a historical or spiritual connection to this place.
• The importance of respect and stewardship for the natural environment.

BEHAVIOURAL GOALS

Behavioural goals may include:

• Participation in programming and hands-on interpretive activities and events that relate to territory, land and environmental stewardship.

• Involvement in activities (outside or inside the project area) that help people understand modern day issues related to access to land and resources among First Nations, Métis and settler communities.

High-level visitor experience

An individual, moving through the space is aware of the competing narratives of land and territory, and the transformation of the river flats from site of encampment and river crossing to fur trade post to industrial settlement and beyond.

Ways to tell the story

This section outlines some possible locations, features, media and programming opportunities that lend themselves well to the expression of the "Territory and Land" theme. Because this theme is based on concepts of land, interpretive content and activities in the River Crossing area should take every opportunity to connect to the land. The landscape can be used to tell stories, ask questions, and invite visitors to share experiences. For example, rather than using an interpretive panel or inscription on a monument to say that Indigenous Nations camped outside a fort that was located here, we can represent visual traces of these facts on the landscape. Many conventional signs of land possession are rooted in settlement patterns of European settlers, but interpretive planners and designers should think more broadly when considering media and symbols. The lack of documentation of pre-settlement land usage may be challenging, but should not be allowed to diminish the interpretation weight given to pre-settlement history.

Some opportunities to tell stories of "Territory and Land" are not specific to River Crossing. The focus of this theme can be extended into the future as well by looking at factors that may change our ideas about territory and land. For example, we can talk about climate change, technological advancements and changing demographics.

The physical and temporal scale of territory and land can be difficult to visualize in a site the size of the River Crossing area. Technologies that fuse the digital and physical world, such as augmented reality, virtual reality and mobile applications can bring the "Territory and Land" theme into the contemporary era and help portray alternative visions of territory and land.

Former rail lines expressed in landscape, Parc Dalhousie, Montreal, Quebec.

Embedments marking the site of Berlin Wall, Berlin, Germany.

PLACES AND LOCATIONS

Potential places or locations in the River Crossing area for integrating interpretive content or hosting programming include:

• Public spaces.
• Parks.
• Streets and active transportation routes.
• Archaeological sites.
• Arrival areas, such as the boundary of the River Crossing area, particularly where the area meets the Provincial Legislature Grounds.

WAYS TO INTERPRET THROUGH LANDSCAPE AND BUILT ENVIRONMENT

Landscape and the built environment can be altered or leveraged to interpret the theme. Landscape is particularly well suited to this theme. Possible ways to interpret include:

• Embed marks, lines, boundaries and gateways in the landscape and built environment to reflect boundaries and borders.
• Draw attention to symbolic features of the landscape, either natural or built.
• Reference traditional trails, transportation routes and direction posts to places with a connection to the River Crossing area.
• Embed an outline of Fort Edmonton (or key elements of the fort) in the ground.
• Use symbols to identify the locations of past encampments on the flats.
• Use markers to indicate where people came from or went to from Rossdale in the past.
• Use of video projection and lighting to bring the stories of the area to life.
• Highlight flood water lines on buildings or other structures.
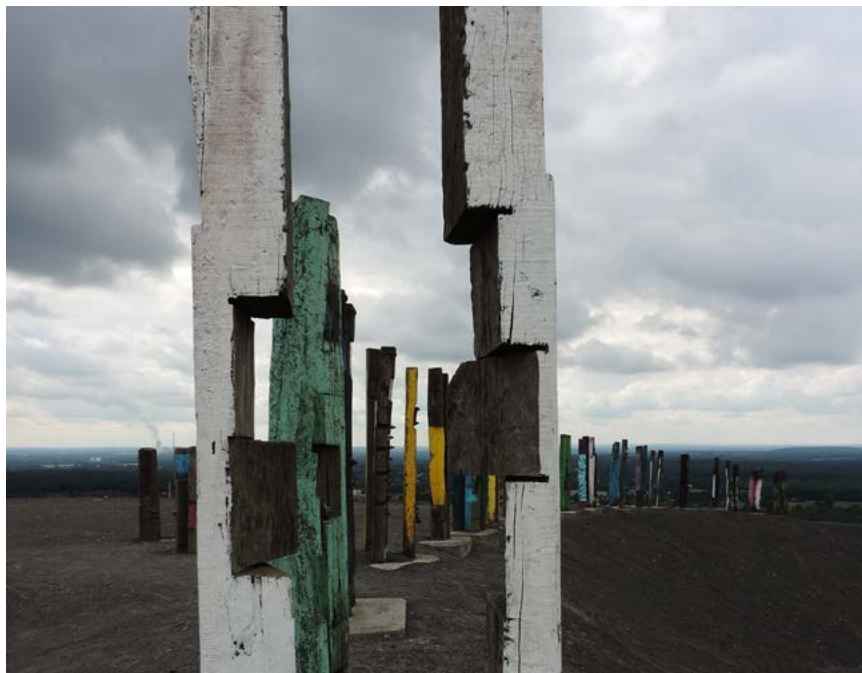
Augustin Ibarrola, *Totems*, 2002, Bottrop, Germany.

Outline of Fort Duquene , Point State park, Pittsburg, Pennsylvania.

• Choose names, words and syllabics (where appropriate) from Indigenous languages, French and English in the naming of streets and other features to highlight historical occupation and uses.

• Include traces of people in the built environment by representing the paths, marks and footprints of previous inhabitants.

• Incorporate physical signs of different groups and their cultural practices and lifestyle, such as fences, survey marks, or tipi rings.

• Draw attention to view planes. This may be done by using viewfinders to focus visitor attention on boundaries and features in the land.

WAYS TO INTERPRET THROUGH PROGRAMMING

Possible ways to interpret and communicate the theme through programming include:

• Hold events in the area to commemorate major events (e.g. Treaty 6 adhesion, "Fort" days, founding of the Rossdale neighbourhood, proclamation of the Province of Alberta).

• Run interpretive walks or canoe trips to the River Crossing area that tell stories related to "Territory and Land."

• Develop augmented reality/virtual reality technologies that allow users to experience how the River Crossing area was once divided and organized, showing Hudson's Bay Company lands, Indigenous encampments and changes in land use and ownership.

• Host talks and tours related to the archeology of the area.

DESIGN LANGUAGE

A design language is a set of common visual components, such as forms, materials, colours, or media, that can be used to express an interpretive theme. Design elements supporting this theme will be primarily part of the landscape, such as outdoor features that allow visitors to see visual indications of territory and land. For example, the design language might include:

• Accentuated markers, walls, apertures, fences, lines, annotations or "footprints."

• Peeling back or opening up the landscape or structures to reveal excavations or

Marking by Jill Anholt, Fort Calgary, Calgary, Alberta.

Wayfinding markers.

traces of other land uses and inhabitants.

• Juxtaposing linear shapes with organic shapes to reflect different methods of land division.

• Architectural and landscape elements that evoke signature materials and forms of symbols of land inhabitation and possession, such as encampment vs. palisade.

• Representing edges or boundaries with plantings, such as indigenous plant species or traditional crops from the early settlement era.

• Elements that change with the seasons, such as plantings or ice features, to highlight the temporal aspects of territory and land.

INSPIRATION

The precedent examples below illustrate how other sites or projects have expressed invisible concepts like land and territory in visual ways through landscape and architecture.

• Batoche Storyboard on the Landscape project (http://www.azuremagazine.com/article/batoche-installation-Métis-saskatchewan/)

• City mapping projects, such as http://streamsandtraces.com/en/

• Markers of previous boundaries, such as the Berlin Wall

• Fort Calgary outline public art project, "Marking" (http://www.jillanholt.ca/Marking)

Focusing visitor attention on borders and places. Batoche National Historic Site, Batoche, Saskatchewan.

Red Bay, Newfoundland and Labrador. (Rendering)

Combining wayfinding, interpretation and landscape architecture. Red Bay, Newfoundland and Labrador. (Rendering)

TOPICS FOR EXPLORATION

The topics below are a starting point for future interpretive projects. They show the kinds of stories and questions that fall within "Territory and Land" and how to use the theme as an entry point to complex topics. These are just some of the many topics that might be explored through this theme. Guideposts to topics include:
Interpreting key events related to land, namely treaties, proclamations and surveys. Juxtaposing the government's invitation to settle with attempts to exclude Indigenous people from their traditional lands.

Contrasting the Indigenous idea of stewardship with settler concept of ownership and the values underlying ideas around land and territory among Indigenous (First Nations, Métis) and western European world views.

- Exploring Indigenous peoples' expectations related to treaty vs. the Crown's understanding, and resulting implications.
- Investigating concepts of legal title vs. traditions rights and access, formal vs. informal occupation, and exploring how these differences can be reconciled.
- Highlighting smaller scales of land and territory such as gardens, plots, lots. Who owned them and how they were used?
- Expressing the inhabitation and multiple uses of the area for thousands of years.
- Identifying and interpreting the different groups that have struggled for this land.
- Revealing how transitions of ownership are more complex than winners and losers: identifying examples of resistance, accommodation and resilience of communities when faced with displacement.
- Acknowledging the act of naming places as a powerful tool for claiming a place. What do the names we use mean? Where did they come from? What other names have been used?
- Depicting landscapes and how they have changed over time.
- Interpreting natural processes, such as erosion and accretion, that have formed the River Crossing area, giving it its characteristic flats and inclines. The action of the river is central here, but there are stories of other geological forces at different timescales.

- Describing how modern inhabitants have reconfigured and altered the flats and the river valley to suit their needs. Why did people make these changes? And what effects have these changes had on the land?
- Documenting the long history of competing urban policies—zoning, land use, floodplain management, park plans in the 1970s, emphasis on cars vs. people, industry and recreation vs. residential uses.
- Contrasting the view of European fur traders as tolerated guests of First Nations on this land vs. forts as an expression of territorial control.
- Delving into claims and titles of ownership from Rupert's Land to the Hudson's Bay Reserve to early settlers and official surveys of the River Crossing area and investigating the shift from idea of commons to private property.
- Understanding the tension over the building of fences near Fort Edmonton, and their removal by Indigenous people, as emblematic of conflict over land use, and tension between public and private ownership and control.

MAKING AND TRADING

Making and trading activities have always been part of the River Crossing area. This theme seeks to draw attention to all the ways people have used the area for creation and exchange of all types, from harvesting food to establishing industries, from local commerce to trade networks spanning continents. This theme also considers the cultural impacts of these activities.

The River Crossing area has long been a place of harvesting, fishing, hunting, creation, transformation and trade. We know that fire, stone tools and other transforming technologies were used here by First Nation peoples thousands of years ago. In the fur trade era, the area was the site of economic and cultural exchanges between a diversity of First Nations and then between First Nations and French, Canadians, Scots and Métis. Later, the area's industry and infrastructure helped Edmonton grow.

Many of the topics tied to the "Making and Trading" theme are driven by the river. The river has been a source of foodstuffs and materials, a means of transportation vital to travel and trade and an input to industrial uses. The flats, shaped by the river, have also been a source of materials and a place to build. The river has a role in almost every aspect of trading and making.

Making and trading are universal human activities, part of every society. The notion of "Making" extends to transforming of all kinds. For example, it includes cooking and food preservation, craft, changing the landscape, cultivating or building, and the creation of art and craft. "Trading" encompasses every sort of exchange, at every scale, of tangible and intangible goods.

Central to the theme of "Making and Trading" is the fur trade history of the area, Edmonton and Western Canada. Until recently, this history has often been told through a simplified lens: that of Indigenous people trading furs to European traders in exchange for other goods. These types of accounts have underplayed the complex web of trade relationships, customs and laws involved, and the long time horizon over which they have occurred. This web includes commerce between Indigenous Nations, trade in goods other than furs and commercial trade items, and the broader cultural aspects and impacts of trade. The fur trade is one aspect of the area's trading history however; it should be seen as one trade network among many. Similarly, the history of the fur trade is about more than furs: forts, trading companies and rivalries, their customers, and the Indigenous people and contract employees who worked with or for the forts, formed networks of exchange and transportation are part of the story.

In terms of the "Making" aspect of this theme, the intent is to highlight every kind of production and transformation. There are a few stories about making that are well-

known or visible today. We know that fur trade forts were once a hotbed of making and commerce and the Rossdale Generating Station stands as a reminder of the area's history of producing electricity that was sold to an expanding number of consumers. However, "Making and Trading" looks beyond the industrial production of the 19th and 20th centuries to types of production associated with household economies, such as implements, shelter, clothing and other objects. It also recognizes the long history of making by Indigenous people in the area over time. This theme is far more expansive than manufacturing and commerce: it encompasses every way humans use the physical environment to sustain themselves and exchange goods and services.

At the moment there is little active making and trading going on in the River Crossing area, with the exception of art making and cultural production in the Ortona Armoury. However, there is a deep heritage of making and trading activities to interpret, and the potential to reactivate the area as a place of making and trading in the 21st century. We can look to industry and entrepreneurship in the River Crossing area in the past to connect it to uses in the future.

Interpretive goals

The overriding goal is to impart an understanding of the central importance of production and exchange to the interactions between peoples in the River Crossing area, and the influence that making and trading activities in Rossdale have had in shaping the city of Edmonton.

COGNITIVE GOALS

Key goals for this theme are that visitors:

• Understand the role of the river in enabling commerce and production over the area's long history.
• Recognize that Indigenous Nations had well-developed trading networks before and beyond the fur trade.
• See the fur trade as important, but still one aspect of the interface between European and Indigenous people and cultures (and to understand some of the other aspects such as transformations of language, religion, politics and culture, beyond the exchange of goods).

• Grasp the importance of the River Crossing area's role in producing electrical power and clean water and see how these utilities serve the rest of the city.
• Learn about the complexities of trading post life among various groups.
• Learn about industries—ice harvesting, coal mining, boat building—that once flourished in the River Crossing area.

AFFECTIVE GOALS

The "Making and Trading" theme aims to inspire people to feel:
• The echoes of the dynamism and vibrancy the area once had.
• Inspiration to consider new making and trading initiatives.
• The importance of the River Crossing area as a place where things happen.

BEHAVIOURAL GOALS

Interpretation of the theme should inspire people to:
• Support, or even launch, new making and trading initiatives in the River Crossing area; some of these activities may have a connection to past activities in the area.
• Partake in hands-on activities related to the theme (e.g., markets, workshops, art studio tours.)
• Stop to explore the area and its making and trading opportunities, rather than simply passing through.

High-level visitor experience

A person experiencing the area should be able to see, hear, smell, touch and taste things being produced, traded and sold. As much as possible, interpretation of the "Making and Trading" theme should be matched with actual making and trading activities. Formal interpretive programming may make up part of this experience, but there should be opportunities to see actual production combined with interpretation. This may include non-commercial activities, such as gardening, food preparation or learning traditional crafts. Other experiences tied to the theme could be more commercial, along the lines of revitalized waterfronts and industrial areas. Businesses that connect to the river in some way, or that build connections to various communities could be showcased and supported in the River Crossing area.

Making and trading is as much a part of our future as it is of our past. New forms of

The home of the Edmonton Pure Butter Company
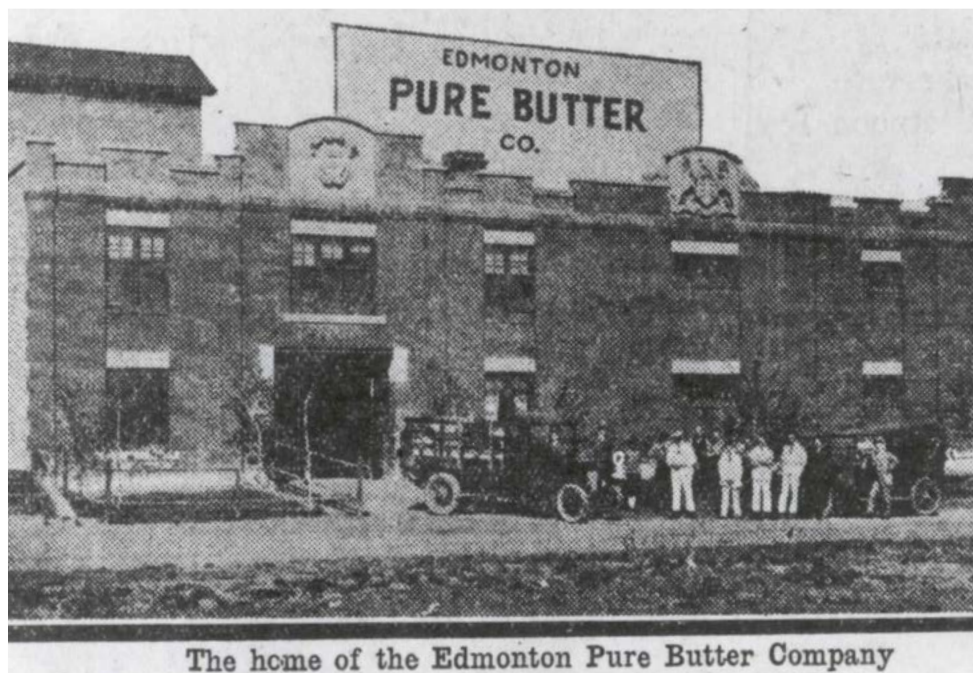
Edmonton Pure Butter Company (1926), once the Hudson's Bay Company Stables and now the Ortona Armoury. City of Edmonton Archives, EA-267-142.

Rossdale Generating Station.

these activities can be included as part of programming and supported by the built environment. This focus on the new and novel dates back to the era when the River Crossing area was home to the Industrial Exhibition, an annual event that showcased accomplishments in making and trading. Maker spaces, pop-up shops, exhibitions of new technologies, architecture, building techniques and emerging and professional artists and craftspeople are all contemporary embodiments of "Making and Trading" and should be part of programming and interpretation.

Ways to tell the story

This section outlines some possible locations, features, media and programming opportunities that lend themselves well to expressing theme. Interpretive content should connect to historical activities and also take every opportunity to connect to contemporary forms of making and trading.

PLACES AND LOCATIONS

Places or locations in the River Crossing area where things were or will be made, sold and traded are fertile spaces for integrating interpretive content or hosting activities related to this theme. Potential places and locations include:

• The Rossdale Generating Station and pump houses.
• Adjacent to major infrastructure in the area, such as power distribution and water treatment facilities.
• In existing and future high traffic areas such as recreation facilities, pathways or commercial nodes.
• The Ortona Armory

Adaptive reuse at Granville Island Market, Vancouver, British Columbia.

Artisan demonstrates traditional crafts.

WAYS TO INTERPRET THROUGH LANDSCAPE AND BUILT ENVIRONMENT

Possible ways to interpret the theme through landscape and the built environment include:

• Use of public art and motifs in infrastructure alluding to trade and industrial uses.
• Placement of wayfinding markers that point out and emphasize the distance to raw resources and trade destinations.
• Creation of market garden plots and use of heirloom plants appropriate to the area.
• Representation of traditionally important foodstuffs, such as bison or sturgeon, in landscape and architecture.

WAYS TO INTERPRET THROUGH PROGRAMMING

Possible ways to interpret and communicate the theme through programming include:

• Markets and events related to trading and making, such as art shows or design competitions.
• Opportunities to learn and share traditional crafts, food preparation and other skills.
• Artist talks and technique or technological demonstrations.

DESIGN LANGUAGE

The built environment can support this theme through references to the physical aspects of making and trading. Every type of trade and industry, be it power generation, mining, the fur trade, or traditional production, has its own design vocabulary. Design elements, materials and forms should be drawn from a wide range activities. In keeping with the material nature of making and trading, this theme will be primarily expressed in architecture and infrastructure. Possible design language elements might include:

• Brick and steel to echo the Rossdale Generating Station and similar industries.
• Bolts, rivets, girders and characteristic details of 19th and early 20th century industrial architecture.
• Decoration and pride in work applied to significant commercial buildings as a nod to past practice related to the construction of rail terminals and civic infrastructure.
• Use of signage to make new commercial activities clear to the visitor, in keeping with the Hudson's Bay Company Warehouse crests, signage integrated into the Rossdale Generating Station, and old commercial signs from the area.

• Linear elements alluding to the area's status as an infrastructure node with hints to trails, pipes, rails, bridges and roads.
• Forms and materials emblematic of Indigenous trading and making, and Indigenous motifs and techniques alluding to traditional designs.
• Salvaged elements of industry/infrastructure as monuments, or adaptively reused.

INSPIRATION

Successful interpretation of "Making and Trading" will translate the subject matter into present day activities. Hands-on programming provides a better visitor experience than documenting industrial processes or economic history. Most valuable as inspiration are the active, experiential portions of the following examples:
• Busy mixed-use commercial spaces. Temporary venues for food and craft such as Smorgasburg and Brooklyn Flea (http://www.smorgasburg.com)
• Small retail and craft experiences
• Toronto's Distillery Historic District (http://www.thedistillerydistrict.com)
• The Economusée network of artisans integrated with interpretation (https://www.economusee.eu)
• Museums of industry
• Interpretation on former industrial sites in Cleveland— (http://planning.city.cleveland.oh.us/lakefront/iactive/flash/_)
• Former trading sites

Topics for exploration

While the thread of "Making and Trading" ties together thousands of years of wide-ranging activity in the River Crossing area, there are substantial differences in how much we know about pre- and post-contact activities. Questions and topics for further exploration include the following:
• What was traded? What were the specific goods and industries?
• How has trade changed over time? How did contact with Europeans change existing trade between First Nations?
• Who were the artisans, producers, procurers, entrepreneurs and negotiators? What

groups specialized in what kinds of making and trading? Where did their goods end up? How were long chains of trade and exchange supported?
• Stories of traders and entrepreneurs. What drove them? Who were some of the earliest Métis and Canadian Freemen and entrepreneurs in Edmonton?
• Not all commercial endeavours succeed. Which ones prospered? Which did not? What were the boom and bust periods?
• What can we learn about trading networks, especially pre-contact ones? How did trading cultures communicate? What were the dynamics?
• Re-examination of the fur trade from current research. How can we understand the entire story of an industry spanning continents and centuries?
• Modes and means of subsistence, such as fishing, harvesting, hunting and farming.
• Use of water from the river for extraction, cooling, ice production and waste management.
• Art and craftsmanship from decoration and design of everyday objects to the architectural flourishes of the generating station.
• What customs and laws governed trade?
• Archaeological sites near the river show evidence of stone tools. What do we know about early makers of tools, shelter, crafts, clothing or other goods?
• Modes of transportation used in trade, including by canoe, raft or York boat, on foot, by horse, dogs and travois or Red River cart, and eventually by road and rail.
• What external factors, from fashion changes in Europe to World War II, had effects on making and trading activities?
• What Indigenous and Euro-Canadian technologies played a role in trading and making in the area?
• How did technological changes affect making and trading?
• How was the value of goods or services determined and what intermediaries of exchange were used, especially in the era before standard currency?
• How did power, water and sewer infrastructure in the River Crossing area shape the area and support a growing city?
• What are the environmental impacts of trading and making? How can these impacts be mitigated?

Interpretation of industrial heritage, Fundy National Park, New Brunswick.

Interpretive re-creation of the medieval shore, Southampton, United Kingdom.

Buffalo herded across downtown Omaha, Nebraska. Sculptures by Kent Ullberg.

Traces of former use, High Line, New York, New York.

LIVED EXPERIENCE

Everyday life – work and leisure, celebrations and misfortunes – are at the heart of "Lived Experience." Through this theme we experience the River Crossing area through the eyes of the individuals, families and communities who have made their lives there, from the time of its earliest inhabitants to the present.

The "Lived Experience" theme looks at people who lived amidst the rhythms of different seasons, eras and societal changes. During their time in the River Crossing area, these different people were shaped by their activities and experiences. They not only made goods and traded as discussed in the "Making and Trading" theme, but they also raised families and made homes. They carried out ceremony and worshipped. They created art and music. They gathered, celebrated and mourned. They witnessed events and competed in commerce and sport. They told stories and passed on knowledge, customs and traditions, and exchanged culture in countless ways. The core of "Lived Experience" is everyday life, the family, home and the traditions that spring from a shared sense of place.

This theme provides the opportunity to learn about this place and its significance through the eyes of its inhabitants and the people who lived here or visited, both ordinary people and noted historic figures.

Here again, the theme connects to the river, which has figured in people's lived experience as a source of sustenance, employment, recreation and transportation. At different times, the river has also been a source of flux and loss (of homes and fortunes) due to floods. In modern-day Edmonton, the river continues to shape the everyday life of residents, offering a source of inspiration and respite from urban life in a big city.

The temporal scope of "Lived Experience" spans the entire history of the area. In particular, the era spanning the fur trade to settlement marks a significant time because of the incredible number and diversity of people and cultures coming together to trade and to live. This theme should be considered through the eyes of different people who observed or contributed to life on these river flats. This includes the experience of the ancestors of First Nations people who used and occupied this area long before the present day. It includes the Métis, French-Canadian and Scottish fur-traders, early settlers from elsewhere in North America and Europe, and other immigrants who may have traveled long distances to arrive here. Some were separated from their families, and some brought family members with them. Others forged new relationships once they arrived. It was a place of many languages, cultures,

backgrounds and motivations. The topics and stories in this theme let us understand what it was like to experience life in the area.

Part of the purpose of interpretation is to remember the past, but also to pave the way for the future. This theme is where we deeply explore the interface between cultures. This theme is also where we reflect on the traditions that define community. These are the cultural and spiritual customs that are passed on through generations, such as stories, traditional foods and techniques, music, dance, theatre, literature, visual arts, crafts, local legends and sporting heritage. Interpretation provides an opportunity to bring these traditions into focus and, even more importantly, expose a new generation to these traditions. Real traditions are living ones that evolve and adapt. Through the "Lived Experience" theme we can explore how traditions evolved in the past as a result of encounters in the River Crossing area and we can ask ourselves how they might continue to evolve.

INTERPRETIVE GOALS

The overarching interpretive goals are to create an appreciation of the everyday life of the people who lived in the River Crossing area or passed through it, and help visitors make an empathetic connection to past inhabitants.

COGNITIVE GOALS

The key cognitive goals of "Lived Experience" are to:
• Understand the lived experience of Indigenous peoples and non-Indigenous groups who have inhabited the River Crossing area.
• Learn about the similarities and differences between the everyday lives of the early inhabitants of the River Crossing area and those of present-day residents.
• Learn about the lives and achievements of some key First Nations, French Canadians, Scottish and British people, and other individuals in the area's history, and how they contributed to the evolution of Edmonton.
• Gain insight into social interactions between cultural communities and individuals.
• Recognize that the Rossdale community has changed over time, physically and socially.
• Appreciate that the Rossdale neighbourhood has suffered challenges, such as the

flood of 1915, construction of major roads through the community, removal of homes, and economic changes.
• Learn about how city plans and municipal works affected community members' sense of place.
• Learn about the sporting and recreational heritage of the area that continues to this day.

AFFECTIVE GOALS

The "Lived Experience" theme will inspire visitors to feel:
• An emotional connection to historical events, by means of emotional connections to people.
• A sense of Rossdale as a living neighborhood.
• Feelings of comfort and safety that encourage people to want to stay in the area for an afternoon or a lifetime.
• That the River Crossing area is the heart of Edmonton, through a familiarity and appreciation of the people of all backgrounds who shaped it.

BEHAVIOURAL GOALS

Many behavioural objectives for "Lived Experience" will hinge on the kinds of future amenities and services that will be developed in the River Crossing area and their timing. Some of these objectives presume that River Crossing will grow and develop as a community. Potential behavioural goals may include:
• Engaging with the area as a community through shopping or other everyday activities.
• Playing games, especially those with a cultural or historical connection to the area.

High-level visitor experience

People moving through the space should feel they are in a community that has grown and persisted over time. They should get an impression of the people who have shaped its history and understand where and how they lived. Especially in the short term, programming and temporary media should be used to convey the stories of people who lived and passed through the River Crossing area. Over the long term, this theme also lends itself well to expression through community and amenities, including residences, commercial spaces and recreational areas.

Quotation embedded in landscape architecture, Fundy National Park, New Brunswick.

Interpretive play in River Landing Spray Park, Saskatoon, Saskatchewan.

Ways to tell the story

Any place or activity where lived experiences are created presents an opportunity to connect the everyday life of the past with that of the present and the future. Many aspects of "Lived Experience" can be integrated into residential developments, playgrounds, recreation facilities, community centres or educational and spiritual amenities that will emerge from the master planning phase for the River Crossing area. Interpretation of the theme should bring a sense of life to the area, revealing traces and hints of people and activities that have been obscured.

As they are exposed to the lived experience of those who once inhabited the River Crossing area, visitors should have the opportunity to weave aspects of other cultures into their own lived experiences. Through art, architecture, media and programming we can express traditional forms with new materials or push traditional materials in new directions. Programming that showcases contemporary art, craft, performance and design from many cultures can show how that innovation and change has always been a part of everyday life.

PLACES AND LOCATIONS

Potential places or locations in the River Crossing area for integrating interpretive content or hosting programming include:
• Historical resources or existing buildings of heritage interest, such as the Ortona Armoury, Ross Flats Apartments, Donald Ross School or Little Flower School.
• New residential buildings and civic infrastructure.
• Sports, fitness and leisure infrastructure, such as parks and boat launches.
• Opportunities to use the river for sport and recreation should be explored, such as on-river events, boat races or interpretive tours.
• Active transportation routes.
• Archaeological sites, such as the old river landing or the site of forts.

Projection and mobile media, Cité Mémoire, Montreal.

Figures from everyday life, Cité Mémoire, Montreal.

WAYS TO INTERPRET THROUGH LANDSCAPE AND BUILT ENVIRONMENT

Possible ways to interpret the "Lived Experience" theme through landscape and the built environment include:

• Picnic tables with recipes for traditional foods inscribed on them.
• Outlines or embedments representing earlier forms of inhabitation, such as tipi rings, tents, homes and outbuildings.
• Small gardens of heirloom plants.
• Areas naturalized with native plants.
• Benches and other street furniture that invite visitors to connect with the area's heritage or with people who may have paused here before at some pivotal time.
• Inscriptions, audio recordings or sculpture can offer small personal reminders of everyday life, for example in the form of a cast-bronze letter, diary, keepsake or other memento left behind.
• Ephemeral elements that reflect changes in the area. For example, a visual indication of an encampment or fort that appears and disappears suddenly, posing questions that are answered via website or narrative panels.

• References to the physical challenges of life in the past. For example, interpretation that asks the visitor to imagine carrying a load of cargo weighing 40 kilograms up the slope to the fort.
• Opportunities to respond to questions and prompts using chalkboards, notes, digital recordings or photo booths. Prompts could be posed by past inhabitants and could include questions such as "where did you come from?" and "how long does it take you to go to work?"
• Distance markers to other forts, encampments, hometowns, significant sites, harvesting areas, or other landmarks, expressed in days of travel.
• Audio boxes or audio benches that play stories, using different languages, voices or ambient sounds.
• Mobile or locative media, such as augmented reality, that allow visitors to see the area through the eyes of others.
• Markers, such as murals or embedments, located at gateways and entrances that put the visitor in the place of someone arriving from somewhere else in another era.

Historical walking tours, with marked areas for interpretation.

Simple spaces for storytelling.

- Digital interpretation, including augmented reality, or low-tech media such as interpretive panels showing previous incarnations of the area back to before settlement, or ways that past development proposals such as river valley parkland or the Space Science Centre could have changed life in the area.
- Venues and infrastructure to support programming, such as places for storytelling.
- Pointers to online records, such as genealogy resources, to help people trace their Rossdale roots.
- Notations in the landscape, buildings or other structures of names of people associated with the area.
- Sculptural and visual elements of play. For example, references to the toys Marie-Anne Gaboury-Lagimodière describes, including a dried duck's head and the jaw of a squirrel.
- Landscape elements referring to gatherings in the area by First Nations and Métis, such as encampments, ceremonial dances or celebrations.
- Images associated with recreation facilities: murals, pennants, signage, naming (e.g., old team names, equipment or uniforms).

- Markers to drive home the height of flood waters and what that would have meant to people living and working in the area.
- Markers and acknowledgments of previous dwellings and businesses integrated into landscape, architecture and public art.
- Programming, events and naming that recall the Industrial Exhibition.

WAYS TO INTERPRET THROUGH PROGRAMMING

Possible ways to interpret and communicate the theme through programming include:

- Storytelling, workshops, performances, celebrations, competitions, displays, fairs or markets as opportunities to bring traditions to a wider audience in hands-on ways wherever possible.
- Opportunities to bring cultural traditions together. For example, dance fusion events and demonstrations, watching artisans render traditional textile patterns in high-tech fabrics. Remixing culinary traditions into new fusion cuisines, with opportunities to watch, learn and taste.
- Cultural exchanges, programming and performances by people from different

Walking tour embedments. Follow the footprints.

Métis ceinture fléchée motif integrated into architecture, Batoche, Saskatchewan.

cultures, including First Nations, Métis, French-Canadian, Scottish, and others.
• Oral history projects facilitated through live events, video booths or other means.
• Events, day camps or block parties where visitors can learn a new game or sport from another time or culture. Elements to support trying these forms of play could include marks on pavement or panels that explain the rules.

DESIGN LANGUAGE

Traces of people and their everyday lives may be integrated into structures and landscape, primarily those of a residential or recreational use, through the following:
• Elements of traders' and settlers' homelands, such as keepsakes or vernacular building styles, transported or interspersed into the River Crossing area.
• Materials, designs and techniques reflecting First Nations and Métis culture.
• References to inhabitants, such as names, faces, portraits or diaries.
• Handwritten type, handmade materials and textures.
• Design elements echoing sports, the exhibition grounds, pageantry or thrill rides.
• Cues based on styles, materials and forms from existing residential architecture in

the area and adjacent South and North Rossdale residential areas.

INSPIRATION

Some of the best sources of inspiration are neighbourhood level projects that tie local stories to specific locations. While collecting stories of everyday lives is a common part of many community history projects, examples of integrating lived experience into the built environment are less common. Some of the examples below, such as the Apartheid Museum, deal with momentous events rather than everyday life; however, they allow a visitor to make a personal connection with the topic.

• Cité Mémoire, Montreal http://www.montrealenhistoires.com/memory_city
• Apartheid Museum, Johannesburg https://www.apartheidmuseum.org
• Door of No Return, Gorée Island UNESCO World Heritage site http://www.aaregistry.org/historic_events/view/goree-island-home-door-no-return
• Washington DC Neighborhood Heritage Trails/Greater U Street Historic District
• Practical nostalgia — https://www.theguardian.com/sport/2016/aug/30/vintage-base-ball-game
• Neighbourhood story projects (http://www.neighborhoodstoryproject.org/projects)
• Interpretive play — Variety Heritage Adventure Park at The Forks, Winnipeg https://varietymanitoba.com/effort/heritage-adventure-park/
• The Ave We Had, Alberta Avenue, Edmonton (http://avenuehistory.org/)
• Mill Woods Living Heritage, Edmonton (http://www.millwoodshistory.org/

Topics for exploration

The topics below show the kinds of stories and questions that fall within "Lived Experience" and how to use the theme as an entry point to complex topics. Guideposts to topics include:
• Stories of the full range of Indigenous and non-Indigenous people who inhabited the River Crossing area beyond the noted historical figures.
• The experiences of known historical figures in the River Crossing area, for example Marie-Anne Gaboury-Lagimodière, Chief Lapotac, Chief Papaschase, Père Lacombe, Reverend Rundle, Donald Ross and Sir Wilfrid Laurier.

The lived experience of Indigenous and non-Indigenous people who did not leave written records. To do this we may need to use composite figures, based on research, to portray the kinds of people who did not leave detailed records of their lives. These could include:
   » A Canadian recruit being trained at HMCS Nonsuch, or an American soldier staying at the Ross Flats Apartments on the way to build the Alaska Highway.
   » The children who lived at the Home for Delinquent and Neglected Children.
   » The women who stayed at the Grace Hospital.
   » A Blackfoot, Dene, Stoney, Cree or Saulteaux person arriving at the fort for trade, after a long journey.
   » A Métis hunter riding out with his party to hunt bison.
   » A Cree woman passing on craft and traditions to her Métis children in the fort.
   » A student or teacher at one of the local schools.
   » A longtime resident of Rossdale, or visitor to the Edmonton region, attending an event like the declaration of the province or the exhibition.
• Vignettes of events that we know would have been part of everyday life: setting up camp, trading at the fort, playing games, a first day at school, starting a new job, taking a balloon ride at the exhibition, or receiving a telegram notifying of the death of a loved one at war.
• What individuals, groups and communities lived in Rossdale? Why did they come? What happened to them?
• Emotional challenges tied to being far from home and having to leave loved ones, or tied to living between and within different cultures.
• Métis communities at the forts, both the English and French communities at Fort Edmonton.
• The experience of First Nation families traveling through the area and setting up camp.
• The experience of Indigenous traders at the forts and their interactions with people from other cultures and groups.
• Family life from the perspective of children.
• Ways that people learned and passed down knowledge and shared skills.

Interpretation of former houses, Batoche National Historic Site, Saskatchewan.

Interpretive play at Naturstation Silberweide, Mönchaltorf, Switzerland

- Religion and ceremony.
- Relationships between cultural communities: traders, settlers and First Nations and Métis people at different points in time. Were they influenced by necessity, mistrust, hope, mutual assistance, tolerance, racism, fear, apprehension, conflict, cooperation or other dynamics and emotions?
- Culinary heritage and traditions of various groups.
- Holidays and commemorations, including Christmas at the fort.
- How have culture, class and economic advantage shaped the history and the built environment?
- History of specific sports and recreation, including horse racing, baseball, soccer and football. Who participated? Who came to watch?
- The exhibition grounds. What draw did the exhibition hold? What did people do or see when they attended?
- How did everyday life in Rossdale evolve and change over time?
- Links to other communities that people came from or went to.

- Ideas of home and how they might differ among settlers, migrant traders, First Nations and Métis.
- The loss of residents as homes were torn down to make way for major roads.
- Celebrating Rossdale, including West, South and North Rossdale, as a neighbourhood.

CONNECTING AND UNDERSTANDING

This theme, "Connecting and Understanding" is about acknowledging the rich and distinct cultures that have shaped and continue to shape this place. This theme is also about helping communities and Indigenous Nations to shed light on historical injustices and their lasting legacies. The importance of acknowledging this past is something that was heard many times during our outreach. This theme is also about inviting Indigenous and non-Indigenous people who are ready to learn, share and heal to come together. In this way, we can begin to make genuine connections between cultures and foster understanding.

The Edmonton region has long been shaped by connections and interactions between people and cultures. Over the last two hundred years, these connections produced a new city, new neighbourhoods and social communities, and new cultures and traditions. These connections and interactions also produced conflict and loss, including the displacement of First Nations and Métis people from their lands, cultural trauma, loss of language and traditions, as well as economic and social marginalization.

As a community, a city, and a country, non-Indigenous people are just beginning to acknowledge and understand the lasting multi-generational impacts of colonization on First Nations and Métis people and communities. This understanding has begun to spread in recent years as a result of the proceedings of the Truth and Reconciliation Commission of Canada and its calls to action and the indelible mark the proceedings left on the citizens and leaders of Edmonton.

One of the goals of making connections and fostering understanding is to support the ongoing process of reconciliation between Indigenous and non-Indigenous people, including moving beyond negative stereotypes and recognizing the true histories of Indigenous people and their contributions to Edmonton and Canada.

This plan presents an opportunity to symbolically express the importance of building connections and understanding between cultures at a scale beyond the immediate project area.

Using heritage interpretation to recognize the richness and complexity of different Indigenous and non-Indigenous cultures and honour the ways they have shaped our community can help us to collectively move from simple awareness to understanding. There are many distinct Indigenous cultures tied to the Edmonton area; interpretation should show their breadth and depth of them. For example, interpretation should highlight languages, traditions and values, the sacred, arts, history, modern accomplishments, and people. It should not only reflect generations who have gone before, but also hopes for those who are yet to come. It is important that stories and aspects of culture are shared by and spoken by the people, Indigenous Nations and communities to whom they belong.

There are many other gaps in mutual understanding and connection to be bridged as well and these cannot be ignored: new versus established Canadians, young and old, wealthy and struggling, French and English, and others. Acknowledging the centrality of the relationship between Indigenous and non-Indigenous people, without excluding the myriad other connections to be fostered, will require sensitivity and intention.

This theme creates the time and space for visitors to the River Crossing area to reflect, consider and eventually understand. Interpretation should seek to balance connecting, which is a social task, and understanding, a personal and often emotional one. The Traditional Burial Grounds and Fort Edmonton Cemetery is an example of a place for reflection and consideration and a physical place of memory with a powerful emotional impact of its own. For a space to be truly welcoming as is envisioned for the River Crossing area, it cannot only be a place of passive and solemn commemoration. It must also be a place that provides opportunities to converse and mingle, and invites visitors of all backgrounds to share and connect with people different from themselves.

Interpretive goals

Supporting the broader societal process of reconciliation between Indigenous and non-Indigenous people in Canada is the ultimate goal of the interpretation of this theme. Heritage interpretation on its own cannot move the process of reconciliation forward, but it can help to begin the dialog and learning needed to make connections between cultures and individuals.

COGNITIVE GOALS

The key cognitive goals of "Connecting and Understanding" are for people who come to the area to:
• Gain an awareness of the cultures who have been part of the history of the River Crossing area through an appreciation of their languages, traditions, values and histories. While the primary focus of this learning is around First Nations and Métis cultures, it also includes French-Canadian and other settler/immigrant cultures.
• Understand that the cultures of those who have been part of the River Crossing area are alive and continuing.
• Understand the impacts of colonialism on Indigenous people and communities.

AFFECTIVE GOALS

Affective goals are foremost in this theme since connecting and understanding are, in this context, less about knowing and more about feeling. Feelings of welcome, connectedness, respect and understanding are the core goals. An important concept here is empathy—understanding and appreciating the perspectives and feelings of others.

The chief affective goals of interpretation are for visitors to the River Crossing area to feel the following:
• Respect for the people and rich cultures that have contributed to the area.
• Empathy for the people and Nations that have been negatively impacted by the settlement of the Edmonton area and by the larger forces of colonization.
• Recognition of the inherited privilege of people who benefited from settlement and the larger forces of colonialism.
• A new connection with a person, place, era or culture.
• A sense of responsibility and reciprocity toward fellow Indigenous and non-Indigenous community members.

BEHAVIOURAL GOALS

Behavioural goals of this theme assume that small gestures and outcomes are achievable, and are a starting point for larger changes. Heritage interpretation and expression through the design of civic spaces will not, on their own, lead to changes in behaviours and attitudes that have evolved over hundreds of years. Possible goals to support these changes include:
• Learning words in another language, such as Indigenous names for places and features in the River Crossing area.
• Attending a cultural event in a community different from one's own.
• Taking time to reflect on one's own experience of the impacts of colonization.
• Seeking out more information about the Truth and Reconciliation process and how one might take action.
• Making a personal connection to someone.
• Attending cultural activities of another community or inviting someone from another culture to partake in one's own culture.

High-level visitor experience

People may experience the theme of "Connecting and Understanding" in two separate, but complementary ways. The first is through interacting with others and seeing aspects of other cultures and other perspectives either in person or through media. The second way is through quiet contemplation and reflection. This might entail taking a moment to consider the stories, many of them difficult or uncomfortable to hear, of how Indigenous and settler cultures have interacted in the River Crossing area and elsewhere in the region over time.

The experience of "Connecting" is enabled through opportunities to connect with other people, cultures, traditions and stories that might not otherwise be accessible to visitors. This may be through events, programming and civic activities such as recreation, or it may be through landscape, design and architecture that foster encounters and interactions with neighbours and visitors. Experiences tied to "Connecting" will also be accomplished through the organic, informal use of spaces. "Connecting" goals might be supported by signage, panels and exhibits, but these installations cannot on their own create meaningful experiences or genuine connections. Individuals should experience a space as more than something to move through; rather, it should be a place where people can gather to interact.

The experience of "Understanding" is supported by opportunities to pause and contemplate. Alone, or as part of a group, this experience is quieter, more solemn, and less mediated by interpretive media, compared to the first type of experience. Here, the quality of the spaces for contemplation are very important. Truly contemplative spaces are defined by being, not doing. The presence of nature can inspire the ability to think or meditate on important matters.

Ways to tell the story

Interpretation, programming and design language should support connection and contemplation. Public places where people can congregate and meet will be prime opportunities for the "Connecting" function, while more intimate areas where people can pause, reflect, and gather in small groups, will be ideal locations for the "Understanding" aspect.

The "Connecting and Understanding" theme sets up a future where positive connections are, and understanding begins to emerge. Many of the stories that drive the need for connection and understanding are rooted in the past and the present. Again, interpretation should take every opportunity to point to the future through programming, spaces and media that connect with youth and share visions of new ways to cooperate and create new stories.

PLACES AND LOCATIONS

Potential places or locations in the River Crossing area for interpretation related to "Connecting" include:
• Plazas and small performance spaces.
• Gateways such as entrances.
• Nodes where paths meet and people naturally congregate.

In the case of the "Understanding" experiences, suitable locations include:
• Groves and secluded paths.
• Wooded or heavily canopied areas.
• Vistas, such lookouts on the river.

Contemplative landscape feature.

Nitobe Memorial Garden, Vancouver, British Columbia.

WAYS TO INTERPRET THROUGH LANDSCAPE AND BUILT ENVIRONMENT

"Connecting" and "Understanding" should be interpreted in connective and contemplative spaces, respectively. Connective spaces, in this sense, refers to the kinds of nodes that physically connect places, as well as locations that encourage people to meet, communicate and make personal connections.

In connective spaces, interpretation can take the form of:
• Notice boards or places for visitors to leave a mark.
• Schedules of events and programming.
• Space for informal memorials and signage to allow different voices and groups to have their voices heard.
• Inclusion of art and language of many cultures.
• Quotations and references from songs, poems, legends or narratives incorporated into the built environment.

In contemplative spaces, interpretation through media in the landscape and built environment should take a light touch and place as few demands on the visitor as possible.

Potential ways to interpret "Understanding" through landscape and built environment include:
• Spaces that encourage focused thought, similar to a Zen garden, labyrinth or an uninterrupted view.
• Limiting formal interpretive media in certain spaces.
• Grottoes, vistas, park-like spaces.

WAYS TO INTERPRET THROUGH PROGRAMMING

Possible ways to interpret and communicate the "Connecting" theme through programming include:
• Concerts, storytelling, theatre, film and arts events.
• Sharing and collecting oral histories on site.
• Learning and teaching opportunities connected to the theme.

Spaces for cultural interpretation and programming, Blackfoot Crossing, Alberta.

Evocative public art.

DESIGN LANGUAGE

Design elements that further "Connecting and Understanding" should be drawn from a variety of cultures, with an emphasis on representation of First Nations and Métis cultures. The design language should draw on traditional and modern materials and forms from different cultures. In connective spaces, the design language should be rich in symbolism and meaning. In contemplative spaces, the design language should be understated and serene.

The significance of cultural symbols, images, names and objects should be carefully understood before being used as design elements, as to avoid trivializing, misrepresenting or offending the traditional owners of this cultural knowledge. It is critical that First Nations and Métis citizens be part of this process—both to provide ideas for design elements drawn from their cultures, and to help designers and others understand their meaning and use.

In public, active, connective spaces, the design language should focus on:
• Words and symbols from different cultures.
• Open spaces where people can congregate and meet in informal ways as well as through planned events.

In contemplative, peaceful places, the design language should focus on:
• Elements reminiscent of natural spaces such as meadows and pools.
• Materials and structures that provide quiet, focus, shade and protection from the elements.
• Seating and space to rest.
• A safe and secure environment.
• Flowing water.
• Nature, traditional plants and quiet.
• Uncluttered vistas and visual points of focus.

Viewfinder overlaying history on the present, Prince Edward Island National Park, Prince Edward Island.

The chamber celebrates a thriving culture. A 5.3m timeline starts at the floor, and projects skyward to suggest "forevermore" and an infinite future. Batoche National Historic Site, Saskatchewan.

INSPIRATION

The two distinct visitor experiences of this theme—the activity of "Connecting" and the state of "Understanding" call for different sorts of inspiration. Models for "Connecting" consist of places where cultures come together to experience or accomplish something and where exchanges of knowledge and heritage are encouraged. Models for places of connection include:
• Blackfoot Crossing Historical Park, Alberta (http://www.blackfootcrossing.ca)
• Jellurgal Aboriginal Cultural Centre, Queensland, Australia (http://www.jellurgal.com.au)
• Music festivals.
• Craft and food markets.
• Artist-or community-run arts centres.

Inspiration for contemplative places that support "Understanding" motivate visitors to reflect and consider important matters. Models for places of contemplation include:
• The Zen Garden of Ryōan-ji, Kyoto, Japan (http://www.ryoanji.jp/smph/eng/garden/index.html).

• The Lightning Field, New Mexico (http://www.diaart.org/visit/visit/walter-de-maria-the-lightning-field).
• Memorial to the Murdered Jews of Europe, Berlin (http://www.stiftung-denkmal.de/en/home.html.)
• Reflection Garden in the Bloedel Reserve (Washington) (http://bloedelreserve.org).
• Inhotim, Brazil (http://www.inhotim.org.br/en/inhotim/contemporary-art/).
• Landscape of Nations, Niagara-on-the-Lake (http://www.landscapeofnations.com).
• Windhover Contemplative Centre (https://windhover.stanford.edu/center).
• Medicine Wheel Garden (Hillcrest Park, Toronto' (http://www.nameres.org/medicine-wheel-garden/).

First Nations Garden, Montreal Botanical Garden, Montreal, Quebec.

Métis celebration, Edmonton, Alberta.

Topics for exploration

The topics below are a starting point for future interpretive projects, showing the kinds of stories and questions that fall within "Connecting and Understanding" and how to use the theme as an entry point to complex topics. This theme is less about communicating facts than it is about creating connections between people and fostering understanding. As a result, there are fewer stories and facts to be interpreted. Nevertheless, a strong supporting backbone of topics is necessary to provide context and support for the activities of connecting and understanding.
Guideposts to topics include:

• How the Traditional Burial Grounds and Fort Edmonton Cemetery came to be and acknowledgment of the ancestors buried there, and those whose remains may never be found.

• Events leading up to the reburial of remains and the re-dedication of the cemetery.

• What are the events and circumstances that have led us to seek reconciliation?

• Descriptions of the various groups and cultures that are part of the process of reconciliation.

• Prominent contributions and accomplishments of people connected to the River Crossing area or Edmonton, including people from First Nation, Métis, Franco-Albertan and other communities.

• The role of the natural environment in healing and mindfulness.

• The rich and living cultures of First Nations, with their own history, languages, laws, traditions and customs, teachings, symbols and social structures.

• The distinctiveness of Métis culture and the importance of history, languages, music and dance.

• Treaty as a living document with ongoing obligations and shared responsibilities of First Nations and settlers and the failure of settlers and the Crown to uphold those obligations and responsibilities.

Community gathering, Barrie Native Friendship Centre, Barrie, Ontario.

The Lightning Field, New Mexico.

Jean-Marie Tjibaou Cultural Centre, New Caledonia.

4: Next steps for implementation

This chapter sets out a roadmap of actions and considerations to support future work around heritage interpretation in the River Crossing area. It describes key principles to guide interpretive planning efforts and design. It identifies the existing strengths and challenges of the area as they relate to both interpretation and visitor experience. It also presents key actions and decisions that will need to be addressed over the short, medium and long terms to prepare the way for doing detailed planning, content development, design and delivery of specific interpretive projects.

GUIDING PRINCIPLES FOR INTERPRETATION

Guiding principles are needed to inform more detailed interpretive planning, content development, design and implementation activities. These principles are based on good municipal, urban and interpretive planning practice. Moreover, they are meant to respond to the unique context of the River Crossing area and social context for this work.

The interpretive planning and design principles described below provide a starting point for dialogue and collaboration with implementers who may not be familiar with advancing this type of work. They also provide the basis for more detailed interpretive policies, guidelines and standards at later stages.

INVOLVE COMMUNITIES

The successful delivery of future interpretation depends on the community and partners. This means that future interpretive planning and design should support community ownership and involvement in interpretation activities, and provide opportunities for people with an interest in the River Crossing area to contribute to interpretation. Interested people and groups might include local residents, heritage organizations and practitioners, as well as Indigenous communities and cultural communities with connections to the area.

BASE INTERPRETATION ON SOLID RESEARCH AND KNOWLEDGE

Content development will be based on solid, verifiable research and knowledge, including oral history and, when offered and with consent, traditional knowledge.

RESPECT THE TRADITIONAL BURIAL GROUNDS AND FORT EDMONTON CEMETERY

It is critical that the utmost respect be paid to the Traditional Burial Grounds and Fort Edmonton Cemetery. Many people have cultural and personal connections to it. Future interpretive planning should seek to balance the need to protect the site with the desire to increase visitor awareness of it and the history of the area.

LEVERAGE HERITAGE FOR PLACE-MAKING

Future land use planning and urban design should leverage heritage (including existing historical buildings, structures and sites) to create great places in the River Crossing area. Interpretation should be balanced with other land use needs and used to enhance the delivery of redevelopment objectives.

MAKE HERITAGE RELATABLE

People and communities with a connection to the area should see themselves reflected in interpretation. More broadly, planning for interpretive programming and design should consider how to make heritage relevant, relatable and approachable to all who come to the area.

Using space to tell stories. *Manifeste,* Studio Paprika. Montreal, Quebec.

Avoiding media overload. Geraldton Esplanade Interpretive Signs, Geraldton, Western Australia. Project by creativespaces.com.au.

USE SPACES TO TELL STORIES

Interpretive projects should start with the question: can this story be told without words? The environment should be used to accomplish as much as possible, with narrative media used to augment, fill in gaps, and meet goals that can only be achieved narratively.

INTEGRATE INTERPRETATION INTO THE LANDSCAPE AND BUILT ENVIRONMENT

Interpretation should be seamlessly integrated so that it becomes part of the landscape and built form rather than a disconnected experience. This requires interpretation to be included at the concept planning stage for the area, public infrastructure, and at specific project sites.

USE KEY VIEWS TO DELIVER INTERPRETATION AND ORIENT

Seek out natural backdrops or sightlines that have the potential to reinforce the delivery of messages. While a great vista needs no interpretation, site media can be used to enhance important views and natural settings. Key views to consider are those of the river and its valley, the Rossdale Generating Station and the Legislature. Use these features as an orientation feature and ensure that maps and paths use the river as an aid to orientation where possible.

CREATE SPACES THAT SUPPORT PROGRAMMING

Create flexible spaces that welcome passive and spontaneous use by visitors as well as different formal programming. Make flexible spaces that invite, encourage and prompt storytellers—and stories *will* be told. The design of these spaces should consider the comfort of the visitors and users and include a mix of open space, seating and shelter, as well as infrastructure such as power and lighting.

Interpretation at key view. Geraldton Esplanade Interpretive Signs, Geraldton, Western Australia. Project by creativespaces.com.au Project by creativespaces.com.

Materials can evoke themes. *560 km*, Montreal, Quebec.

AVOID MEDIA OVERLOAD

Choose the strongest and clearest ideas and materials to avoid saturating the landscape with media and signage in the landscape. The pacing, density and scale of media and signage should differ between various zones.

USE MATERIALS TO SUPPORT THEMES

Materials can help tell stories. Traditional materials and building techniques of different cultures and eras, new uses and interpretations of traditional materials, and native plantings in landscape projects, can all support the interpretive goals by incorporating material heritage into the built environment.

INTERPRETIVE STRENGTHS AND CHALLENGES IN THE RIVER CROSSING AREA

The River Crossing area presents challenges to interpretation and developing a welcoming visitor experience. It also possesses many strengths. None of the challenges are insurmountable and each should be addressed during implementation. The strengths of the area, especially its size and location, will be valuable to leverage in the first phase of implementation, and will help position the River Crossing area as an attractive location for interpretive events and programming.

Strengths

CENTRAL LOCATION

The central location of the area provides direct access to and from downtown. The fact that a large amount of traffic flows through it means that projects will be highly visible.

ICONIC BUILDINGS AND INFRASTRUCTURE

The highly visible historic Rossdale Generating Station, new Walterdale Bridge, and the Alberta Legislature Building are icons in the area and in the city, in addition to a number of other historic buildings in the area. Their proximity can help cement the River Crossing area in the civic consciousness. A re-purposed Generating Station could, in the future, act as a focal point for attention and communication about the larger project area.

OPEN SPACE

The amount of flat, open and contiguous space means that events could be held in the area.

CITY OWNERSHIP OF LAND

The vast majority (80 percent) of the project area is currently City-owned. Vacant City lots could be leveraged to host tactical interpretive installations and programming in the short term.

ACCESS

Although there are access challenges for transit users and people with low mobility, two major strengths of the area are a significant amount of available visitor parking at present and the presence of a multi-use trail. These could help encourage visits to tactical interpretive installations and programming. However, in the long term, parking may be a challenge if vacant lots are developed.

Challenges

LIMITED CONNECTIONS TO THE RIVER

There are few places in the River Crossing area where the public can view or interact with the river, despite its proximity. This complicates the task of connecting stories told in the built environment to the river.

VISITOR MOVEMENT THROUGH THE AREA

There are a number of issues that need to be considered when planning the movement of people between areas and sites, such as the Traditional Burial Grounds and Fort Edmonton Cemetery, the EPCOR property, and busy arterial roads. Ongoing and anticipated construction activities also limits access.

NOISE DISTURBANCE

Noise from traffic and current and anticipated construction can be a deterrent to visitors coming to the area and would likely interfere with the enjoyment of different types of interpretive programming. Noise from emergency vehicles originating at the nearby fire hall can also limit where certain activities should occur.

LACK OF PUBLIC AMENITIES

Challenges to visitor experience include a lack of public washrooms or water fountains and places to buy refreshments, seek shelter from bad weather or to comfortably sit and rest.

RECOMMENDED IMPLEMENTATION STEPS AND CONSIDERATIONS

The overarching aim of the Heritage Interpretive Plan is to integrate heritage interpretation into the landscape, built environment and programming in the area. Getting from this plan to that future goal will require that a number of planning and design processes be carried out. This plan proposes a three-phase implementation approach.

This section describes these phases and outlines activities and considerations that are critically important to address in each one. Each phase is intended to set the stage for later phases. More detailed work would be required to define specific actions and map out work and governance processes for all three phases. Additionally, ongoing and concerted efforts, along with the resources to sustain them, would be required on the part of the City Administration and partners from multiple sectors to realize the vision to bring the heritage of this area to life.

Overview of phases

Phase 1 addresses short-term needs for interpretation focusing on tactical interpretive measures, programming and events that can happen before the project area is redeveloped. This phase should be seen as a way to help kick-start interpretation in the area, as high-level planning for more complex and resource-intensive built projects and programming start to get underway.

Phase 2 is relatively short in duration and tied to the creation of a design concept and business case for redevelopment of the River Crossing area. Its main objective is to consider how interpretive themes can be expressed in the built environment of the River Crossing area at a high conceptual level. This includes consideration of spaces for programming.

Phase 3 involves a wide range of administrative, coordination, planning, design and construction activities that would move interpretation planning from the conceptual and tactical level to incorporation into the built environment in the area and the establishment of more formal programming.

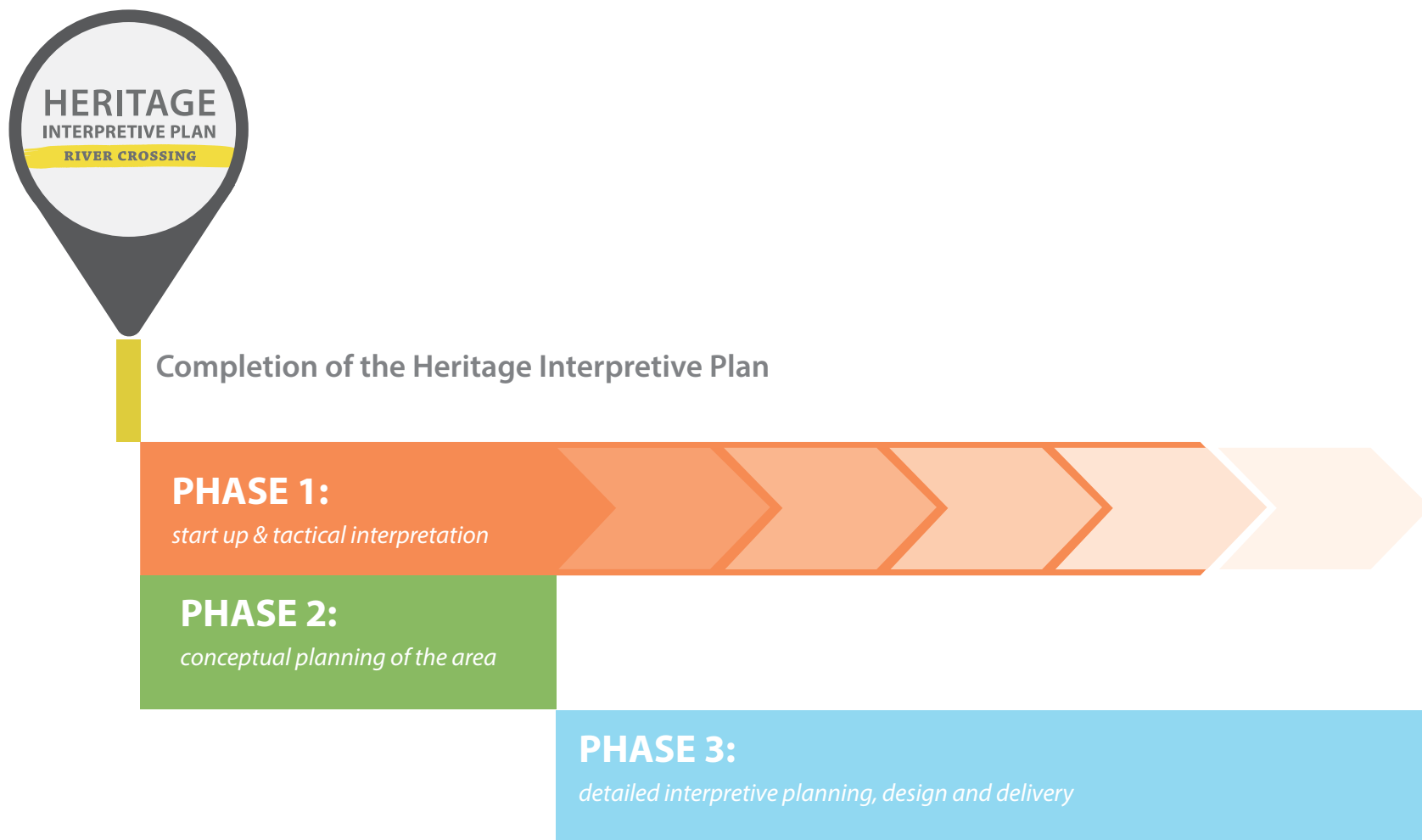### Phase 1: startup and tactical interpretation

Phase 1 aims to realize on-the-ground interpretation through temporary, tactical installations, programming and events. Phase 1 activities would run concurrently to phases 2 and 3. The goals of Phase 1 are to:
• Gather excitement about the project.
• Bring people to the River Crossing area to experience interpretive and cultural programming.
• Invite partners and potential collaborators to initiate interpretive projects.
• Position the area as a destination for future interpretive experiences.

Phase 1 is also an opportunity to build on the momentum of the Heritage Interpretive Plan and the interest it has garnered among Edmontonians, Indigenous communities and other partners.

The emphasis in this phase should be on initiatives that do not require substantial infrastructure, funding, or administrative support. Phase 1 interventions should be ones that can be planned and implemented rapidly and can serve as experiments and pilot projects for future interpretation design and programming. Examples might include tours, small events, signage, temporary art installations or online media.

Phase 1 would be City-led with substantial collaboration with partners to plan, coordinate and deliver interpretation. Partnership-building should involve reaching out to communities, heritage organizations and practitioners, and Indigenous communities. Partners should be sought out for their existing and future capacity to deliver programs or interpretation. Phase 1 would be an opportunity to build further trust as well as the capacity of the City and partners to deliver future interpretation work over the long-term. The intent of this phase is to involve the broadest possible range of participants, and faithfully reflect the diversity of stories and perspectives from the outset. Although all phases of implementation should provide opportunities for community members to contribute, Phase 1 would likely provide the greatest opportunity for hands-on participation in interpretation.

HERITAGE
INTERPRETIVE PLAN
RIVER CROSSING

Completion of the Heritage Interpretive Plan

PHASE 1:
start up & tactical interpretation

PHASE 2:
conceptual planning of the area

PHASE 3:
detailed interpretive planning, design and delivery

FIGURE 6 Implementation phases for the Heritage Interpretive Plan.

Phase 2: conceptual planning

This phase would focus on advancing heritage interpretation through redevelopment concept design and strategic business planning activities for the River Crossing area. The goal of implementation through this phase would be to embed heritage and weave themes into the area making them foundational elements of the area's urban fabric and future functioning.

This phase would be expected to occur over two years (2017–2018), and activities include the creation of a preferred design concept for the area's redevelopment, and the identification of actions and capital investments required to realize the concept through the creation of a business case.

Considering themes at this early stage in area redevelopment planning would provide opportunities to:
• Position heritage as a foundational element of the area's future identity.
• Leverage and identify key sites and areas for interpretation.
• Use interpretive goals to help guide the allocation of future public and private lands.
• Better understand interpretation-related governance and funding needs.
• Involve interested people, communities and members of the development industry in heritage interpretation at this early stage.

Integrating heritage into area redevelopment planning represents an approach that may be unfamiliar to many of those involved. As such, Phase 2 should be seen as an opportunity for those involved in high-level conceptual planning to build knowledge, and processes should account for this need to build capacity. This work will set the stage for success in more detailed interpretive work to come in Phase 3.

In Phase 2, consideration should be given to:
• Expression of interpretive themes and goals through high-level objectives for the area (identity, function, etc.).
• Expression of interpretive themes and goals through design and assessment of redevelopment concepts for the area.
• Identification of potential areas for interpretive programming and future visitor interaction.

• Connections and compatibility between features of heritage interest (Traditional Burial Grounds and Fort Edmonton Cemetery, designated historic resources, vistas) and future development.
• Ways to leverage heritage and regulatory processes to further highlight the heritage of the area.
• Potential financial implications of future interpretation requirements, including costs and finance options related to governance and administration for the City, developers and program managers.
• Provision of opportunities for partners and stakeholders with an interest in and connection to the area's heritage (e.g. area residents, Edmontonians, heritage organizations, First Nations and Métis citizens) to provide input into future development in the area as it relates to high-level expressions of interpretive themes.
• Governance and administrative needs to support future interpretive planning and programming.

Phase 3: detailed interpretive planning, design and delivery

The primary focus of Phase 3 is the integration of heritage interpretation into the detailed planning and design of programming and the built environment in the River Crossing area. This includes planning for the entire area, as well as planning for individual sites and interpretive tactics. This phase is much longer and has a much larger scope than Phase 2; it is expected that activities related to this phase would span the entire long-term redevelopment horizon. This phase also includes ongoing activities related to programming and events that would continue once spaces have been built.

Activities related to this phase would begin soon after the River Crossing design concept and business case are complete. The first step of Phase 3 would consist of re-evaluating administrative structures, processes and partnerships developed in Phase 1 and transitioning to new structures, processes and partnership arrangements suitable for the governance of more complex interpretive projects.
The main focus of Phase 3 would be on building upon the high-level concept and business case developed in Phase 2 to develop a comprehensive interpretive master plan. This interpretive master plan would be created in conjunction with an area redevelopment plan and/or urban design plan for the River Crossing area.

Together, these plans would identify appropriate sites for interpretation and map themes to specific sites and land uses within the area. These plans would provide a basis for more detailed work, such as defining specific interpretive projects (e.g. parks and media) that could be undertaken at specific sites within the River Crossing area. These interpretive projects would be of various scales and would be initiated at different times, and take various lengths of time to complete. Moreover, it is anticipated that these interpretive projects would be carried out within both private and public lands in the River Crossing area.

The interpretive master plan should outline the themes that are central to each project, the topics to be explored, and the kinds of media to be used to tell the story. Besides interpretive projects that would be integrated into the landscape or built form at specific sites, there would be other area-wide projects such as streetscapes or public realm design, wayfinding and some types of programming. There could also be projects that would not be tied to any one location, such as mobile applications. In order that built outcomes, programming and mobile media honour the area's heritage, further direction would be needed to guide processes during the design and creation of interpretive projects.

Throughout Phase 3, interpretation would largely be carried out by an array of implementers working on specific projects at various sites. Work would have to be coordinated across a range of sectors and disciplines: heritage interpreters, designers, managers and facilitators, community partners and City Administration. Given the newness of this approach to interpretation and the long-term build out horizon for the River Crossing area, all these actors would also have a role to play in championing heritage interpretation throughout this phase.

In this phase of implementation, key considerations relate to:
• Evaluating the administrative framework of Phase 1, and developing a permanent administrative/governance structure to oversee interpretation during planning, design, construction and thereafter.
• Ensuring administrative capability is in place to manage large public projects; working with the private sector to facilitate integration of interpretive concepts in private projects; and maintaining a cohesive balance between the interpretation of themes and topics across the area at all times through built, tactical and programming projects.
• Identifying ways and resources to engage with First Nation and Métis partners throughout this phase, and adapting as necessary from Phase 1.
• Developing an interpretive master plan alongside the area redevelopment and/or urban design planning for the River Crossing area.
• Identifying and leveraging appropriate sites for interpretation, and determining whether interpretively-complex sites should be set aside for the City to lead interpretation, as opposed to private developers.
• Planning for vistas and viewsheds to be a key part of the overall organization of elements within the River Crossing area.
• Addressing the interpretive potential of key sites or sub-areas, and undertaking focused interpretive planning efforts for these sites (e.g. development of an interpretive master plan for a repurposed Rossdale Generating Station).
• Planning for future visitor experience requirements and amenities (access, washrooms, public spaces for programming).
• Developing and administering guidelines and potential incentives or other tools to apply to interpretation delivered through private sector projects.
• Determining the types of media and programming best able to achieve each project's interpretive goals.
• Evaluating the performance or success of interpretive projects and programming on both publicly and privately-owned sites, and applying results to improve subsequent interpretive planning, design and implementation activities, to best reflect the goals of the Heritage Interpretive Plan.
• Supporting and encouraging further research and content development related to the themes in the Heritage Interpretive Plan.
• Safeguarding opportunities to experience interpretation in the area as construction occurs by coordinating interpretive projects and programming with construction activities. For example, ensuring access to interpretive sites as adjacent areas are redeveloped.

CONCLUSION

The heritage of the River Crossing area is long, rich and complex. Presenting the many stories of this neighbourhood in the heart of Edmonton will be the work of a range of interpretive specialists, partners and stakeholders, including community members, over many years. This plan is the first of many steps necessary to recognize the heritage of this area, ongoing work will be needed to update the Heritage Interpretive Plan and move it forward. While many of the stories, topics and facts still need to be uncovered and verified, the ideals that have guided this document, such as valuing the involvement of communities, recognizing that people should tell their own stories, and seeking out a variety of perspectives, will be the foundation of future interpretation. The goals and principles of the Heritage Interpretive Plan are based on respect for the diversity of cultures and perspectives. By striving to achieve the goals of this plan, and guided by its principles, implementers will set a new standard for how communities can tell their own stories, in ways that are inclusive, respectful and compelling.

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In addition to the sources listed above, a large number of clippings from Edmonton newspapers were consulted for additional context.