

**Symbolic Restitution, Material Reparations and the Politics of Reconciliation:
Managing the Extant Vernacular Architecture and Cultural Landscapes
of Expropriated Communities in Forillon National Park, Québec**

By

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Abstract

This research examines changing attitudes toward national parks and the management of ruination in built heritage. The study advocates for the documentation, interpretation and conservation of the extant vernacular architecture and cultural landscapes of expropriated communities to establish a historical record and to expose early expropriation practices in the creation and expansion of Canada's national park system.

Forillon National Park, located on the eastern tip of the Gaspé Peninsula in Québec, was created in 1970 through the expropriation of complete villages that resulted in the destructuring, dismantling and alienation of entire communities. Beginning in 1970, 225 families were forcibly removed while one thousand individual lots lying within the boundaries of Forillon were expropriated. Though most signs of human occupation were erased, some buildings and their associated landscapes remain in the Grande-Grave sector of the park. Formerly a center of intense socio-economic activity, Grande-Grave has been dormant for over forty years. The site has the potential to be revived, not in its previous incarnation, but by adapting itself to a new context and the needs of local communities in the Gaspé Peninsula.

This study is informed by archival research and fieldwork activity and is significant in light of Parks Canada's current inability to manage this dissonant built and landscape heritage which is increasingly complex and difficult to confront. Recent reconciliation and peace building efforts spearheaded by a citizen committee, the Committee for the Commemoration of Persons Displaced by Expropriation, in conjunction with Parks Canada, have already addressed the interpretive value of exhibition displays, panels and trails in Grande-Grave to commemorate the memory of those expropriated. This study argues that park policy directives should combine traditional architectural conservation approaches in addition to values-based community outreach to promote, transmit and revitalize the intangible cultural heritage of those displaced. The adaptive reuse of this architecture has the potential to offer a compelling narrative

and a powerful material reminder of the site's rich history of habitation while consolidating the role of the site as a place of remembrance.

Ultimately, this research debates the relationship of memory and place by tracing changing perceptions of national parks and North American ideals of wilderness conservation. Within these contexts, parks are framed not only as sites of contestation and exclusion but also as instrumental spaces for reconciliation, environmental justice and peace building. Results, in the form of recommendations, explore the feasibility and social acceptability of appropriate repurposing techniques in the Grande-Grave sector in order to contribute to a new and evolving identity of Forillon National Park.

Résumé

Cette recherche étudie les attitudes changeantes à l'égard des parcs nationaux et la gestion des ruines du patrimoine bâti. Cette étude préconise la documentation, l'interprétation et la conservation de l'architecture vernaculaire existante ainsi que les paysages culturels des communautés expropriées pour établir un dossier historique et pour dénoncer les premières pratiques d'expropriation qui ont été présentes dans la création et l'expansion du réseau de parcs nationaux au Canada.

Le parc national Forillon, situé à l'extrémité est de la péninsule gaspésienne au Québec, a été créé en 1970 en expropriant des villages entiers, ce qui a éventuellement causé la destruction de communautés entières. À partir de 1970, 225 familles ont été expropriées par la force en plus de mille lots individuels qui se trouvaient à l'intérieur des limites de Forillon. Bien que la plupart des signes d'occupation de ces communautés aient été effacés, certains bâtiments et leurs paysages sont toujours visibles dans le parc, plus précisément dans le secteur de Grande-Grave. Anciennement un centre d'intense développement socio-économique, le secteur de Grande-Grave est désormais inactif depuis plus de quarante ans. Ce site a le potentiel d'être revitalisé en s'adaptant au contexte actuel et aux besoins des communautés locales de la péninsule gaspésienne.

L'importance de cette étude, basée sur de la recherche archivistique ainsi que des travaux sur le terrain, se fait sentir à la lumière des difficultés rencontrées par Parcs Canada pour préserver et gérer ce patrimoine, de plus en plus complexe et difficile à confronter. De récents efforts de réconciliation et de paix instigués par un comité de citoyens, le Comité de commémoration des expropriés et du Comité provisoire des personnes expropriées, en collaboration avec Parcs Canada, s'illustrent par exemple dans leur initiative d'exposer des panneaux dans Grande-Grave pour commémorer la mémoire des expropriés. Cette étude soutient que les politiques des parcs nationaux devraient combiner des approches traditionnelles de conservation architecturale ainsi qu'une approche fondée sur des valeurs communautaires pour

promouvoir, transmettre et revitaliser l'intangible patrimoine culturel des communautés expropriées. La réutilisation adaptative de cette architecture a le potentiel de présenter et d'offrir un narratif convaincant et un puissant rappel matériel de la riche histoire d'habitation du site tout en consolidant le site comme lieu commémoratif.

Ultimement, cette recherche continue le débat sur l'importance de la relation entre la mémoire et le lieu en traçant l'évolution et le changement de perception vis-à-vis les parcs nationaux et les idéaux nord-américains de conservation de la nature. Dans ce contexte, les parcs nationaux sont non seulement considérés comme sites de contestation et d'exclusion, mais sont également perçus comme espaces importants dans le processus de réconciliation, la justice environnementale et la consolidation de paix. Les conclusions émanant de cette recherche, sous forme de recommandations, explorent la faisabilité et l'acceptabilité sociale des techniques de revitalisation appropriées afin de contribuer à une nouvelle identité du parc national Forillon.

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Part I Landscapes of Consumption

Chapter 1: National Parks: The Nation's Natural Monuments

1.1 *The Tonic of Wildness*

Cultural constructs of North American identity have long hinged on wilderness, the mythology of uninhabited nature, and the vastness of a virgin landscape. The idea of national parks as spaces of ecological purity and sources of national pride relate to this nostalgic search for an authentic and unspoiled landscape. In 1995, William Cronon stirred controversy with his article, “The Trouble with Wilderness, or Getting Back to the Wrong Nature.” He declared that the time had come to rethink the very notion of wilderness, which had served as the “unexamined foundation” on which so many of the “quasi-religious values of modern environmentalism rest” (Cronon, 1995). Cronon, along with his contemporaries - Roderick Nash (2001), Max Oelschlaeger (1993), Michael Cohen (1986) and Samuel Hays (1959), asserted that the false nature-society and wilderness-settlement binaries were problematic in modern day environmental conservation (Nelson and Callicot, 2008).

Western preconceptions of nature and wilderness underwent sweeping changes in America in the 1800s. ‘Wilderness environmentalism’ originated with ideology embedded in two intellectual movements: the Romantic Sublime and the Post-Frontier (Primitivist) Ideology and environmental philosophers like Ralph Waldo Emerson, Henry David Thoreau, John Muir and Aldo Leopold, along with painters like George Catlin from the Hudson River School (1820-1880) were instrumental in influencing Western attitudes. Subsequently, their collective sentiments loosely informed the *Wilderness Act* of 1964, a historically important event in American environmental politics.

The Act states:

A wilderness, in contrast with those areas where man and his own works dominate the landscape, is hereby recognized as an area where the earth and its community of life are untrammelled by man, where man himself is a visitor who does not remain.

(*Wilderness Act*, 1964)

The *Wilderness Act* of 1964 became a powerful legislative instrument to memorialize America's wilderness heritage and to enshrine vignettes of a "primitive America" symbolic of "a once-virgin land" (Cronon, 1995). This idealization of uninhabited wilderness underscores not only what national parks actually preserve, but also exposes the degree to which older cultural values continue to shape current environmental and preservationist thinking (Spence, 1999). William Tweed, author of *Uncertain Path. A Search for the Future of National Parks* (2010) warns of the troubling consequences of this North American ideal. Like Cronon, Tweed argues that these "natural monuments" are in jeopardy partly because the ideals that built the park system and its public support are founded in unrealistic, elitist and largely undemocratic notions of wilderness. Tweed, along with other scholars like Denis Cosgrove (1984), James Duncan (1990), W.J.T. Mitchell (1994), Don Mitchell (2000) and Kenneth Olwig (2002; 2009) explore the inherent contradictions of designated wilderness and contend that national parks are culturally constructed commodities reflective of the "narcissism in American conceptions of wilderness" (Tweed, 2010). These scholars persuasively demonstrate the role that the society-nature opposition has played in legitimizing the human domination of nature in the name of progress and in producing inadvertent results and social injustices such as inequality, racism, sexism, war, and imperialism (Wachsmuth, 2012).

Despite these realities, national parks have long held illustrious roles in North American cinema. Their portrayal reveals how these "instruments of nation building" influence the collective cultural imagination

and the ways in which landscape is to be tamed, exploited, enjoyed, glorified or left untouched for future generations (Carr, 2000). *The Enduring Wilderness / Jardins Sauvage* (1963), a National Film Board of Canada documentary directed by Ernest Reid, proudly depicts Canada's ecological diversity through a "scenic tour" of the country's most spectacular terrestrial and aquatic ecosystems. Released one year prior to the *Wilderness Act* of 1964, the film is visually stunning and acts as propaganda to strategically position Canada's national parks as pieces of land "preserved in its original state" where the wilderness is "no longer feared." The narrator proudly denotes that wilderness has been tamed - "dominated by the expanding pattern of man" for the "benefit, education and enjoyment" of all Canadians. These ecologically rich spaces are likened to "natural museums" that house collections of "scenic curiosities" and offer everyone, regardless of age, "the thrill of discovery" (Reid, 1963). This romantic idea, according to environmental historian Roderick Nash, originated in cities where people experienced nostalgia for when human life was bonded closely with nature. The narrator emphasizes that national parks enable us to "gain knowledge of ourselves, to weigh the value of our civilization against the ageless splendour of the wilderness." Allusions to Henry David Thoreau reveal this inextricable link between man and nature. In the film, Thoreau is famously quoted from classic text, *Walden*, first published in 1854, as saying:

"We need the tonic of wildness... At the same time that we are earnest to explore and learn all things, we require that all things be mysterious and unexplorable, that land and sea be infinitely wild, unsurveyed and unfathomed by us because unfathomable. We can never have enough of nature... We need to witness our own limits transgressed, and some life pasturing freely where we never wander."

As an antidote to the high pressures of modern life, nature's contemplative properties are highlighted in *The Enduring Wilderness / Jardins Sauvage* (1963) through alternating scenes portraying illusory,

tranquil landscapes contrasted with the hustle of city life - glorious and awe-inspiring one moment and dangerous and harrowing the next. Like Thoreau, James B. Harkin, the first Commissioner of Canada's national parks, was also a strong proponent of nature's "inexhaustible vigor." He valorized the restorative and therapeutic benefits of nature and justified the creation of the country's national parks system on this premise, stating that:

National parks are maintained for all the people – for the ill that they may be restored; for the well that they may be fortified and inspired by the sunshine, the fresh air, the beauty, and all the other healing, ennobling agencies of Nature. They exist in order that every citizen of Canada may satisfy his craving for nature and nature's beauty; that he may absorb the poise and restfulness of their forests; that he may fill his soul with the brilliance of the wild flowers and the sublimity of the mountain peaks; that he may develop the buoyancy, the joy, and the activity that he sees in the wild animals; that he may stock his brain and mind with great thoughts, noble ideals; that he may be made better, be healthier, and happier.

(Harkin, 1928).

Similarly, Dayton Duncan and Ken Burns' 12-hour PBS documentary, *The National Parks: America's Best Idea* (2009) further elaborates on the mystique of the wilderness and the associated spiritual and meditative benefits. In this six-part series, national parks are framed as a proud American tradition which "extol the virtues of American democracy." They are imbued with a sense of monumentality - a quality that evokes a powerful sense of natural wonder and national pride and their creation is justified and enforced as a political duty. The romance and mythology about wilderness is cultivated through a series

of scenes featuring uninhabited spaces “set aside” for contemplation, reflection - as a means of regaining serenity and equilibrium. Unlike *The Enduring Wilderness / Jardins Sauvage* (1963), *The National Parks: America’s Best Idea* (2009) heavily pictorializes nature as a projection of romantic and transcendental values. The narrative emphasis on spectacular and monumental scenery links God to nature and to the nation-state thereby promoting wilderness as a uniquely American cultural and moral resource and as the basis for national self-esteem, state-building and expansion. Here, national parks are unabashedly endorsed as “statements of national greatness in environmental wealth” (Campbell, 2011). Environmental historian Alfred Runte attributes this “scenic nationalism” to cultural insecurity since North America lacked the cultural monuments and antiquities of Europe. Instead, the west’s untrammelled wilderness, which was “colossal and full of savage grandeur,” became a point of pride and national identity (Burns, 2009).

For Canada and the United States, the acquisition of territory for the creation of national parks remains a complex and deeply contested narrative that is virtually neglected in both films. It is often overshadowed by the cultural rhetoric of wilderness, ecological integrity and associated landscape aesthetics – the picturesque, sublime and pastoral. Both documentaries minimize race, class and gender consequences in order to promote national parks as “a physical and political construction of the nation-state” and as an “imagined national unity” (Campbell, 2011) that further silences alternative and difficult histories, including the bitter, emotional conflict and contentious debates over land use in heritage sites, protected areas and conservation districts.

1.2 Dispossessing the Wilderness: *The Naturalization of a Nation*

The rude, fierce settler who drives the savage from the land lays all civilized mankind under a debt to him...It is of incalculable importance that America, Australia and Siberia should pass out of the hands of the red, black and yellow aboriginal owners and become the heritage of the dominant world races.

- Theodore Roosevelt in *The Winning of the West*, 1904

The democratic principles enshrined in the national park ideal were intended as an expression of the highest American code of government - “equality for all” (Kopas, 2007). Despite this, the North American park model was rooted in an autocratic conservation bureaucracy and an exclusionary policy regime. The scientific, economic, and political paradigms that underpin the conceptual basis of environmental and cultural heritage policy have acted as powerful ideological determinants of conservation practice. Critiques of this practice often engage with issues of power, scale, equity and human rights from the perspective of political ecology and post-colonialism (Dahlberg A, Rohde R, Sandell K., 2010).

Establishing national parks has not been an innocent conservation practice; rather it can be characterized as a culturally defined, political one that reflects the distribution of power in human societies (Germain, 2007). Access to parks was often controlled by powerful groups representing dominant value systems. Historically, these ‘gatekeepers’ emerged from religious orders, the monarchy and the gentry but over time national parks were managed by equally powerful agencies such as the U.S. National Park Service and Parks Canada whose economic policies, political motivations and imposition of behavioural norms dramatically affected the accessibility of parks and their user groups (Kafarowski, 2003). Sociologist Joe Hermer described this “emparkment” of nature as a vivid paradox. Newly established national parks were

often enshrined under legislative authority in such a way that they represented an ideal of the wilderness as “sanitized, ordered and homogenous” (Hermer, 2002). This “artificial, restrictive and alienating” landscape typically excluded human habitation within park boundaries and conservation policy managed encroachment through strict law enforcement. The ‘pleasure ground ideal’ emerged not only from a twentieth-century tourist culture, but also deeply embedded in the institutions of colonialism and Western power that catered to upper-class sensibilities and eugenicist ideologies (Bryne and Wolch, 2009).

The prevailing early philosophy of wilderness conservation also collided with pre-existing visions of agrarian landscape development and alternative moral economies of resource use. This conflicting view of the natural world failed to recognize wilderness as ancestral homeland and sacred place for many indigenous and aboriginal people. Instead, native peoples were viewed as “an unfortunate blight” and “an affront” to the sensibilities of tourists (Kopas, 2007). Mark Spence, author of *Dispossessing the Wilderness: Indian Removal and the Making of the National Parks* (1999) argued that the American preservation ideal was predicated on native dispossession and broader efforts to assimilate indigenous people into civilized society. Policies of aboriginal displacement gained traction in the founding of America’s first national parks, namely Yosemite, Yellowstone and Glacier, from the 1870s until the 1930s. These became precedents for the exclusion of native peoples from other holdings within the national parks system (Spence, 1999). According to Achana and O’Leary (2000):

The Yellowstone model of national parks that views parks essentially as instruments of conservation with minimal human involvement has not been enthusiastically embraced by adjacent local communities. Tensions that originate from the adoption of some exclusionary natural science-based park management policies are translated in local communities as a failure to address their trans-boundary concerns.

Considering the overwhelming number of conservation-induced displacement cases from around the world in recent years, the term ‘conservation refugees’ was recently coined by Mark Dowie, an investigative journalist and author. His book, *Conservation Refugees: The Hundred-Year Conflict between Global Conservation and Native Peoples* (2009) is among the growing scholarship that centers on the plight of communities, particularly those of colour, rural, indigenous and marginalized, that are subject to territorial conflict associated with the exclusionary fortress of nature, wildlife and heritage conservation (Dowie, 2009). In many cases, these processes of exclusion and restriction in conservation measures are applied beyond the boundaries of park lands, protected areas and cultural heritage sites whereby the natural environment becomes interwoven into a complex framework with long-lasting race, class and equity implications. The marginalizing effects of the nature-society dualism, in terms of race, ethnicity, and gender, has been effectively criticized most notably from perspectives in environmental justice literature. Dowie (2009), among other environmental justice scholars, advocate for more top-down initiatives that introduce social equity into the conservation of the natural environment. Environmental justice activism, emanating from within indigenous communities, tends to emphasize the interconnectedness of people and their environments, and “the narrowness and short-sightedness” of a conservation approach that would separate “the well-being of ecosystems from those who depend on them” (Scott, 2014). Other scholars in this sub-field explicitly assert the importance of integrating indigenous people into conservation areas under contracts that actively involves them in the protection and co-management of biological diversity.

In the late 1980s, this principle was tested and put into practice in protected areas in northern Alaskan communities. The movement toward co-management had strong beginnings in the 1980s with international policies and strategies such as the *World Conservation Strategy* (1980) and *Our Common Future* (1987). The new vision statements linked the aesthetic, utilitarian, and ecological traditions of western wilderness protection with the broader processes of social development, economic development, and most importantly, cultural survival. Author Theodore Catton reported on the conflicting goals of the

National Park Service in regard to wilderness preservation and human habitation in his book, *Inhabited wilderness: Indians, Eskimos, and national parks in Alaska* (1997). In it he argued that “usable or inhabitable wilderness” implied that nature and culture are deeply intertwined, if not inseparable. Catton provided case studies on Alaska’s national parks, namely Glacier Bay, Denali and Gates of the Arctic, which remain habited and as a result, appear as an anomaly in the spectrum of national parks in the continental 48 states. He also cited legislation such as the *Alaska Native Claims Settlement Act* (1971) and the *Alaska National Interest Lands Conservation Act* (1980), which set out explicitly to preserve not only the land but, to a certain extent, the lives of the indigenous people living on that land “so as not to upset the intricacies of the local ecosystem” (Catton, 1997).

In Canada, the establishment of the country’s first national parks were not without consequence on the lives of many aboriginal (First Nations, Inuit and Métis) peoples and their land, hunting and fishing rights. The country’s earliest parks (including its first, Banff Hot Springs Reserve in 1885) were established on unoccupied Crown land in the western provinces. The Stoney Indians who previously hunted on this land, were excluded from its boundaries as evidenced in one 1895 report that explicitly cited the first commissioner recommending that “the red men be kept out permanently” (Kopas, 2007). Binnema and Niemi (2006) hypothesized that the exclusion of Stoney people from what became Banff National Park was in the interests of game conservation, sport hunting, tourism, and the assimilation of Aboriginal peoples. For the most part, early national parks in Canada reflected 19th-century societal beliefs that parks were valuable because they protected outstanding natural features while generating income (Kafarowski, 2003). In the case of Banff National Park, conservation ideology was buttressed by broader commercial interests and exclusion was aimed to achieve particular social and economic objectives motivated by widely held beliefs about Canada’s indigenous peoples.

Moreover, Canadian legislation at that time did not provide an explicit environmental or conservation policy mandate for its national parks. According to political scientist Paul Kopas in *Taking in the Air*:

Ideas and Change in Canada's National Parks (2007), the Canadian government unambiguously created national parks to generate revenue for the newly constructed transcontinental railway and the federal treasury (Kopas, 2007). The rationale for creating these earliest mountain parks on frontier land in Western Canada was explicitly driven more by a focus on economic development, and less by the need to preserve wilderness - a divergent view on the American national park ideal. Parks Canada historian C. J. Taylor and author of *Negotiating the Past: The Making of Canada's National Historic Parks and Sites* (1990), also argued that Canada's national parks were "fundamentally resource reserves," which permitted the controlled exploitation of a range of resources such as minerals, timber and water as well as scenery (Taylor, 1990). Thus, rather than protecting environmental values, Canada's earliest national parks created a monopoly to protect the commercial and touristic values associated with land reserved for the park.

It was only under the influence of James B. Harkin, the first Commissioner of the world's first park agency - the Dominion Parks Branch (later, renamed Parks Canada) in 1911, and successive acts like the *Forest Reserves and Park Act* (1911) and the *Canada National Parks Act* (1930) that provided the leadership and legislative framework on which environmental protection and wildlife conservation policy could be developed. Kopas (2007) contends however, that national parks and park policy only began to seriously consider environmental concerns beginning in the 1960s despite these earlier legislative reforms. This point is further reinforced in Leslie Bella's article, "The Politics of Park Preservation: Creating National Parks in Canada, United States and England and Wales" (1986). Bella (1986) uses a comparative analysis to argue that though economic objectives allowed Canada to initially create parks, changing public attitudes in the 1960s and 70s gave the semblance of public support that government bureaucrats needed to enhance their preservation.

In the 1960s and 70s, the increased professionalization of wildlife biology, the establishment of interpretive services in national parks, political regimes and changing social attitudes of bureaucrats,

citizens and interest groups, indigenous peoples, and legal authorities were particularly influential in the decisions shaping the state of Canada's national parks. Most ambitious was Canada's *National Parks System Plan*, developed by the Trudeau government in the late 1960s to represent the physical, biological and geographic features of each of Canada's 39 terrestrial natural regions within the national parks system. In order to accomplish this goal, several provincial governments were responsible for transferring clear titles to land to the federal reserve through expropriation. The non-consensual taking by the state of privately owned property, for a public purpose, in exchange for compensation has long been permitted in Canada, as it is virtually worldwide. 'Expropriation,' commonly referred to as 'compulsory purchase' in the United Kingdom, and 'taking' or 'condemnation' under the power of 'eminent domain' in the United States, became a widely-accepted park-creation tool whose use extended beyond the dispossession of aboriginal peoples from park boundaries. While expropriation serves a necessary role in land-use and urban planning, it can be argued that Canada's weak legal framework for the protection of legal and substantive rights of property owners (in the case of national parks establishment) upset the delicate balance between the protection of private property rights and the promotion of the public interest.

As a result, this research project rests on the plight of those settled communities and local villages expropriated in the interest of conservation, resource and sovereignty politics. Many of the dispossessed were "robbed and treated unfairly" and their interests held little importance with many facing "an indifferent and unresponsive conservation bureaucracy" (Sandlos, 2005; Babin 2013). These culturally powerless groups were marked by difference in ethnicity, language, gender and economic status. Populations in eastern Canada, in particular, dealt with the misfortune of relocating their homes and livelihoods once their lands were designated for preservation as parks. Alan MacEachern, author of *Natural Selections: National Parks in Atlantic Canada, 1935-1970* (2001) observed the relatively simple approach to "clearing out" as the Parks Branch chose land it thought appropriate, the provinces expropriated the land, and the landowners settled for "meager sums" (MacEachern, 2001). The creation of Cape Breton Highlands (1936), Prince Edward Island (1937), Fundy (1948), Terra Nova (1957) and

Kejimikujik (1960) national parks left many landowners with no choice but to accept the government's financial offers and to relocate to nearby communities. Many were angered with the arbitrary way in which they were treated and their forced removal fostered negative relationships for years, and sometimes generations.

The National Film Board's *For Future Generations* (1985), directed by Boyce Richardson, profiles this growing opposition of local communities in the late 1960s. Particularly contentious was the case of Kouchibouguac National Park (1970) in New Brunswick where expropriations disrupted the lives of more than 1,000 Acadians whose families had fished and farmed the land for generations. Two other independent documentary films produced nearly thirty years apart, *Kouchibouguac* (1979) and *Kouchibouguac L'histoire de Jackie Vatur et des Expropriés* (2006) introduce Jackie Vatur, a local fisherman, who instigated the fight for justice. According to public historian Ronald Rudin, civil disobedience against the forced removal of a population from its land would have been exceptional in any Canadian context; but Vatur's struggle had particular cultural resonance for Acadians, whose history had been marked by the first modern example of "ethnic cleansing" and their removal at the hands of the British in the 18th century (Rudin, 2010). Vatur, the leader of the resistance, refused to leave his land on Kouchibouguac until his house was bulldozed in 1976. In an act of defiance, Vatur returned to his land two years later and remains a squatter to this day.

The public outcry, mass resistance and significant media attention associated with the founding of Kouchibouguac in 1970 were influential in starting critical dialogue over the legitimacy of expropriation as a preferred tool for securing park lands in Canada. New provincial policy, the *Family Homes Expropriation Act* (1970), was passed by the Newfoundland legislature and was applied in the process leading up to the establishment of Gros Morne National Park (1970). This provincial legislation stipulated that none of the 125 families, living within the boundaries of this newly designated park, were required to move and today, seven communities are contained within its boundaries (McNamee 2010; Kafarowski,

2003). Based on the success of the *Family Homes Expropriation Act* (1970) in Newfoundland, Parks Canada began to consider alternatives for national park establishment and expansion. Subsequent federal legislation like the *National Park Policy* (1979), *National Parks Act* amendments in 1988, the *Guiding Principles and Operational Policies* (1999) and *Bill C-27* (2007) recognized the importance of both, ecological and cultural integrity in Canada's national park system (Germain, 2007). In 2000, the Canadian Parliament amended the *National Parks Act* with a similar legislative prohibition and now, land that is required to establish national parks is acquired only on a willing seller-willing buyer basis (McNamee, 2010).

Geographer Stan Stevens, author of *Indigenous Peoples, National Parks, and Protected Areas: A New Paradigm* (2014), contends that aboriginal political activism around the issue of national parks also resulted in a change in attitudes toward local stakeholders and land claim agreements. The broader concept of parks as unpopulated wilderness increasingly came to be challenged in the post-World War II era especially in the period of decolonization and expanding human rights. Building on the momentum of Kouchibouguac, northern aboriginal groups banded together to successfully argue before the House of Commons and the Senate Committees that the establishment of national parks outside the umbrella of unresolved land claims would amount to an expropriation of Aboriginal title (Stevens, 2014). The *National Parks Policy* (1979) formalized this new approach by recognizing the existence and importance of First Nation rights in potential and existing park locations. The *Guiding Principles Operational Policies* (1994) further emphasized the need to reduce territorial inequalities and foster cooperation with local First Nations through dialogue and formal agreements, as well as respect for land rights and wildlife resources through land claims and court decisions. Successive legislative changes and amendments to the *National Parks Act* in 1988 and in 2000 also permitted hunting, fishing and harvesting in designated sections of select parks in northern Canada like Vuntut and Ivvavik (Stevens, 2014).

From this brief history, it is evident that park histories, ideologies and ecologies arise within a complex and deeply contested landscape (Bryne and Wolch, 2009). National parks are not “ideologically neutral spaces” (Bryne and Wolch, 2009). Rather, these cultural landscapes have been shaped by a combination of natural and human processes that embody an identifiable history of cultural and political values. Early wilderness ideals were complicit in the dispossession of peoples and policies of forced removal in the interests of conservation were neither universally applied across the country nor solely targeted at aboriginal peoples (Piper, 2013). The rhetoric of cultural superiority, which stemmed from feudal principles of land ownership, resulted in the placing of differential values on the landscape (Dahlberg, Rick, Klas, 2010) and consequently, the study of national parks is one way to understand the evolving framework of the Canadian state, conservation thought and practice and its political character. According to Campbell (2011)

A study of national parks is a way understand the making of Canada; national parks and their place in Canada’s history: our sense of territory, as ideas, resources, and space; our changing relationship with First Nations peoples, with urban communities, with the North; the evolving framework of the Canadian state; and the evolution of environmental thought and practice as we struggle to find a sustainable place for ourselves in the natural world.

National parks serve as a microcosm for the history of conflict and misunderstanding that has long characterized these unequal power relationships between dominant state-building legislation and more vulnerable native peoples, local populations and culturally powerless groups (Spence, 2000). In order to remain both, truthful and relevant, national park agencies must position these cultural landscapes within the broader cannon of social, cultural, political and environmental histories. These spaces have enormous

potential to act as a common ground and an arena for understanding and resolution to mend broken relationships and reintegrate peoples who once inhabited and tended to these lands.

1.3 Peace-building, Restorative Justice and Reconciliation in Canada's National Parks

There is a unique opportunity for peace building initiatives to integrate natural resource management and heritage conservation in conflict prevention, mitigation, resolution and reconciliation to build resilience and rapport in communities affected by loss and trauma. Today, 130 years after Banff National Park was established, new strategic directions in Parks Canada's management policies reveal the integration of capacity building and reconciliation programs targeted to those forcibly removed from designated park boundaries. Additional attention has been devoted to the development of interpretative narratives as educational and peace-building tools in these sites with lost, forgotten and suppressed histories. At the intersection of environmental, historical and spatial inequalities it is important to ask:

1. How do we define injustices associated in the establishment and expansion of Canada's national park system?
2. How do we detect, characterize, map and interpret these injustices to a larger audience?
3. More importantly, how do we identify stakeholders to debate the issues, and to select mechanisms to repair these injustices?

(Schlosberg, 2003)

In recent years, Parks Canada has recognized the co-management of parks and protected areas as one mechanism to rebuild "broken relationships". In Banff National Park, productive ties have been established since 2005 with a group of Nakoda and Sisika communities, which return with their elders to spend time on their ancestral lands where they now have harvesting rights for some traditional plants and

medicines. This encourages Indigenous leaders and those with “naturalized knowledge systems” to affectively direct policy and practice associated with future management of these landscapes, as is explicitly advised in Parks Canada’s long-term ecological integrity strategy:

With new funds, the first priority would be to build effective partnerships through a process of healing, education and cultural awareness. Workshops and gatherings would be held to develop a shared vision for managing national parks and embracing nearby Aboriginal communities as a part of greater ecosystems. Cooperation on educational projects would involve public education about the role of Aboriginal peoples in ecosystems, Parks Canada staff awareness about Aboriginal culture and its role in ecological integrity and Aboriginal communities’ awareness about ecosystem issues. With these building blocks in place, opportunities for Aboriginal communities to be engaged in ecosystem issues would be pursued.

(Progress Report on Implementation of the Recommendations of the Panel on the Ecological Integrity of Canada’s National Parks, 2010)

Acknowledging these experiences and contextualizing difficult histories is a critical aspect of appreciating collective pasts and is also a necessary mechanism for forging ahead toward reconciliation (Mason, 2014). The practice of forgiveness, including its connection to restorative justice, public apology, redress and reparations plays a significant role in reconciling wrongs and historical injustices, whether committed at the individual, structural or institutional level. This is the subject of Henderson and Wakeham’s recent publication, *Reconciling Canada: Critical Perspectives on the Culture of Redress* (2013) which broaches

questions of law and constitutional change, political coalitions and commemoration and offers a compilation of perspectives on the culture of apology, reconciliation and redress within the geopolitical, historical and cultural context of Canada. Though the reconciliatory efforts of Parks Canada are not explicitly mentioned in this publication, the authors shed light on timing and sequencing of official apologies in cases with comparable historic injustices in Canada. These include the Indian Residential Schools, the Acadian deportations, the environmental racism associated with Africville, the Chinese Canadian immigration restrictions, the Indian passengers on Komagatu Maru as well as World War I and II internments, to name a few.

Expropriation in national parks as a subject has remained virtually ignored in Parks Canada studies, capacity development initiatives and scholarly research until quite recently. Existing research tends to centre on the effects of communities in close proximity to national parks and it reveals both, direct and indirect long term consequences as in the case of the Pinelands Reserve (Hales 1991; Solecki 1994) and the Adirondack Park (Solecki 1994) in the USA, and Banff National Park in Canada (Page et al. 1996). Most relevant is Fortin and Gagnon's study entitled, "An assessment of social impacts of national parks on communities in Québec, Canada" (1999) which focuses primarily on the social impacts of the Saguenay and Saguenay-Saint-Laurent parks. Both authors argue that the quality of the park-community relations play an indispensable role in the social and economic vitality necessary for the success of conservation objectives. Circumstances surrounding the targeting and expropriating private property has led to serious difficulties between park administrations and adjacent communities, to the point of creating a generalized climate of social tension.

Similarly, Daniel Lapointe (2011), author of, "Conservation, aires protégées et ecotourisme: Des enjeux de justice environnementale pour les communautés voisines des parcs?" studies development associated with tourism and ecotourism by analyzing the relationships of neighbouring communities in close proximity to protected areas like national parks. His comparative case study method reveals that there is

an urgent need for decision-makers and managers to develop a sensitivity to the realities of these small communities and an awareness of the changes brought about by national parks and ecotourism in order to foster more viable local development and collaborative conservation approaches. Lapointe (2011) argues that local communities, located in the vicinity of national parks and other protected areas, face a peculiar challenge that requires mechanisms to forge ties with these previously ignored and marginalized groups.

Since 2010, the Canadian government expressed the need to forge ties with those systematically excluded from national parks through expropriation by commemorating the living memory of those whose lands were subject to regulatory takings. Parks Canada announced a national entry fee exemption program that would allow families to return “to reconnect” with areas that “are dear to them,” which are now located within the boundaries of national parks. According to several Parks Canada news releases, the entry pass was intended to be an important step towards “healing community relations and keeping the memory of these communities alive” (Parks Canada, 2011c). The agency offered temporary access passes for Kejimikujik National Park in Nova Scotia in April 2010, making them available to 130 families whose permanent residences were expropriated in the 1960s. In 2011, this measure was expanded to apply to all expropriated owners (including land, lumber lot and cottage owners) in over twenty Canadian national parks and historic sites to give three generations the right to access cemeteries, former family residence sites, expropriation monuments and memorials and to take part in commemorative events organized or supported by Parks Canada.

Through Canada’s Economic Action Plan in 2010, the Government of Canada also invested over \$1.3 million for the “enhancement of the visitor experience” in Kouchibouguac National Park in New Brunswick and over \$983,200 in Forillon National Park in Québec (Parks Canada, 2011a). The latter investment at Forillon National Park came from Parks Canada, the Canada Economic Development for Québec Regions as well as Heritage Canada and was used to create a permanent exhibition “as a record of the life of the families” who were expropriated when the park was created (Parks Canada, 2011b). In

tandem with these initiatives, the House of Commons also issued a formal apology to Forillon's expropriated residents (CBC News, 2011). These efforts bear witness to the Government of Canada's desire to "underscore the contribution of these families and communities to the history of the region and the country" (Parks Canada, 2011b).

On an interpretative level, Parks Canada has also integrated multimedia tools to create a digital record of the "agency's progress as it forges stronger relationships" with Canada's Métis communities (Parks Canada, 2011d). The *Métis Reconciliation Multimedia Capture Program* is one such initiative which involves a digital finding aid, a web-based interactive tool and a travelling media exhibition for use in outreach and on-site interpretation. Independent scholarly work like that of Rudin at Concordia University's *Centre for Oral History and Digital Storytelling*, is also particularly noteworthy. Rudin's vested research interest in the expropriations at Kouchibouguac National Park led to a collaboration with Philip Lichti, a Montreal-based multimedia producer in 2013 to produce an interactive website, "Returning the Voices to Kouchibouguac National Park/ Le retour des voix au parc national Kouchibouguac." Rudin's award-winning website digitally memorializes former residents through twenty-six video portraits and valorizes their lives and experiences, including their resistance, in order to create a digital record and a virtual link to their homelands. Similarly, an oral history DVD collection, entitled *Memories of Forillon*, celebrates the living memory of both, Francophone and Anglophone communities expropriated from Québec's Forillon National Park. Within Forillon itself, a permanent interpretive exhibition called, "Ces Gaspésiens du bout du monde / The Gaspésians from Land's End" (2011) builds awareness of Forillon's former ethnocultural groups through visual and sound media. These digital tools reinforce and commemorate the deep-rooted connection between former inhabitants and their lands while inviting dialogue about reconciliation and restorative justice.

In addressing and reinterpreting historical and contemporary injustices, how do Parks Canada's peace building initiatives, particularly the timing and sequencing of events, fit within the larger framework of

redress in Canada? Can active engagement in the writing, rewriting and remembering of the past give agency to marginalized groups such as those unjustly expropriated from Canada's conservation areas, historic sites and national parks? How are contemporary identities of these sites negotiated and shaped in the face of residual material culture, which includes the extant homes of former expropriates, that serve as a concrete reminder of this unsettling past? How might the preservation of these residual traces aid in reconciliatory processes and contribute to a collaborative interpretive ethic in these sites of national trauma?

1.4 Research Argument and Methodology

Research Argument

Using the study site of Grande-Grave in Forillon National Park (1970) in Québec, this research is an exposé on how transformations in this park's management strategy (1995 and 2010) exhibit changing Canadian attitudes toward national parks, expropriation and redress particularly in:

- (i) peace-building and reconciliation programs targeted toward those forcibly displaced;
- (ii) shaping of the visitors' experience in sites with complex histories and contested memories; and
- (iii) cultural resource management policies for protection of cultural assets, including architectural ruins and residual material culture, in ecologically rich sites like national parks.

The most recent *Forillon Park Management Plan (2010)* explicitly cites Parks Canada's ongoing struggle to accurately and truthfully divulge past expropriation practices at Forillon. In March 2007, an advisory committee consisting of eighteen local representatives conveyed the community's desire to make expropriation central to the group's debate. In order to "transmit the story more effectively" a sub-committee, comprised of former expropriates, was set-up to assist with the creation of a permanent exhibition. This undertaking was part of a much larger interpretation, conservation and commemoration strategy that was intended to serve a dual purpose: "to provide a richer, more comprehensive history for

the visitor and to honour former expropriated residents and their contribution to the park's identity." In tandem with these initiatives, the federal and provincial governments publicly acknowledged these incidents on February 14, 2011 and the House of Commons issued an official apology "to the people whose properties were expropriated to create Forillon Park for the unconscionable manner in which they were treated."

Though these ongoing initiatives address broader issues of reconciliation, redress and reparations, this research project, conducted from September 2014 to August 2015, advocates for a collaborative approach to documenting, interpreting and conserving the physical traces of Grande-Grave's cultural landscape. Grande-Grave, located in the southern flank of the Forillon Peninsula, contains material evidence of the rich history of human habitation prior to the 1970 expropriations. The extant buildings, sites, and landscapes, despite their weathered shape and appearance, are precious witnesses to history. Though reinforced by Parks Canada, they remain unused and undocumented and are gradually falling into disrepair. Their conservation has the potential to engender new questions regarding practices of commemoration and memorialization in national parks. Furthermore, the possibility of architecture to mediate dissonant narratives, which are often marginalized or silenced, has the potential for more meaningful engagement and a transformative conservation ethic in sites with contested memories and traumatic histories.

Methodology

This research project is informed by archival research and fieldwork activity. Primary and secondary sources from archives in five cities including Montreal, Ottawa, Gatineau, Québec City and Gaspé were consulted. Sources included material in holdings at the McGill University's John Bland Canadian Architecture Collection (CAC), the Canadian Centre for Architecture (CCA), McCord Museum, Bibliothèque et Archives nationales du Québec (BanQ), Library and Archives Canada, the Parks Canada

archives in Ottawa and Gatineau and finally, the Centre d'archives du Musée de la Gaspésie. Qualitative data in both official languages, English and French, were reviewed over the course of twelve months.

Firstly, the proceedings central to the expropriations at Forillon National Park were deciphered from documents like Canadian and Quebec parliamentary debates, documents of the ministries involved in the expropriation and documents of courts and administrative bodies, in particular the judgments of the Public Service Board, the Québec Court of Appeal as well as discussion papers, thesis and dissertations, lectures which revealed the official objectives, methods and solutions considered by policy makers in regard to national park creation policy, park management and expropriation legislation in the 1970s. Newspaper clippings in the William Hyman Fonds, the Lionel Bernier Fonds and the Office de planification et de développement du Québec (OPDQ) Fonds at the Library and Archives of Canada in Ottawa revealed the treatment the media had given to the expropriations at Forillon.

Secondly, graphic materials including documentary films, maps, promotional brochures, tourism posters, master plans, architectural models, tender documents, construction drawings, personal letters, sketches and photographs were considered to piece together the rich history of the Gaspé Peninsula, the historical associations of the Grande-Grave settlement, the vernacular architecture of the region and the influence of Forillon National Park on the region's visual identity and the community's cultural imaginary.

Next, national principles, goals, objectives, criteria and targets for cultural asset investment found in a variety of Parks Canada documents were studied to understand the challenges associated with cultural resource management in ecologically rich sites like national parks. These included the Parks Canada Agency's Corporate Plans, Long-Term Capital Plans, *Parks Canada Asset Management Policy*, *Capital Planning Directive*, *Parks Canada Cultural Resource Management Policy* and *Parks Canada Visitor Experience Asset Investment Criteria*. The Government of Canada's *Policy Framework for the*

Management of Assets and Acquired Services and its *Policy on Management of Real Property* were also considered to better understand heritage designation and commemoration of government assets.

Finally, the field work component of this study involved a 3-week Université Laval bi-lingual field course in Built Heritage and Cultural Landscapes / Patrimoine bâti et paysages culturels in situ at Forillon National Park from May 11th until May 29th 2015. The course provided a rigorous interdisciplinary environment that involved public roundtables and workshops with local community stakeholders in the Gaspé region. The product of the on-site fieldwork component was a full set of architectural drawings documenting the interiors and exteriors of two homes, the Joseph Gavey House and the Charles Bartlett House, located in the Grande-Grave sector, as well as other undocumented adjoining secondary structures including barns, sheds, backhouses and outbuildings. The measured drawings, photographs and written historical and architectural information, completed during this field school, corresponds to the U.S Historic American Building Survey (HABS) Level I documentation criteria. Due to the absence of existing documentation, the measured drawings, which are comprised of site plans, floor plans, sections, elevations and details, provide a valuable permanent record of the existing conditions of this neglected vernacular architecture within the boundaries of Forillon National Park.

Chapter Summary

The subsequent chapters of this research project frame the history of Forillon National Park within the Gaspé Peninsula in the province of Québec and provide context for some of the most pressing challenges of cultural resource management and future considerations specific to the study site of Grande-Grave. This study also broadly investigates the use of expropriation in Canada, with particular emphasis on its long-term effects on local communities and former residents in the establishment of national parks in order to understand the justifications used for expropriation in a conservation context, the sufficiency of and grounds for compensation and the residents' use of legal counsel in gaining fair compensation for their properties.

Chapter 2 provides an overview of the politics associated with the creation of Québec's first national park, including the federal and provincial interventions and negotiations in regional planning for the Gaspé region. The chapter also summarizes the implementation and execution of the expropriations in post-war Canada and subsequent media coverage associated with the establishment of Forillon National Park. A brief history of human habitation before park boundaries were set in 1970 is offered to frame the dialogue surrounding the documentation, conservation and interpretation of the extant undocumented homes in the Grande-Grave sector. This chapter also provides insight into the state of cultural resource management policy in Canada. Challenges in identifying, monitoring and evaluating cultural resources within national parks are discussed and opportunities for interdisciplinary stakeholders and community input in the long-term monitoring and evaluation of these cultural assets to ensure local interests and priorities are suggested.

Chapter 3 concentrates on two homes in Grande-Grave that were a focus of the Built Heritage and Cultural Landscapes / Patrimoine bâti et paysages culturels in situ Field School offered by the Université Laval. This chapter provides both visual and textual details of the process of documenting, interpreting and conserving the Charles Phillip Bartlett House and John Gavey House in Grande-Grave through relevant entries and sketches from a personal diary from May 11-May 30th 2015. The interconnections between both families and the vernacular architecture the currently abandoned homes are discussed to pinpoint character defining traits and cultural heritage values critical to the conservation, interpretation and the commemoration process. Furthermore, this chapter provides an overview of an adaptive reuse strategy for the entire Grande-Grave cultural landscape that addresses the existing conditions of the undocumented homes of those expropriated, the prevailing tensions and sensitivities, the consideration of local interests and memory of those displaced.

The conclusion summarizes project's three parts: Part I Landscapes of Consumption, Part II Landscapes of Production and Part III Landscapes of Remembrance and further illuminates the meanings of

reconciliation and the possibilities of achieving it through heritage spaces- architecture, landscapes and material culture, which have the potential to act “as key sites for conciliatory civil society development” through meaningful engagement with difficult histories (Lehrer, 2010). The chapter also considers the imperatives for action that emerge from the preceding adaptive reuse proposal in future possibilities for management of extant vernacular architecture and cultural landscapes associated with expropriations, development-induced displacement, land-grabbing and forced evictions.

Part II Landscapes of Production

Chapter 2: Forillon National Park: ‘Harmony between man, land and sea’

2.1 Territorial Integrity and the Founding of Québec's First National Park

Forillon, located in the north-eastern extremity of Québec’s Gaspé Peninsula, was the province’s first national park created during the early years of the Trudeau government. The park currently occupies the eastern portion (an area of 238 km²) of Cap Gaspé and its creation was made possible by the signing of an agreement in 1970 between the federal and provincial governments. During the years leading up to its creation, Jean Chrétien, Minister of Indian Affairs and Northern Development sought to create new national parks in the underrepresented eastern and northern provinces to mark the centennial of the creation of Banff National Park. He represented a Québec riding, wanted to ensure a national park in his own province. He brought a sense of urgency; he warned that the cost of new parkland was becoming “prohibitive” and such lands would soon be lost to development.

At the time of Forillon’s creation in 1970, the Parks Branch had devised its first classification method for a national parks system that would be based on the varying physiographic characteristics of the country. The *National Parks System Planning Manual* (1970) outlined the use of physiographic criteria for parks planning and selection that was guided by a rationally based, consistent set of unifying principles for all of Canada’s national parks whereby the ideological value of wilderness was used as a tool to promote national unity. On top of its role in strengthening federal control, the new *System Plan* aimed to represent the physical, biological and geographic features of each of Canada’s 39 terrestrial natural regions (Bella, 1986). This was the first federal document to describe the totality of the national parks in terms of their specific “representation” of Canada’s ecosystems (Mortimer-Sandilands, 2009). The plan’s system approach is best illustrated in a quote from Parks Canada:

When the system is complete, future generations will be able to experience in our national parks the biophysical diversity of Canada—examples of the Pacific coast, the Rockies, the boreal plains, the tundra hills, the Precambrian shield, the Arctic islands, the Atlantic coast and each of the other distinctive natural regions that define our landscape and shape our history.

(*National Parks System Plan*, 3rd Edition, 2009).

Despite the efforts of the *National Park System Plan* to spread “the nature-value of the nation more equitably around the country,” environmental historian, Olivier Craig-Dupont argued that this plan perpetuated the federal government’s goal of expanding its territory under the guise of environmental protection. Ecological language was used to “contest and refute community resistance, land appropriation, and competing kinds of use” associated with the creation of new national parks in the Atlantic provinces (Campbell, 2011). Similarly, Mortimer-Sandilands in her 2009 article, “The Cultural Politics of Ecological Integrity: Nature and Nation in Canada’s National Parks, 1885-2000,” argues that Canada’s *System Plan* was a conceptualization of a state-centered agenda to institute a “chain of national natures with relatively identical meanings” that the government could facilitate, regulate and promote (Mortimer-Sandilands, 2009). In the late 1960s, Chrétien and the Trudeau government put a high priority on the need to establish a national park in Québec “to forge a richer Canadian Union” by suppressing French-English tensions and separatist sentiments. National parks thus became “symbolically loaded bearers of unity” where wilderness was inextricably tied to “cultural naturalism” (Mortimer-Sandilands, 2009).

In the early 1960s, \$8.3 million was reportedly invested in a rural regional development program for Québec’s “depressed Gaspé area.” It was a widely held belief that the charm and scenic beauty of the province’s Gaspé Peninsula could lead to “enormous potential for economic growth.” Despite this anticipated benefit, negotiations for Forillon National Park were incredibly slow. The government of

Québec was initially hesitant to hand over clear title to the federal government citing inconsistencies with Québec's Napoleonic civil code (Bella, 1986). Rudin's 2011 article, "The First French-Canadian Parks: Kouchibouguac and Forillon in History and Memory," Babin's 2013 dissertation, "L'expropriation du territoire de Forillon: étude du processus décisionnel des responsables étatiques fédéraux et provinciaux, 1968-1975" and Thibeault's 1991 thesis, "La création d'un premier parc national au Québec: Le Parc Forillon 1960-1970" provide comprehensive accounts of the political foreplay and underlying tensions that spanned decades before the establishment of Forillon in 1970.

Environmental historian, Yves Hébert, maintains that Québec's reluctance to cede its land was the result of two opposing cultural trends: the Anglo-Saxon movement for conservation and the French Canadian desire for geopolitical expansion through agricultural colonization (Hodgins and Marsh, 1996). As a province, Québec's chief interest was to create its own network of parks in order to protect and proclaim its province's "territorial integrity" (Germain, 2007). At that time, Québec already possessed a series of provincial parks beginning with Parc de la Montagne Tremblante (1894), Parc des Laurentides (1895), Parc de la Gaspésie (1937) and Parc du Mont Orford (1938) (Germain, 2007). It was not until the *Québec Parks Act* in 1977, that a legal framework was established to ensure protection and development of the province's natural heritage. The *Québec Parks Act of 1977* read:

Henceforth, Québec will be able to establish a network of parks, much as other Western countries have done. Its parks will be designed exclusively to protect its own natural heritage and fulfill the recreational needs of its population. The Québec government in consultation with the public will create parks in accordance with a law which becomes the frame of reference for all parks.

A provincial park agency, the Société des établissements de plein-air du Québec (SEPAQ), was created in 1999 to further raise conservation and education levels of the province's parks to international standards in order to correspond with national park criteria outlined by the International Union for Conservation of Nature (IUCN). In doing so, Québec affirmed its desire to protect its territorial integrity by avoiding transfer of Crown Land to federal jurisdiction as it had already previously with two national parks: Forillon National Park (1970) and La Mauricie National Park (1970). According to Alexandre Germain, author of "Seeking Common Ground: The Politics of National Park Establishment in the Torngat Mountains, Arctic Canada" (2007), national parks in Québec were reflective of the province's concern for maximum autonomy and authority over its own territory (Germain, 2007). Germain (2007) argued that the "discursive value of landscape" played a crucial role in the nation's cultural politics. The impetus to establish and support the expansion of national parks by Canada and by Québec reflected these governments' respective cultural ideologies. For Canada, the political usage of national parks, as mandated through the *National Parks System Plan*, served to "merge Canada's several cultures into a unique identity" (Germain, 2007). This need to maintain national unity and to sustain a Canadian national identity is repeatedly stated in park policies, federal status reports and management plans. On the contrary, national parks in Québec were attributed to geopolitical values "to meet international standards in order to actualize the Québécois nation" (Germain, 2007). As a result of Québec's unwillingness to cede its territory, Germain argues that most of Canada's representative ecosystems and natural regions located in Québec still remain underrepresented in the national park system to this day (Germain, 2007).

Given these circumstances, the case of Québec's Forillon National Park (1970) is an anomaly and its creation illustrates the search for political opportunism, profit and constituent loyalty. The establishment of Forillon can be loosely linked to the declining role of its Catholic and Protestant churches, the impacts of rural out-migration in the Gaspé region and slowed growth in its three economic pillars: fishing, farming and forestry (Mimeault 2004). In the early 1960s, the economic situation in the pilot region was critical enough to warrant action at the provincial and the federal level. Average annual income was very

low, jobs were scarce, the population was scattered unevenly on territory and emigration rates to the major centers of the province was on the rise (Babin, 2013). As consequence, the Québec government (under the *Aménagement rural et du développement agricole* or the *Agricultural Rehabilitation and Development Act* (ARDA), felt compelled to intervene in Gaspé (a region believed to have never been “fully independent”) on behalf of a new generation (Mimeault, 2004). In 1963, the province infused millions of dollars in organizational projects including the establishment of the Bureau d’Aménagement de l’Est-du- Québec (BAEQ) which was given a clear mandate to “integrate, modernize and revitalize” the rural Gaspé region (Rudin, 2011; Mimeault 2004).

The BAEQ received a significant input of funds from federal programs, such as those from the Canada Land Inventory (1961) and the Fund for Rural Economic Development (FRED, 1966), designed to introduce economic diversification into “single-industry peripheral regions” (Campbell, 2011). The Gaspé Peninsula, which incorporated most of the area slated for Forillon National Park, was studied by a team of landscape developers and planners engaged by the BAEQ. Nine counties in eastern Quebec were monitored by teams of professionals and included Rivière-du-Loup, Témiscouata, Rimouski, Matane, Matapédia, Bonaventure, Îles-de-la-Madeleine, Gaspé East and Gaspé West (Babin, 2013). Eventually, the BAEQ report, submitted in July 1966, envisioned the potential of a park area of about 300 km² “featuring archaeological, historical and cultural attractions” (Lothian, 1987). The plan emphasized the economic and social benefits of a national park as “a public utility” and a “tool” to benefit local populations. An excerpt from the BAEQ report stating this read:

L’objectif poursuivi par le Plan est de mettre au service de la population locale et extérieure un territoire dont le potentiel est mal exploité ou peu exploité à l’heure actuelle. Un parc n’est pas une fin en soi, mais un outil, un instrument devant servir au développement économique, à l’éducation et à la recreation.

(BAEQ, 1966)

Many local communities in the Gaspé region supported the idea for a national park due to the promise of enhanced economic, education and recreation possibilities. Shortly after the BAEQ report was released, a second provincial body, the Commission d'Etude sur L'Integrite du Territoire du Québec (CEITQ), was created to assist in negotiations with the federal government for a new national park which was to be the first of its kind in the province. After much "wrangling," the Ministry of Indian Affairs and Northern Development offered a 99-year lease on the park land rather than clear title (Bella, 1986). This "temporary transfer of Québec territory" was without precedent in negotiations for establishing new national parks and was "one that would be not seen again" (Rudin, 2011). The concession drew major negative attention from opposition leaders including Honourable Robert L. Stanfield who, in the House of Commons, questioned the legitimacy of Canada's policy for establishing national parks. He bluntly declared that from that point on the federal government should be prepared to offer to all provinces "special arrangements" on the same terms as the minister arranged with the province of Québec (Lothian, 1987).

Despite this concession, a *Montréal Gazette* article from April 17, 1969 entitled, "National Park in Gaspé Sparks Fight," revealed major trepidation on part of Cultural Affairs Minister of Québec, Jean-Noel Tremblay and Tourism Minister of Québec, Gabriel Loubier. Both men publicly stated that they could never agree to a 99-year lease. Exasperated by Québec's stalling, Chrétien publicly lashed out citing "sterile constitutional quarrels" and friction between Québec City and Ottawa as a major detriment to creating Forillon National Park. In a speech sponsored by the Gaspé Regional Chamber of Commerce in April 1969, he ridiculed those Québécois who criticized the Canadian government as "a foreign power harbouring sinister designs and Machiavellian plans with respect to the population of Québec" (Pape, *Montreal Gazette* 1969). Eventually, the government of Québec conceded and began to believe the premise that the residents of Gaspé needed a national park in order to better their economic circumstances

(Rudin, 2011). According to W.F Lothian's *A Brief History of National Parks* (1987) intensive preparatory work was involved on both federal and provincial levels, with the BAEQ and CEITQ, in further negotiations which resulted in yet another allowance from the federal government. The new concession on the land, which was to be soon designated as Forillon National Park, enabled the province to revert ownership if necessary, complete with all federal improvements, after 60 years. On June 8th 1970, a formal agreement was signed on behalf of Canada by Jean Chrétien and on Québec's behalf by Madame Claire Kirkland Casgrain, Minister of Tourism, Fish and Game, and by Gerard D. Levesque, Minister of Inter-governmental Affairs (Lothian, 1987).

Interestingly, official park documents justify the establishment of Forillon on an ecological level, in part due to the newly mandated *National Parks System Plan*. The park's location in a transitional zone, between a variety of biozones, where at least three of the park's plant communities were recognized to have unique classifications (i. the arctic alpine flora of Forillon cliffs; ii. the Penouille sand dunes and iii. the salt marsh in the Penouille Bay), made this a "significant landscape for protection" (Forillon National Park Management Plan of 2010). A memorandum regarding the provisional master plan for Forillon from October 1971 reveals the "dual need" to provide immediate protection of the park's natural characteristics as well as to develop basic facilities and commercial assets to accommodate visitor and tourism needs. Early on, it was proposed that intensive use be concentrated at two poles of Forillon National Park: Cap-des-Rosiers East and Petit Gaspé to reduce visitor pressure on the rest of Forillon, namely ecologically sensitive sites like Cap Bon Ami and Penouille (National Parks Public Hearings; Dept. of Indian Affairs and Northern Development, 1971). Unlike Canada's other national parks, Forillon was "minimally programmed" and mainly functioned to provide "rest, knowledge, enjoyment of nature and above all, inspiration" (Memorandum on Forillon National Park, Dept. of Indian Affairs and Northern Development, 1971). The *Forillon National Park Management Plan* (1995), one of two management plans publicly available for the park, claims that the main reason for the creation of Forillon National Park was this need to preserve "the exceptional beauty of a representative sample of one of Canada's vast

natural regions.” A second management plan in 2010 also attributes the park’s creation to “the remarkable species of flora and fauna” and “exceptional opportunities to “relax in a natural area” despite more deep-seated political and economic motivations.

Once the necessary legislation for the establishment of Forillon National Park was in place, residents were immersed in a climate of uncertainty about the future of their own properties. Previously, the BAEQ had suggested strict guidelines and zoning be imposed on areas beyond the park’s designated boundaries, as stated in their 1996 report:

Aussi, même si cette zone frontalière est théoriquement exclue du parc, elle doit y rester organiquement rattachée et son développement doit être contrôlé par l’organisme responsable du développement touristique de la presqu’île.

(BAEQ, 1966; Thibeault, 1991).

Contrary to popular belief, it was not Parks Canada but BAEQ’s massive redevelopment plan that initially suggested “the closing down of communities” that were deemed to have “no future” in the Gaspé region (Rudin, 2011). Despite this, the majority of citizens believed that a national park was “absolutely necessary” to revive their regional economy (Babin, 2013) and local newspapers, including the *Le Voyageur de la Gaspésie* and *Le Soleil* encouraged citizens to support the idea of a national park (Doyle, 1969). Only a few newspaper articles hinted at the possible relocation of interior properties. Eventually however, as park boundaries became clearer, preliminary offers of purchase were delivered to residents by the Department of Public Works (Babin, 2013). Beginning in 1970, 225 families were expropriated while 1,000 individual lots lying within the boundaries of Forillon were razed. The expropriations in the territory of Forillon National Park were unprecedented and incredibly divisive due to the great upheaval caused by disrupting long-standing ethnocultural communities and local fishing traditions. The lack of

communication on expropriation procedures and the absence of a definitive relocation program contributed to a climate of insecurity, tension and anger among citizens and in the media. The revised details regarding the establishment of the park did not match the expectations of citizens in relation to the earlier content presented in preliminary sketches and provisional masterplans by the BAEQ (Babin, 2013). It was not until 21st August 1970, a month after the announcement of the expropriation, that citizens were invited to an information session in L'Anse-au-Griffon where for the first time, more than 700 attendees publicly expressed their anger with the hurried and ill-conceived process to evacuate the territory planned for the national park.

Many also publicly expressed their discontent with the low compensation offered in exchange for their properties (Babin, 2013). The Hyman Fonds at the Library and Archives Canada in Ottawa contains several letters from former residents pleading for additional compensation for their homes and for concessions to relocate their interior furnishings and personal belongings. Most unsettling are the settlement records of expropriation and personal letters condemning the government practice of burning houses by work crews that included members of other expropriated families in the region. It should be noted that a majority of the homes located within the boundaries of the park land were burned to the ground - "a procedure that guaranteed no one could profit" from dismantling or moving of a building that was regarded as government property (Rudin, 2011). This haunted many and remains a bitter memory for former residents.

In 1971, one expropriate relayed his anger in a letter:

I feel that this is completely unnecessary and inconsiderate procedure demands full public inquiry...This is only one example of a long series of incomprehensible decisions which have been taken since the start of the Parc Forillon project

illustrating indifference and disregard of public officials involved
for the established rights of the local population.

(Hyman Fonds, Library and Archives Canada)

Unfairly indemnified, several people, whose properties were expropriated, initiated legal proceedings in the following years to obtain better compensation for their lands. At the time, many questioned the legality of the methods for assessing property values which according to them “systematically underestimated the value of their possessions” (Hyman Fonds, Library and Archives Canada). Many residents felt disadvantaged since they had no knowledge of their rights nor did they possess the financial means to procure judicial support (BanQ Fonds du Tribunal de l’Expropriation). Lionel Bernier, a law school graduate from Université Laval, and the son of an expropriate, championed their cause and took their cases to the provincial tribunal, the Régie des services publics, in an attempt to “restore a measure of dignity to the people” (Vernacular Architecture Forum Brochure, 2013). After a lengthy claims process as documented in Bernier’s book, *La Bataille de Forillon* (2009), only one resident gained permission to have his home moved to new land on the portage road in Rivière-au-Renard. Former residents from small communities in L’Anse-aux-Sauvages, Ship-Head, Anse-Saint-Georges, Grande-Grave, Petit-Gaspé, Penouille and in some areas of Cap-des-Rosiers, L’Anse-aux-Griffon and Cap-aux-Os were forced to build new homes in the vicinity with many finding accommodations in low-income housing in Rivière-au-Renard as well as in other parts of Québec (Vernacular Architecture Forum Brochure, 2013). Eventually, a number of villages such as Portage de l’Anse-au-Griffon, Cap-des-Rosiers and Grand-Grave (including the hamlets of Petit-Gaspé, Grande-Grave, L’Anse-Saint-Georges, Indian Cove and Ship Head) were “completely wiped off the map” (Vernacular Architecture Forum Brochure, 2013). Some inhabitants of the Peninsula in the Rivière-au-Renard portage as well as vacationers at Penouille were also forced to abandon their houses, cottages and lands. In the end, most signs of human occupation were erased from within the new boundaries of Forillon National Park with the exception of some buildings and landscapes that still remain in the southern sector of Grande-Grave (Parks Canada, 2010).

2.2 An Early History of Human Settlement

The age-old relationship which has been woven in Forillon
between man, land and sea, has been irrevocably changed,
and a new harmony has come to reign, promising a bright
and rich future.

(*Forillon National Park Management Plan*, 2010)

Long before the establishment of a national park in the area, the Gaspé region was a cherished destination described in one 1930s provincial tourist pamphlet as “one of the most pleasant and inspiring vacations on the American continent” (Province of Québec Tourism Brochure, 1930). Another promotional brochure claims that Gaspé was “blessed with the most fortunate location in the rest of the country” with its “splendid and picturesque panoramas” (Province of Québec, Tourism Brochure 1959). Writers like Davies Blodwen, author of *Gaspé: The Land of History and Romance* (1949), also described parts of this region as “indescribably magnificent” (Blodwen, 1949).

The name ‘Gaspé’ can be traced to the old Micmac Indian word *Gaspeg* meaning the end or the extremity. The last ridge of the mountain also known as ‘Canada’s Index Finger’ was named ‘Forillon’ by early French explorers as a derivation of the word *forer* meaning to pierce or to bore to describe the thick rocky headland as it pierced its way into the ocean (Smith, 1936; Wood, 1915). Several other origins of its name have been suggested including a French word, *pharillon*, which refers to a small pot on a fishing boat used by fishermen to attract fish. Another meaning, is a small rock separated from the land “by a stone’s throw” (St- Amour, 1985).

From a geological point of view, Gaspé is made up of the northern part of the Appalachian folds and is composed of sedimentary, volcanic and intrusive rocks ranging from Pre Cambrian to Carboniferous.

While the north shore has high cliffs and few sheltered bays, the south shore is characterized by many bays and sandy beaches (Clarke, 1913; Pye 1866). A provincial tourism booklet from 1959 attributes these “exclusive and often spectacular landscapes” to the violent geological disturbances of pre-historic times which further distinguishes Gaspé from the rest of the Province of Québec (Province of Québec, Tourism Brochure 1959; Wood, 1915). As the birthplace of French culture, this region boasted fertile soil, immense forests and world-famed fishing. These were once a mainstay for a population scattered along the highway which encircled the landscape (Smith, 1936; Brinley, 1935).

Previous to 1925, however, the peninsula was practically isolated. Boorstein (2014) reports that “external land connections were few; villages were isolated; and the sea was the primary connection with the outside world” (Boorstein, 2014). As early as 1859, the government built the first road connecting Gaspé to two smaller villages: Grande-Grave and Cap-des-Rosiers. A second inland road was later built to link Penouille and Cap-aux-Os to the Gulf by way of Rivière L’Anse-au-Griffon and its farmland valley. Finally, a third road was added from Saint-Majorique and Rosebridge to Rivière-au-Renard. In the past, these roads facilitated the shipment of goods, missionaries and family get-togethers, creating a links between communities on either side the bay (Vernacular Architecture Forum Brochure, 2013). Later, Lemieux Road was constructed to link communities in Bonaventure and parishes in Gaspé and in 1920, the Department of Colonization began construction of new roads along the north shore of the Peninsula to open the region to settlement. Five years later, the Department of Highways took over and completed the Perron Boulevard (now Highway 132) in the mid-1920s which provided a 402-km connection from Sainte Flavie on the lower St. Lawrence River to the town of Gaspé on the Bay of Gaspé to encourage tourism.

The territory of Gaspé itself can be ascribed to the Micmac (Mi’kmaq) Nation who considers Forillon to be part of the Kespe’kewaq (Gaspe’gewa’gi) district, one component of the Mi’kma’ki or the traditional lands of the Micmac (*Forillon National Park Management Plan*, 2010). As early as the 16th century, the

Micmac Indians settled in in the Great Lakes region and St. Lawrence Valley on the southern coast of the Gaspé region. The Iroquois of Canada settled further north and archaeological findings reveal that these first inhabitants made use of resources primarily gathered in the sea. Seasonal or nomadic visits to the Gaspé Peninsula by First Nations and later by Europeans, including Jaques Cartier in 1534, and Basque and French seasonal fishers remained characteristic of this early type of seasonal human occupation in the region. The new explorers temporarily inhabited the peninsula in the Anse-au-Griffon Valley and Penouille. The Bay of Gaspé, which opens into the Gulf of St. Lawrence, provided shelter for ships from around the world including settlers from New France as well as European traders and fishermen who often sought refuge from time to time in Micmac wigwams (Sinnott, Mimeault et al., 2009).

In 1603, Samuel de Champlain who passed through the mouth of the St. Lawrence on his first voyages first made mention of the dried, green salted cod produced in Gaspé. Over the years, the Gaspé Bay would become not only a supply port for colonists but also a rallying point for ships in distress. The bay was a vast body of water with numerous areas that were well suited to preparation of fish, but captains of fishing vessels preferred the Grande-Grave area, located on the south shore of Gaspé. Champlain's observations of Grande-Grave were as follows:

It is a large area for two ships and the land surrounding it is nicely elevated and topped by a grassy clearing, and beyond that there are good sized trees of all kinds mostly fir trees. There are smooth pebble rocks that cover the beach and the fishermen do not need to build flakes to dry their fish; rather they merely lay them out on pebbles which they had previously cleaned.

(Sinnott, Mimeault et al., 2009)

The name Grande-Grave can be translated as big beach (Samson, 1980) or wide pebble beach (St-Amour, 1985) and it served as an ideal site for inshore fishing. Grande-Grave provided an ideal physical and geographic environment for cod fishing and processing (Sampson, 1984; 1980). The large pebbles served as an excellent surface on which to dry cod under the prevailing winds and its sheltered beaches proved ideal for the preparation of dried cod (Library and Archives Canada, Heritage Trail, 2010; Boorstein, 2014). Abbe Ferland, author of *La Gaspésie* (1877), described the burgeoning Gaspé cod-fishery industry:

It is the land of the cod. The eyes and the nostrils, the tongue and throat, as well as the ears, will all convince you that cod is the basic food, the source for all amusements, the object of all trade and conversations, the cause of all regrets and hopes, the origin of fortune and of life. I would even say the very basis for society itself.

(Ferland, 1877).

Cod, which proved to be Gaspésie's most important wildlife resource, became its chief commercial asset. The booming cod fishing industry was the largest contributing factor to the settlement and development of the peninsula. This sustained prosperity of the cod fisheries gave way to long cycle of upheavals that altered Gaspésie's demographics. Early on, the influence of missionaries particularly Jesuit and Recollet Fathers brought small settlements into existence. In the second half of the 17th century, Grande-Grave became home to a number of Anglo-Norman companies (Sampson, 1984, 1980; Vernacular Architecture Forum, 2013). By the 19th and early 20th century, the hillside fishing village of Grande-Grave bustled with activity becoming a permanent fishing station and a major cod-trading hub at the heart of an international network.

Numerous posts were established under the impetus of Jersey and Guernsey merchants who rapidly acquired a monopoly over the fisheries and major players like Janvrin, Fruing and Hyman supported the

settlement of population around these fishing operations (Mimeault, 2004). Settling at Grande-Grave in the late 18th century, the Janvrin brothers were the main competitors of the prestigious Robin Company in terms of salt cod production. In 1855, they sold their installations to William Fruing and Company, which then ran them until 1918. William Hyman, a Russian Jew, purchased his first fishing establishment in Grande-Grave in 1845 which remained in operation until 1967 (Vernacular Architecture Forum Brochure 2013). He along with his competitors, Janvier and Fruing, dominated the commercial and industrial fishing activity in this part of the region working non-stop on company production lines catching, drying and processing cod. By 1866, the bay had 802 cod fishermen and 477 gravers who worked on drying and processing cod out of a total population of 2000 inhabitants (Library and Archives Canada, Heritage Trail, 2010). Colonization of the land was helped by the government and cod-fishing was encouraged by substantial grants and appropriations. Archives reveal the feverish activity of these merchant companies and fishermen in Gaspé Bay and in other small permanent settlements on coves and bays like Cap-des-Rosiers, L'Anse-au-Griffon, Riviere au Renard, Petit Cap, Cloridorme, Grande Vallee and Mont Louis (Vernacular Architecture Forum Brochure, 2013).

Though the peninsula became increasingly French-speaking during the early 19th century, immigrants in the early 18th century were primarily English-speaking Loyalists from the American Colonies and Irish Catholics escaping famine (St-Amour, 1985). In the early years of the 19th century, families from the Channel Islands set up cod-fishing and trading companies and encouraged families from Guernsey and Jersey to settle along the Gaspé Peninsula (Parks Canada, 2002). Many migrants also came in droves from the lower St. Lawrence, down river from the city of Québec. Acadians from Prince Edward Island settled in the Matapedia uplands between 1860 and 1864 and in the 1950s, Hungarian refugees soon integrated into the multicultural community of the Gaspé Peninsula (Mimeault, 2004). An account by Augustin Gailbois, author of *La Gaspésie pittoresque et legendaire* and *Les terreurs du Capitaine Asselin* (1928) can be loosely translated:

[The] population of Gaspé, whose exact number I am unable to ascertain, is a couple of thousand souls and made up of various elements: English, Scottish, Irish, Canadians, Jerseymen, Acadians and Jews all rub elbows with one another everyday on the wharves, on ship's bridges or in the taproom, in exceedingly strange close quarters [...], without ever taking the situation amiss, thus making for a hodgepodge of all races.

(Gailbois, 1928).

The history of the settlement of the Forillon peninsula is a microcosm of the migratory processes in the years following the British Conquest and this diverse group of people in terms of ethnicity, religion, and income level in Gaspé was somewhat exceptional in Québec's rural landscape. The coexistence of many ethnic groups evolved into "a genuine intermingling of cultures" (Frenette et al, 1999; Parks Canada, 2010).

Despite the boom in the cod-fishing industry and rich intercultural relations, three great depressions affected the Gaspé region due to fluctuations in international markets for dried cod (*Forillon National Park Management Plan*, 2010). By the end of the 20th century, families whose livelihoods depended on fishing were forced to find new sources of revenue in complementary subsistence activities. Family breadwinners turned primarily to the forestry industry, agriculture, cattle breeding and wood cutting. The economic fluctuations caused the Gaspé Peninsula to become increasingly reliant on outside help. The provincial and federal government intervened and the establishment of Forillon National Park in 1970 was just one initiative in a series of long attempts, to revive an "economically depressed region" (Mimeault, 2004). Although local landowners were expelled from these parks in a manner similar to indigenous people in western Canada, the expropriation of land occurred with significant support due to the promise of economic prosperity (Sandlos, 2005). In this context, park creation became a "centralized

and hierarchical process” where national conservation objectives and national decision-making structures prevailed over existing local and regional development strategies and more traditional land-use practices (Fortin and Gagnon, 1999).

The result was that local populations were alienated. Over time this rupture led to many former residents distancing themselves from the territory to which they had previously had unrestricted access. The oral histories, contained in *Mémoires de Forillon*, a 2010 DVD collection, feature a series of interviews with former Anglophone and Francophone residents of Grande-Grave who contested the government’s claims of the Gaspé region’s economic situation. Siblings Lily and Duane Simon and couple Clayton Bourgaize and Elenor Simon from Indian Cove in Grande-Grave, a predominantly Anglophone community, instead recall the enterprising spirit of the community stating that their respective families lived comfortably and never faced a shortage of food, shelter and clothing. Both sets of oral histories also reveal that the promise of economic investments, subsidies and job-creation, associated with the creation of Forillon National Park, fell short of expectations. Few former residents “reaped the benefits” and many neighbouring communities continued to show signs of social and economic distress (*Mémoires de Forillon*, 2010). In addition to these economic impacts, the creation of Québec’s first national park had many negative repercussions on the involvement and participation of local actors, on resource management, on the tourist industry, on living conditions, and on the social organization and dynamics of the neighbouring communities. Furthermore, the practice of destruction – the demolishing and burning of buildings and homes within the designated boundaries of Forillon angered former residents and left many with a common sense of distrust and resentment. In the years to follow, the residual traces of these buildings and landscapes became problematic and their neglect introduced a complicated and conflicting debate in Parks Canada’s conservation mandate.

2.3 The Cultural Resources Challenge: Hidden Heritage and Forgotten Landscapes

Parks Canada's protected heritage places contain important cultural resources that testify to the human relationships with these places over millennia and, in particular to the history and culture of Aboriginal peoples. They constitute important aspects of these places and have the potential to engage Canadians in the understanding of these places and of the stories of Canada

(Section 7.1.3 of Parks Canada's CRM
Cultural Resource Management Policy)

The guiding philosophy for the administration of national parks in Canada has undergone a number of significant transformations since the creation of an official national parks service agency in 1911. Though jurisdiction over heritage conservation is shared among levels of government, Parks Canada, one of the country's largest federal custodians, manages a diverse and widespread portfolio of assets. In light of recent fiscal austerity policies, substantial staff lay-offs, declining park attendance and the deteriorating condition of cultural assets within these ecologically rich spaces, Parks Canada is struggling to uphold its legal obligation to evaluate, monitor and protect cultural resources in three major heritage systems: 3 National Marine Conservation Areas of Canada, 158 National Historic Sites and 42 National Parks, including Forillon National Park's rich natural and cultural heritage. As a steward of Canada's national parks, the agency has a fundamental responsibility under the *Canada National Parks Act* (2000) to "facilitate an experience that strengthens and deepens the connection Canadians have to the essence of Canada" by preserving the "commemorative and ecological integrity" of regional landscapes (The State of Canada's Natural and Historic Places 2011; Parks Canada, National Historic Sites of Canada, 2014).

According to official agency definitions, conservation of cultural resources involves the maintenance and management of “a human work, an object, or a place that is determined, on the basis of its heritage value, to be directly associated with an important aspect aspects of human history and culture” (Canadian Environmental Assessment Agency, 2013). In national parks, the agency categorizes cultural resources on the basis of national historic significance (Level I) or other heritage values (Level II) whereby cultural heritage values are assigned on a case-by-case basis to guide conservation efforts and investments. Within the Level I and Level II designations, Parks Canada’s portfolio is further classified into two types of assets for protection: cultural resources and contemporary assets. Cultural assets are those with assigned historic value, as determined through a long-term heritage evaluation processes and are classified as i) landscapes and landscape features, ii) buildings including designated federal heritage buildings and engineering works and iii) archaeological sites and historic and archaeological objects (Parks Canada, The State of Canada's Natural and Historic Places, 2011)). The agency also acquires, operates, maintains, and disposes of a large number of contemporary assets to further its mandate. These include visitor reception centres, day use areas, campgrounds, roads and highways, locks and dams, water and waste-water facilities, works compounds and administrative buildings.

Heritage value ascribed to a resource through a process of formal evaluation is largely a subjective exercise in most municipal, provincial, territorial, and federal jurisdictions. Claude Charbonneau, the Senior Advisor of the Historic Places Program at Parks Canada, states that:

[Cultural heritage] values are assigned; they are constructed and situational. They are not inherent...attributing value to a place, person or object is partly a subjective act. The ‘production’ of heritage is closely related to the way people remember, organize their memories, think about them and wish to use them. In fact, there are as many values as there are individuals to name them.

(Claude Charbonneau, and Parks Canada, 2003).

These ascribed values can be aesthetic (style, materials, functional design), historical (theme, associations), scientific (data/information) social (place attachment, tradition) cultural (symbol, group identity) and spiritual (religion, belief system, myth, ceremony). Heritage value can also be attributed to larger geographic areas, like a historic district or a cultural landscape which “has been modified, influenced, or given special cultural meaning by people” (Canada’s Historic Places. 2010; Parks Canada, 2014). A widely accepted framework used in the *Standards and Guidelines for the Conservation of Historic Places in Canada* places these cultural landscapes into three categories for protection: designed; organically evolved (vernacular); and associative. The Grande-Grave sector in Forillon National Park represents an organically evolved cultural landscape that developed in response to social, economic, administrative and religious forces interacting with the natural environment. It is further classified as a relict landscape since “its evolutionary processes came to an end” despite the visibility of significant distinguishing features in material form (Parks Canada, 2014).

The State of Canada's Natural and Historic Places (2011) revealed that the Parks Canada agency aimed to introduce mitigation measures on Level I and Level II Cultural Assets rated in “poor condition” The neglected and undocumented nature of most of Grande-Grave’s buildings, landscapes and sites remain a significant priority area. Parks Canada attributes its success in conservation measures “in the majority of instances” when significant investments through additional federal funding under Canada’s Economic Action Plan were infused into parks budgets (Parks Canada, *The State of Canada's Natural and Historic Places* 2011. Part B). As evidenced in the *Internal Audit and Evaluation of Parks Canada’s Asset Management Program* (2009), the agency had made notable progress in expanding the asset management framework by inventorying high-risk assets, documenting inventory, applying appropriate inspection and due diligence requirements and developing directives and standards related to asset management (Parks

Canada, Internal Audit and Evaluation Documents. Evaluation of Parks Canada's Asset Management Program, 2009). Typically, expenditures for cultural asset conservation were coded to three activities:

1. Inventory and evaluation: which included the costs to evaluate if a resource has heritage value and to inventory known resources
2. Monitoring and reporting: which tracked the condition of cultural resources and components; and
3. Conservation and mitigation: which identified ways to mitigate threats or address impairments affecting the resources.

(Parks Canada, *The State of Canada's
Natural and Historic Places Report*, 2011)

In more recent years, however, Parks Canada has admitted to deteriorating cultural asset conditions and insufficient funding which threaten the delivery of the mandate and program results, public and staff safety, as well as pose significant health and safety and legal risks. Advancing the philosophy of Parks Canada on cultural resource protection as an equal priority amongst natural heritage, and worthy of equal care in protection and conservation, still remains a significant challenge.

In 2013, controversy arose with a *Toronto Star* investigation into Parks Canada's internal audit with an article entitled, "Parks Canada plagued by massive repair backlog." It revealed program and sub program targets were failing to address the deteriorating condition of cultural resources within the national park system, such as in the case of the Grande-Grave sector at Forillon National Park. The investigation exposed a grand total of \$2.77 billion in deferred repair and replacement work resulting in a "chronic" underinvestment in cultural asset conservation. According to the investigation, the Parks Canada agency had been struggling for years with the upkeep of some 12,000 built asset infrastructure which led to an "exponential increase in the backlog of maintenance and recapitalization requirements." Vancouver-based

OPUS Consulting Group Ltd., who prepared Parks Canada's 2012 asset review attested that the agency would have to almost triple its spending on infrastructure upkeep to bring its "crumbling assets" into good repair. (Boutilier, 2014; 2013; The Canadian Press, 2014). Previously in 2009, another internal report criticized Parks Canada's bureaucrats for failing to maintain a reliable inventory of its assets, estimated to be worth \$15 billion today (Boutilier, 2014; 2013). The internal audit concluded by urging that management of assets, both contemporary and cultural, is central to the delivery of Parks Canada's programs and services. If not properly managed, these assets could pose serious consequences for achievement for the agency's mandate and program results.

As a result, Parks Canada's expectations with respect to Cultural Resource Management (CRM) in national parks changed significantly over the course of the evaluation with the introduction of a revised *Cultural Resource Management (CRM) Policy* in January 2013 to replace an outdated policy from 1994. The revised CRM Policy remains the overall management policy for all activities affecting cultural resources administered by Parks Canada and guides practitioners in the writing of cultural resource values statements for protected areas under this agency's administration. The *CRM Policy* (2013) is based on international heritage charters and principles and is an "ethical framework for decision making" that is principles-based. The key change to 2013 policy involves the adoption of a more risk-based focus on baseline site-specific considerations, inventory management priorities and identification of resources under the most significant threats. This new integrative landscape management philosophy, where cultural and natural resources are preserved in tandem, aims to document resources-at-risk to acceptable jurisdictional standards. It provides internal guidance for Parks Canada staff for assessing cultural heritage value and appropriately managing cultural heritage resources in order to more effectively apply proactive and preemptive conservation approaches. Finally, the revised *CRM Policy* also recognizes resources for which Parks Canada does not have sufficient funds to invest in their conservation to help managers determine priorities for investment (Parks Canada, Internal Audit and Evaluation Documents, 2014)

In addition, Parks Canada's adoption of the second edition of the *Standards and Guidelines for the Conservation of Historic Places in Canada* (S&G) helps to establish a consistent "pan-Canadian set of conservation principles and guidelines" when planning for, intervening on, and using a historic place. Launched on February 25, 2011, the second edition S&G adds guidance for sustainability-related interventions and addresses "newer" topics such as cultural landscapes, including heritage districts (Parks Canada, Canadian Register of Historic Places (CRHP), 2011). In recent years, Parks Canada has also worked to address the lack of a single, authoritative inventory system for cultural resource information in national parks by consolidating forty separate databases related to the commemorative integrity of cultural assets in national parks. This was completed in order to consistently track and monitor changes in national parks as well as provide statements of value for all federal, provincial and territorial places included in the Canadian register. Together with the *Canadian Register for Historic Places* (available online at www.historicplaces.ca), the second edition S&G are powerful CRM tools that provide a comprehensive functional directory for cultural assets and guidance for appropriate primary treatments (i.e preservation, rehabilitation and restoration) (Parks Canada, Cultural Resource Management Policy, 2013).

More recently, five national parks (14%), including Forillon National Park, reported developing an internal CRM strategy through the Agency's *Cultural Resource Values Statements* (CRVS) pilot project (Parks Canada, Internal Audit and Evaluation Documents, 2014). Influenced by "Assessing the Values of Cultural Heritage" (2002), a research report by the Getty Conservation Institute, and Setha Low's groundbreaking anthropological and ethnographic methods to assess cultural heritage values, the CRVS aims to facilitate discussion amongst new groups of cultural heritage specialists and stakeholders, including local communities, in the values identification process (de la Tóree and Mason, 2002). As part of the new CRM strategy, the *Forillon National Park Management Plan* (2010) was established with extensive community consultation and input from stakeholders, including former expropriates and decedents, to make conservation a shared goal, despite intergenerational tensions and conflicting visions.

Recognizing the heritage site of Grande-Grave as a National Historic Site of Canada involves an understanding of cultural heritage values and character defining elements in a historic place through an interdisciplinary subset of stakeholders to effectively ascribe and communicate heritage values and national significance (Parks Canada, Internal Audit and Evaluation Documents, Section 3 2014). Parks Canada's emphasis on opportunities for third party collaboration and "principles of equity" to encourage public support and build rapport is particularly significant and runs counter to earlier conservation discourses, nationalist narratives and hegemonic ideologies associated with national parks and protected areas.

2.4 Area Management Approach for the Grand-Grave Sector

Cultural heritage resources in Forillon National Park are primarily concentrated in Grande-Grave, which extends approximately 83 hectares. This southern sector contains landscapes, buildings, infrastructures, archaeological resources that "personify the historical and cultural values" of the influential inshore fisheries of the Gaspé Peninsula (*Forillon National Park Management Plan*, 2010). Despite its formal name as the 'Grande-Grave Heritage Site,' this cultural landscape was never officially recognized as a national historic site by the Historic Sites and Monuments Board of Canada (HSMBC) (*Forillon National Park Management Plan*, 2010). The *Cultural Resource Values Statement* (CRVS) for Forillon National Park recognizes this cultural landscape as one that presents "an exceptional opportunity" to address several aspects of recent human history including the ethnic diversity that is characteristic and representative of the social realities of the Gaspé Peninsula. Grande-Grave itself acts as "a highly visible landmark" that recalls the presence of a former, traditional coastal fishing village which is indicative of the Gaspé Peninsula in the 19th century. As a result, the *Forillon National Park Management Plan* (2010) regarded this sector as a "priority axis" to honour various pioneer fishing and merchant families who once called this village community home:

The protection of Grand-Grave's cultural assets, which includes homes of some of the former expropriates, is anticipated to enrich the visitor experience and to achieve long-term conservation of the built, maritime and landscape heritage through showcasing the cultural contributions of various populations that inhabited this territory.

(Parks Canada, 2010)

Indicative of the importance of the cod trade in this area, focus has been placed the extant vernacular architecture (houses, barns, sheds and other secondary farm buildings) of the expropriated community. The Federal Heritage Buildings Review Office (FHBRO) *Character Statement* for designated properties in Grande-Grave reveal important stylistic elements in these buildings which demonstrate the influence of the New England style on Québec vernacular architecture and highlight the building methods and techniques specific to this “neoclassical vernacular architectural tradition” as noteworthy (Canada's Historic Places, 2001a). These buildings are among the string of homes and outbuildings (sheds, warehouses, storage) along the coast that characterize the cultural landscape of the south shore of the Forillon Peninsula and illustrate not only the pivotal role played by cod exporters and merchants in the settlement of the region, but also reveal important clues into family dynamics and the “the deeply intertwined interconnections” in the site of Grande-Grave. As a major conservation priority in Forillon National Park, this area remains fairly neglected and undocumented. It lacks a comprehensive architectural survey, measured drawings and documents on the interiors and exterior existing conditions.

Due to the sensitivity surrounding the memory and the recollections of the inhabitants who were dispossessed, the management plan also suggests that Grande-Grave be designated a “prime area” for the commemoration of former residents since there is “no other place as well suited as Forillon for presenting

the issue of expropriation” (Parks Canada, 2010). The extant homes and outbuildings (19 in total that make up six domestic groupings) are important cultural assets that testify to former human habitation within national park boundaries. Most notably, three recognized federal heritage buildings: the Hyman House and Store, the Anse-Blanchette House and the Dobel-Roberts House, were renovated and restored to interpret the social and cultural community life of the Forillon Peninsula prior to the 1970 expropriations.

In 2001, the Hyman House and Store was among one of the recognized federal heritage buildings in Grande-Grave that was extensively documented, interpreted and adaptively reused. The building is considered a “highly visible landmark” due to strong historical associations to the cod fishing industry. The Hyman House and Store was built and inhabited by an important public and historical figure, William Hyman, who owned and operated the William Hyman and Sons Company. Hyman, a Russian Jew, purchased his first fishing establishment in Grande-Grave in 1845 which remained in operation until 1967 (Vernacular Architecture Forum Brochure, 2013). The company was a major contributor to the local fishing economy and dominated the commercial and industrial fishing activity. Since 2002, the William Hyman House and Store has been open to visitors after Parks Canada’s restoration faithfully reproduced its 1918 appearance to illustrate the “vast reconstituted inventory” and the international scope of the salt cod trade in the early 1900s (Forillon National Park Visitors Guide, 2002). The ground floor of the house features a period reconstruction of the store with a wide variety of stock assembled: including canned goods, patent medicines, farm implements, fishing tackle etc. Two exhibitions, “Living with the Seasons” and “Time and Tide Remembered” chronicle the influence of this family, their pivotal role in the settlement of the region and in the international cod trade at the turn of the century (Canada’s Historic Places, 2001a).

In 2001, the Anse-Blanchette House in Grande-Grave received a similar heritage designation due to its associations with the cod fishery. The building was home to a family of fishermen and customers of

William Hyman and Sons. According to the FHBRO report, the building's distinctive style illustrates characteristic elements of the neoclassical vernacular style typical to many of the houses in Grande-Grave. These elements include the stone foundation supporting the raised frame, the gallery that runs along part of the façade, the gable roofs, vernacular building methods and techniques involving wood and timber frames, interior woodwork and the interior layout consisting of two floors, each with four rooms around a central hall (Canada's Historic Places, 2001b). Since its restoration, visitors are invited to participate in historical reenactments of domestic life and view a multimedia presentation "We Always Looked to the Sea" chronicling the social structure and economic dynamics that shaped traditional Gaspé fishing villages.

Initially, Parks Canada, wanted a large-scale reconstruction that would showcase the fishing lifestyles of the day. However, this proposal did not come to fruition. The Hyman and Sons Store and the Anse-Blanchette house were the first of the series of buildings in Grande-Grave that received official designation, while several other buildings in Grande-Grave remained unrestored and unstabilized (Vernacular Architecture Forum Brochure, 2013). Most notably, these include the homes of the Bartlett family and the Gavey families who were influential in the cod fishing industry associated with Grande-Grave. Parks Canada progressively engaged in work to consolidate and maintain these remaining buildings – they were initially shingled and whitewashed lean-tos and damaged sections were rebuilt and finished in weatherboards to preserve the agricultural appearance of the homesteads (Vernacular Architecture Forum Brochure, 2013).

Despite these interventions, Parks Canada acknowledges the difficulty in conserving this dissonant cultural heritage and ascribing these extant cultural assets with a "reasonable vocation respectful of their values" (Parks Canada, 2010). In 2010, studies conducted to produce the *Forillon National Park Management Plan (2010)* revealed that despite ongoing renovations and preventative conservation measures:

....current commemoration of the former residents – particularly those whose lands were expropriated – of their history and their contribution to the park’s identity does not meet the community’s expectations. The local population’s sense of ownership of the park is still finding opposition due to the memory of the expropriation.

(Forillon National Park Management Plan, 2010)

Many also reported a level of dissatisfaction with the narratives told through the interpretive efforts at William Hyman and Sons Store and the Anse-Blanchette House. Former expropriates expressed their desire to see more emphasis on the lives and traces of their ancestors “duly enshrined in the park within the framework of human relations” (Parks Canada, 2010). The local population based its claims on the fact that the traces of their ancestors were in the process of disappearing from the park’s landscape and “sinking further into oblivion” (Parks Canada, 2010). This sentiment was echoed in a popular song, *La chanson de Forillon*, or Song of Forillon with lyrics by Maurice Joncas and music by Pierre Michaud and Paul Piché, and can be loosely translated as:

For generations, they lived on this land
 To live or die was the law of the people of Forillon.
 Fishing boats in summer, axes and stoves in winter,
 Sharing happy times, that was more or less their world.
 But others came to survey, to measure and
 trample on the land.
 From Ottawa they sent bulldozers to clear it all away.
 Québec agreed and told the people to leave it all behind.
 Now bid goodbye to your land, your home, your family,
 your friends, your Gaspésie.
 Leave your homes for Montreal, Gaspé, Québec

or someplace else.
Even with your broken hearts, everything will
work out fine.
Go and die in the big city; it's not so hard to do.
A tree uprooted always dies.
Our land, our Gaspésie, will be transformed one day,
Of that we can be sure.
Strangers will come to Forillon and not remember
The ones who cleared this land a hundred years ago.
For generations, we lived on this land,
To live and die, that was the law of the people of
Forillon.
Fishing boats in summer, axes and stoves in winter,
We no longer share those happy times.
Now everyone pays at the gate.

- Mr. Raynald Blais (Gaspésie-Îles-de-la-Madelaine)

40th Parliament of Canada, 3rd session, February 2011

Accordingly, Parks Canada was willing to “lift the veil” from this “little-known off-limits episode” by establishing permanent, ongoing interaction with citizen groups and subcommittees organized around the issue of expropriation at Forillon. This was hoped to “recognize the sacrifice of these former occupants of the territory, to make their history known, to display it to the community and to give new dimension to the park” (*Forillon National Park Management Plan*, 2010). The resulting outcome is evident in the 2011 restoration of the Dobel-Roberts House, a third hillside property at Grande-Grave, which features a visitor reception area and a permanent exhibition “Ces Gaspésiens du bout du monde/The Gaspesians from Land’s End” (2011) to acknowledge and build awareness of the six municipalities (including

Grande-Grave) that were affected by the founding of the park. The Dobel-Roberts House also commemorates the presence of two families - the Dobels and the Roberts who were closely affiliated with the William and Fruing Company, a Jersey-based fishing company in Grande-Grave and Hyman's principal competitor. Together with Hyman and Sons Store and the Anse-Blanchette House, the Dobel-Roberts House constitute "three faces of triptych," of a unifying trail system through Grande-Grave known as 'Une tournée dans les parages.'

The adaptive reuse of neglected vernacular architecture in the Grande-Grave cultural landscape, particularly the homes of the Bartlett and Gavey families, constitutes an important ongoing process undertaken by Forillon National Park. This process to address a difficult chapter in the park's history echoes the sentiments in Erica Lehrer's, 2010 publication, "Can there be a conciliatory heritage?" in which she advocates for the social and educational role of material culture to analyze, remember and contextualize difficult periods in a national community's history. The documentation, interpretation and conservation of the site thus, serves an important interpretative, commemorative and peacebuilding function that has the potential to reconfigure an understanding of this cultural landscape by incorporating previously excluded narratives into the public sphere. In this vein, heritage has the potential to be conciliatory as it provides an arena to confront, question and expand collective memories and national identities by creating a "pluralistic public" that draws estranged groups together and makes difficult sites and histories accessible and comprehensible to the wider public (Lehrer, 2010). The efforts at rapprochement with Forillon's expropriated population exemplify this as they rely on the participation of local actors and former expropriates and their descendants to ensure that future developments at Grande-Grave are treated with sensitivity and consideration (Parks Canada, 2010). Thus, the timely management of Grande-Grave's vernacular architecture and cultural landscapes act as a catalyst to not only to protect this threatened cultural heritage, but also to heal relations with the local community by including and empowering these previously neglected cultural groups to "exercise their role as territorial partner" (Lusigi 1994, Wells et al, 1992).

Part III Landscapes of Remembrance

Chapter 3: Bartlett and Gavey Houses: Documentation, Interpretation and Conservation

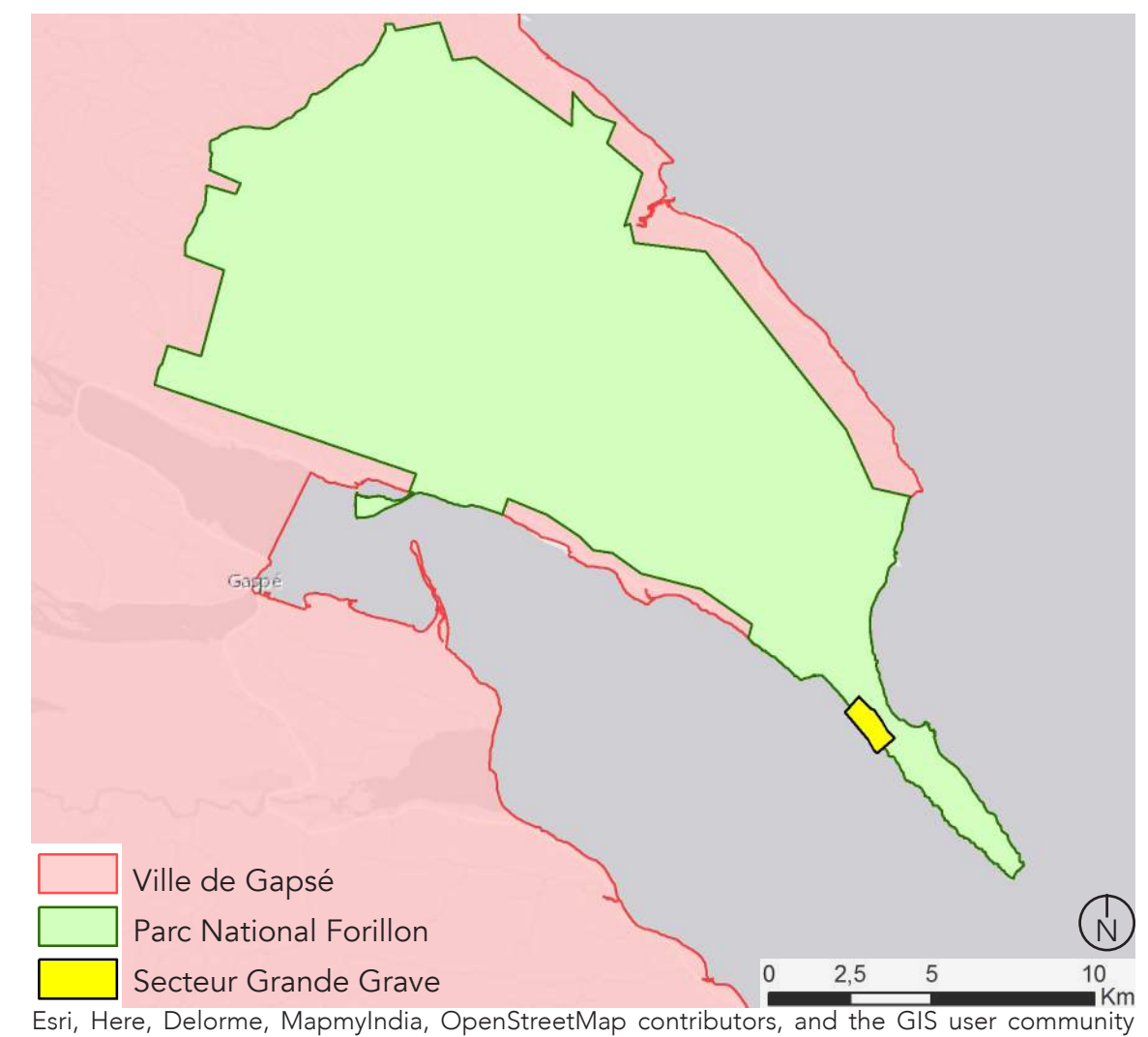
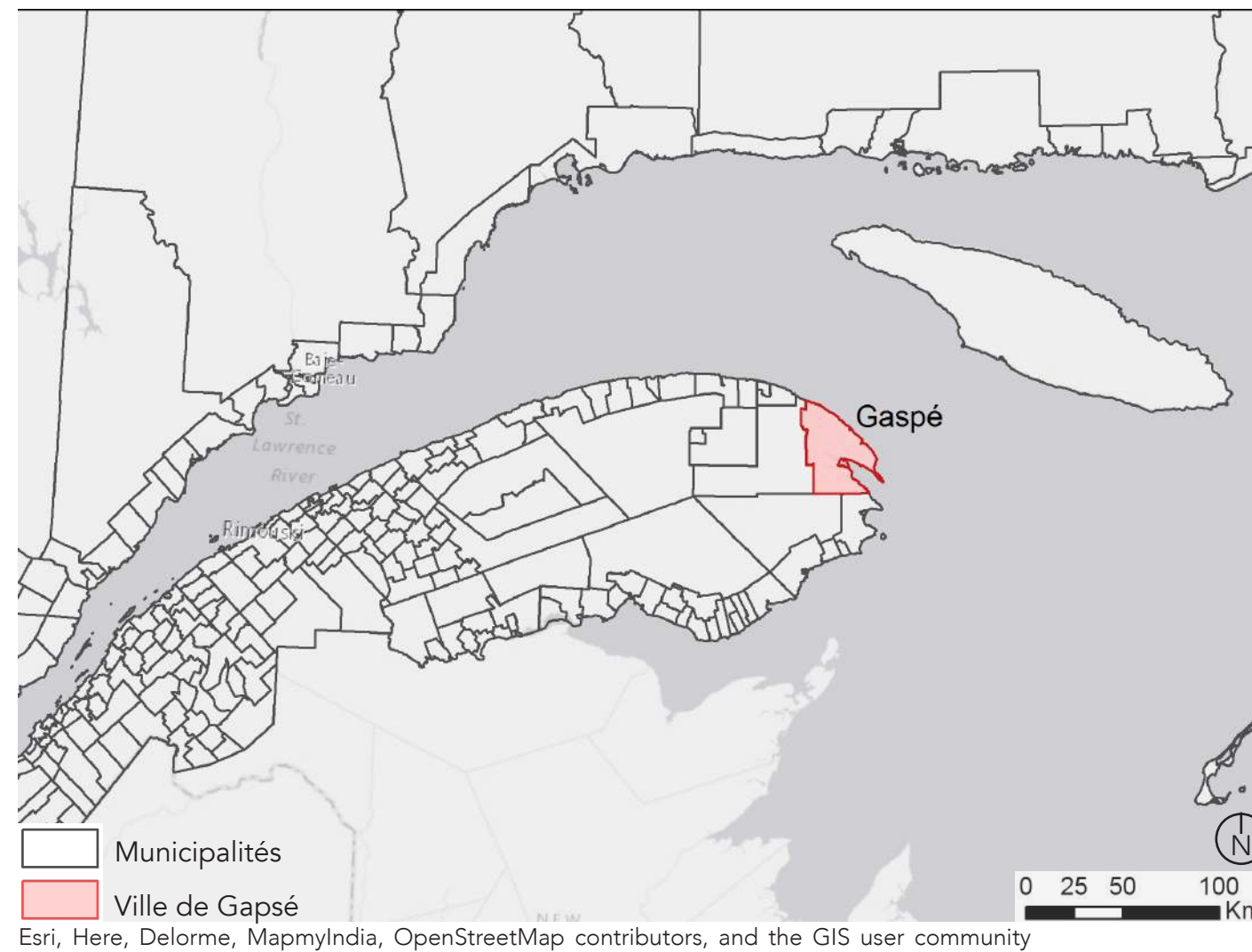
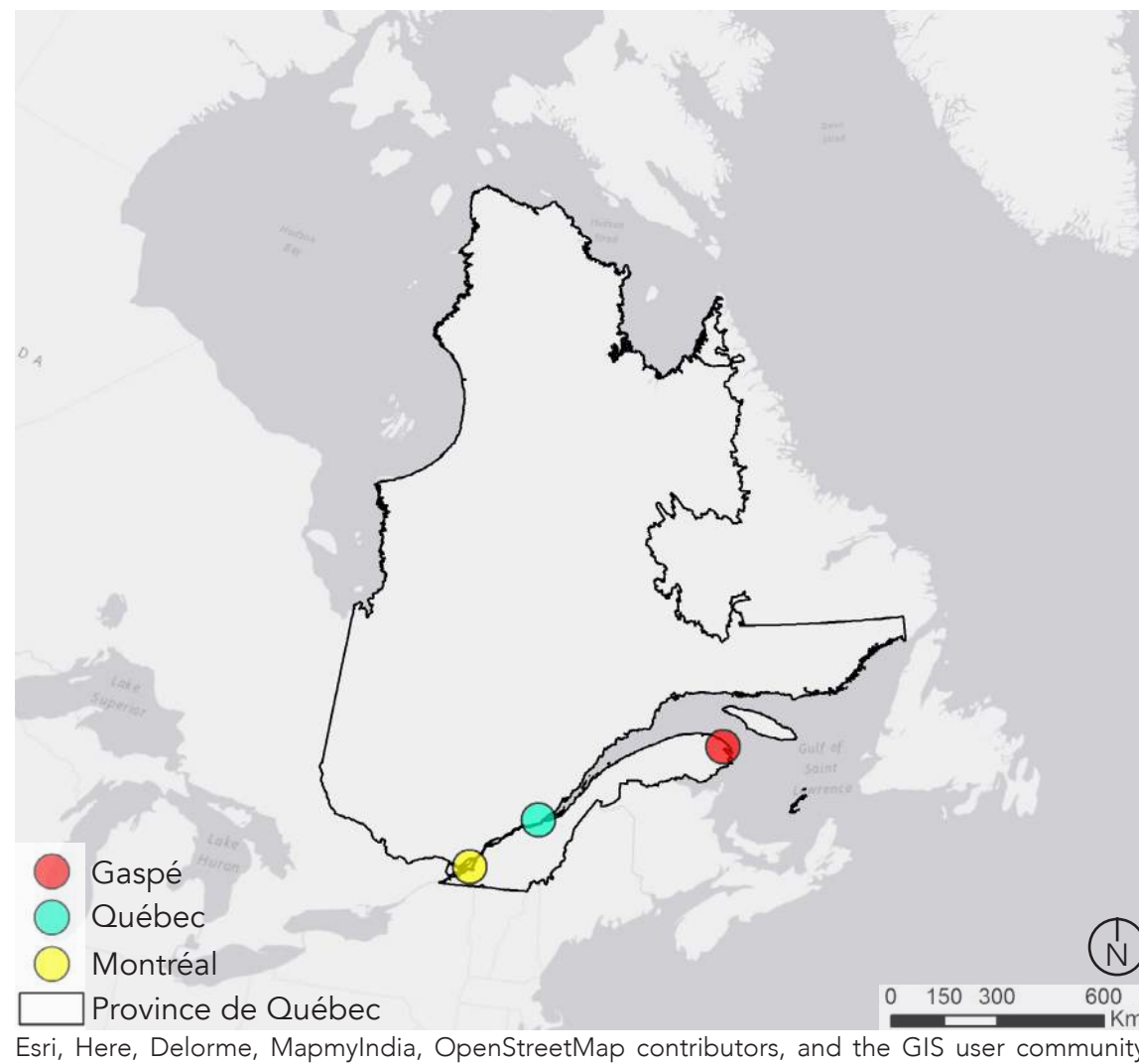
This chapter provides a visual and textual exploration of the undocumented Bartlett and Gavey homes in Forillon National Park's Grande-Grave sector. The Laval field school, created over a decade ago by Dr. Tania Martin, aims to develop a continued rapport and collaboration with local actors and organizations representing the descendants of Forillon's expropriated residents. Two undocumented houses, Charles Phillip Bartlett House and the Joseph Gavey House, were extensively studied and detailed for the duration of this field school. As a result, a complete set of measured drawings of both homes now exist within the Parks Canada archive. Discussion about the existing conditions and future aspirations for both properties and the cultural landscape of Grande-Grave at large were also subject to two community consultative meetings and roundtables. This gesture of involving a set of interdisciplinary stakeholders in the documentation, interpretation and conservation process aims to creatively redeploy traditional expert-led conservation approaches with naturalized knowledge systems of local peoples and former expropriates in order to collectively re-imagine future possibilities for these sites of remembrance.

This chapter features 11 panels completed at the bi-lingual field school, Built Heritage and Cultural Landscapes / Patrimoine bâti et paysages culturels in situ, from May 11th to 29th 2015 under the leadership of Dr. Tania Martin from the Université Laval and in conjunction with Parks Canada, the Cégep de la Gaspésie et des Îles and the following Université Laval students: Maude Blanchet, Jasmine Côté, Ève Renaud-Roy, Amandine Mortka, Eloïse Bichaud, Gaëlle A-L, Rosa Carolina Abrahão Amancio and Jessika Poirier.

S'INVESTIR POUR S'Y RECONNAÎTRE / TO INVEST IN ONE'S LANDSCAPE IS TO ACKNOWLEDGE ONESELF IN THAT LANDSCAPE

La péninsule de Forillon : un paysage multiculturel aux géographies et aux histoires particulières /
The Forillon Peninsula : a muticultural landscape with place-specific geographies and histories

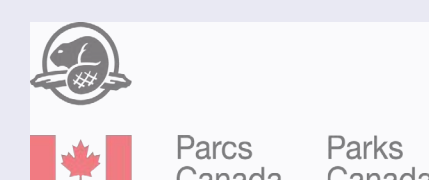
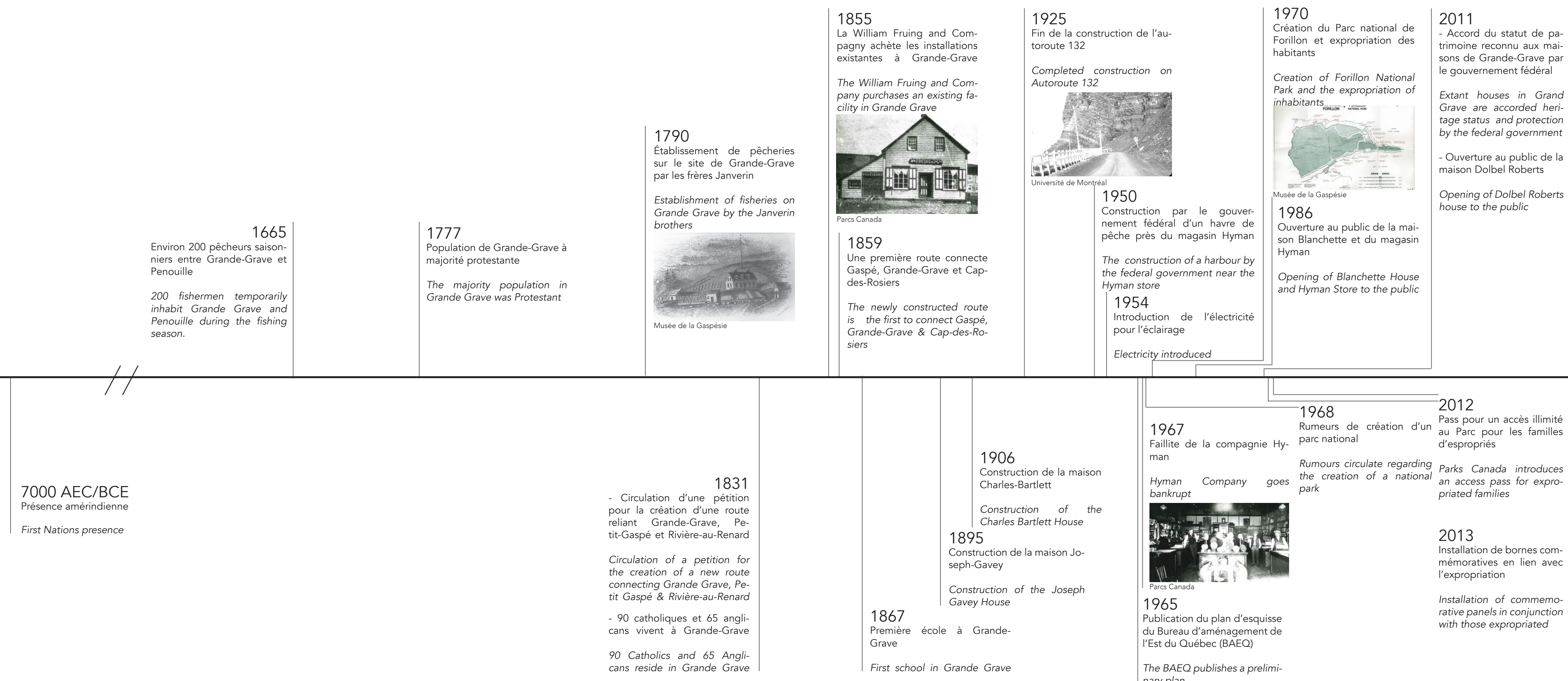
CONTEXTE & LOCALISATION / CONTEXT & LOCALISATION



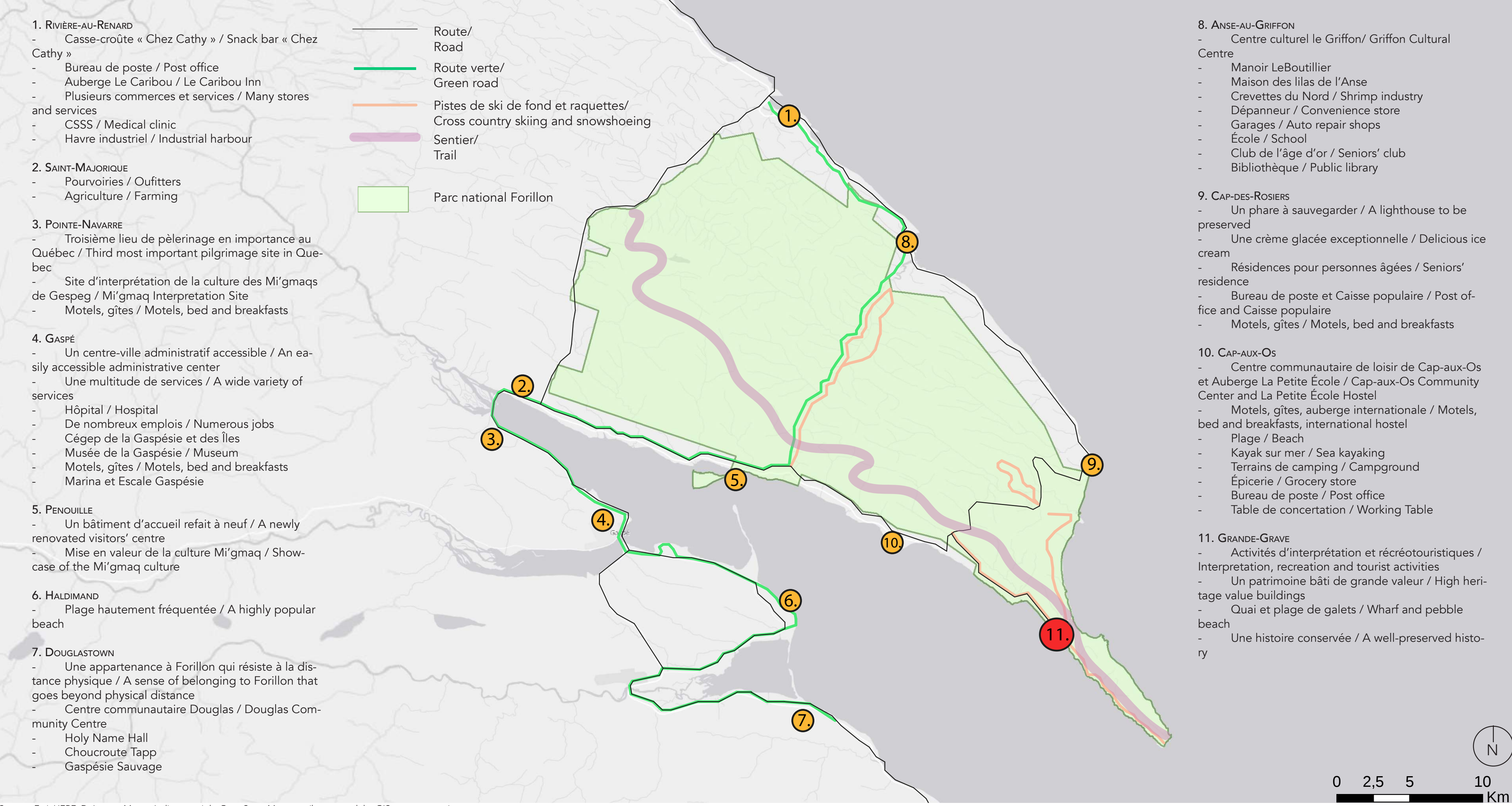
OBJECTIFS GLOBAUX / OVERALL OBJECTIVES

- Élargir la gamme d'interprétations existantes et compléter le circuit « culturel et patrimonial » du Parc national Forillon du Canada, formé par la maison Blanchette, le magasin Hyman et la maison Dolbel-Roberts / *Improve the variety of existing interpretations and complete the Forillon National Park of Canada « cultural and heritage » tours that currently include the Blanchette homestead, the Hyman store and the Dolbel-Roberts house*
- Mettre en valeur le paysage culturel de Grande-Grave / *Enhance the cultural landscape of Grande-Grave*
- Renforcer la fonction de lieu de mémoire du site, et veiller à ce qu'il continue d'être un endroit qui laisse libre cours à l'imagination / *Consolidate the role of the site as a place of memory, and ensure that it continues to stimulate the imagination*
- Réutiliser les bâtiments existants en fonction de leurs qualités respectives et suivant une diversité d'usages, de façon à faire à nouveau de Grande-Grave un paysage vivant / *Reuse the existing buildings according to their specific characteristics and incorporate a variety of uses to animate Grande-Grave*
- Renforcer les relations existantes entre Parcs Canada et les communautés locales, ainsi qu'entre les habitants des différents villages de la péninsule / *Consolidate the existing relationships between Parks Canada and the local communities, as well as between the inhabitants of the Peninsula's different villages*
- Contribuer de façon originale à l'économie locale, en complémentarité avec l'offre existante / *Contribute to the local economy in an original manner to complement existing services and activities*

LIGNE DE TEMPS / TEMPORAL CONTEXT



FORCES ET FAIBLESSES DU TERRITOIRE / STRENGTHS AND WEAKNESSES OF THE TERRITORY

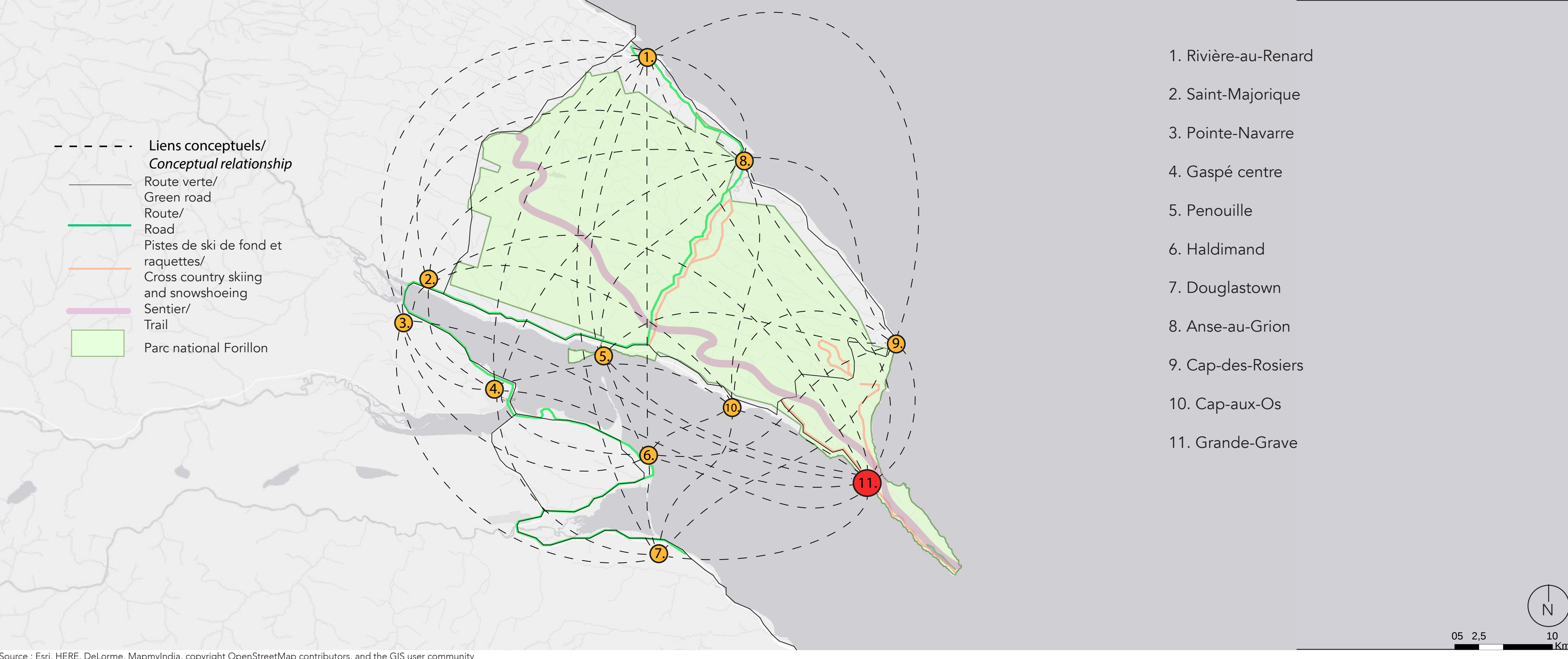


Les villages se trouvant dans la péninsule de Forillon et à proximité possèdent une identité forte qui les distingue les uns par rapport aux autres. Loin d'être en compétition, les villages se concertent lors de l'organisation de différents événements.

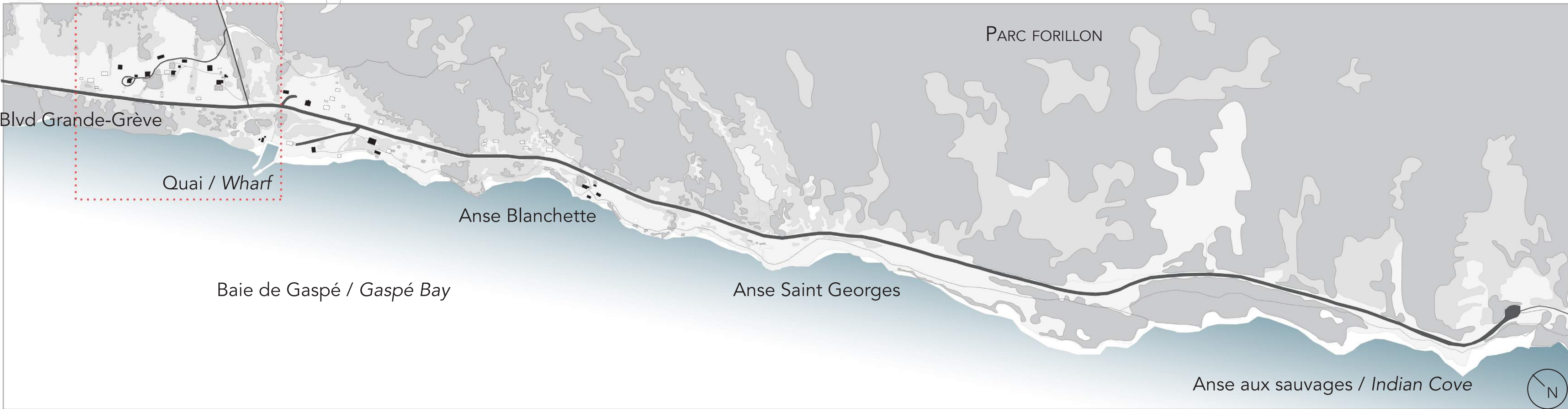
The villages in the Forillon Peninsula and in proximity to it each possesses a strong, easily distinguishable identity. Rather than compete, they consult each other before organising various popular events.

À la suite de la journée d'étude tenue le 15 mai 2015, lors de laquelle les citoyens et acteurs clés ont été invités à « rêver le territoire », force était de constater qu'il importait de monter un projet dont les limites débordent celles des maisons Bartlett et Gavey. Lors de cette consultation publique, les discussions des acteurs ont davantage porté sur le Parc national du Canada Forillon, voire la région gaspésienne en général, que sur les maisons de Grande-Grave. Ceci renforce l'importance d'inscrire les interventions proposées dans une vision s'inscrivant à une échelle plus large que celle d'un projet ponctuel. / *One of the key conclusions of the workshop held with citizens and key stakeholders on 15 May 2015, whose goal was to envision the future of the local landscape, was the importance of conceiving a project that went well beyond the rehabilitation of the Bartlett and Gavey houses. During this public consultation, discussion centered on Forillon National Park of Canada, and more importantly on the Gaspé region as a whole, rather than just the buildings in the Grand Grave sector. This underscored the necessity to integrate the proposed interventions in a wider perspective, to consider a much larger scope than develop an isolated project.*

Dans l'optique de faire du territoire un lieu d'appartenance, il est nécessaire d'utiliser le territoire de façon responsable, tant au niveau individuel que collectif. Pour ce faire, les communautés seront appelées à continuer de se rassembler et à mettre en commun chacune de leurs forces respectives. À terme, le projet résultera en un réseau reliant tant les différentes communautés de la péninsule de Forillon que celles situées à proximité. Les interventions prévues visent à bonifier l'offre en commerces et services déjà présente sur le territoire, en misant sur une plus-value à saveur locale, et ce, tout en générant des revenus dont l'ensemble de la communauté gaspésienne pourra profiter. La carte illustre de façon conceptuelle la manière dont les communautés pourraient tirer d'importants avantages des liens forts entre elles. / *In order to foster a sense of belonging, a deep relationship with the landscape, it is crucial to use the resources of that landscape responsibly, both individually and collectively. In order to do this, it is expected that all of the communities continue to meet, join forces, and put their respective strengths towards a common goal. The proposed actions aim to enhance currently available services and businesses already present in the region. Gaspé communities have much to gain in supporting local initiatives and in highlighting regional particularities and flavours. The map illustrates schematically the rewarding possibilities of networking amongst themselves.*



GRANDE-GRAVE: UN PAYSAGE CULTUREL À REVALORISER / GRANDE-GRAVE: A CULTURAL LANDSCAPE TO REVALORIZE



Une poignée de maisons et leurs dépendances surplombent fièrement la Baie de Gaspé. Ensemble, elles sont les premiers indices d’une vie bourdonnante d’activités. Bien que la nature ait repris ses droits sur une majeure partie du site, les traces de bâtiments rasés lors de l’expropriation demeurent. À quelques endroits, on reconnaît le dur travail de défrichement et le lotissement des terres. / A handful of houses and outbuildings proudly overlooks Gaspé Bay. They are the first signs of a bustling settlement of yesteryear. Although nature has regained its rights on a major portion of the site, traces of the razed buildings remain. In some places, the hard work of clearing the land and property lines are visible.

Centre d’intenses activités socio-économiques en dormance depuis plus de 40 ans, Grande-Grave a le potentiel de revivre, non pas dans ses anciennes conditions, mais en s’adaptant à la réalité actuelle. Des parcours ciblés et ponctués d’éléments évocateurs permettraient la reconstruction de l’imaginaire des lieux et la réappropriation du territoire. / Formerly a centre of intense socio-economic activity, Grande-Grave has been dormant for more than 40 years. Nonetheless it has great potential to be revived, not in its previous condition, but by adapting itself to the current context. Proposed paths punctuated by evocative elements could help people reimagine and reappropriate the landscape.

- Secteur Grande Grave / Grande Grave Sector
- Couvert forestier / Forest cover
- Artons rouge / Cornus stolonifera
- Routes - Sentier actuel / Road - Trail
- Bâtis / Buildings

La présence historique de barges qui se laissent bercer par les vagues est un autre signe d’occupation humaine. Pour renouer avec cet aspect, des barges pourraient être reconstruites selon le savoir-faire d’antan, lors d’un grand événement rassemblant des communautés locales.



Parcs Canada. 149/09-E1.2-03/PR-6/IC-1126



Target Marketing & Communications Inc. <http://www.targetmarketing.ca/img/news/Pu-nts-A22P0412.jpg>

The historic presence of barges is another sign of human presence. Barges could be built according to traditional know-how once again as part of a major event involving local communities.

Le paysage de Grande-Grave est parsemé d’anciens jardins potagers et terres agricoles. La remise en culture de ces champs permettrait de cultiver des produits saisonniers au profit des communautés environnantes. Géré par une coopérative, ce projet évoque l’agriculture de subsistance des familles d’autrefois. Des événements annuels à caractère festif, reprenant les corvées traditionnelles, donnerait l’occasion de se réunir et de répartir la charge de travail.



Parcs Canada. 149/09-E1.1-311/PR-6/IC-1122



Parcs Canada. 149/08-E1.2-37/PR-6/IC-1160

The Grande-Grave landscape is dotted with former gardens and farmland. Cultivating these fields anew would provide fresh seasonal produce for local communities. Managed by a cooperative, this project evokes the subsistence farming of a bygone era. Festive annual events, inspired by the traditional bees offer occasions to gather together and share the workload.

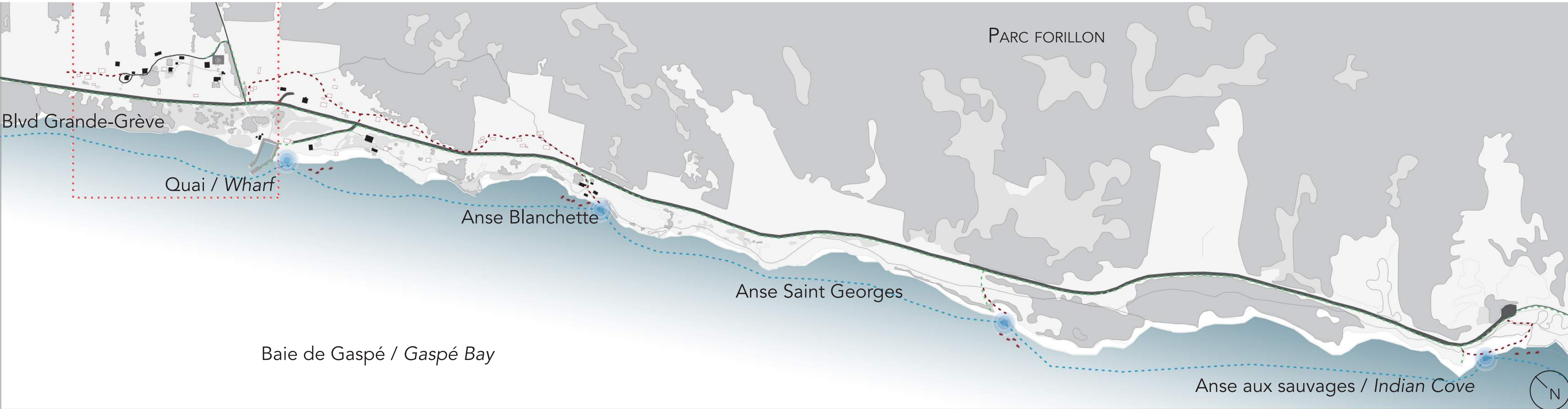
Pour descendre dans les anses et sur les graves et lier l’univers du foyer avec le lieu de travail maritime, des structures imposantes enjambaient les obstacles créés par la topographie. La réintroduction de tels ouvrages, mais d’une facture contemporaine, réactiverait l’expérience vertigineuse que vivaient autrefois quotidiennement les gens.



Riochet design, Traversée de la Gaspésie – Ski, <http://www.riochetdesign.qc.ca>

To get down to the coves and pebble beaches, and to connect living and work environments, substantial built structures bridged obstacles created by topography. The reintroduction of such structures reinterpreted in a contemporary manner lets visitors experience a vertiginous daily activity of former occupants.

PROJET / PROJECT



Musée de la Gaspésie

Depuis 1970, la nature reprend ses droits sur les paysages humanisés du Parc national du Canada Forillon. Le « Land Art » pourrait être un outil pour faire ressortir les vestiges d’éléments disparus. Cette approche en art contemporain met de l’avant l’utilisation de la nature comme matière première pour la création d’œuvres généralement éphémères.

Since 1970, nature has regained its rights on the human-made landscapes of Forillon National Park of Canada. « Land Art » highlights building vestiges. This contemporary art approach promotes the use of nature as a raw material for the creation of generally ephemeral artwork.

Accès à l’eau vers la route bleue ou les berges / Access to water to the blue road

Parcours «Les Parages» connecté aux traces des anciens bâtiments, marqués par du Land Art / Course «The Parages» connected to the traces of ancient buildings, marked by the Land Art

Route Verte / Green Road

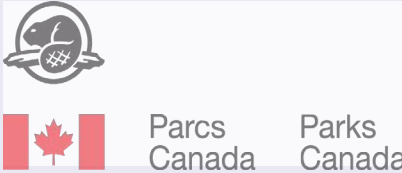
Défrichage et remise en culture des champs et des potagers / Clearing and re-cultivation of the fields and vegetable gardens

Stationnement / Parking

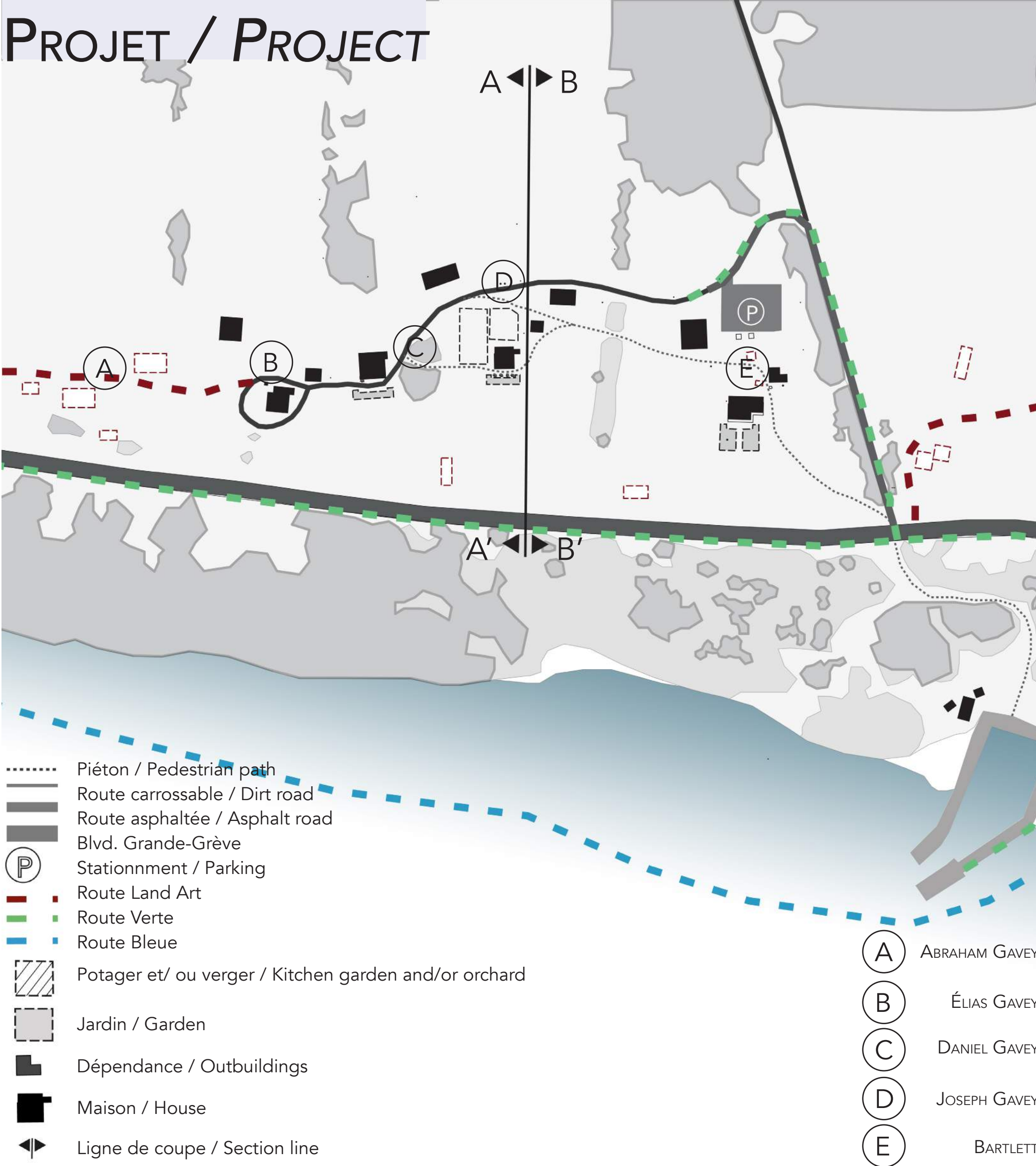
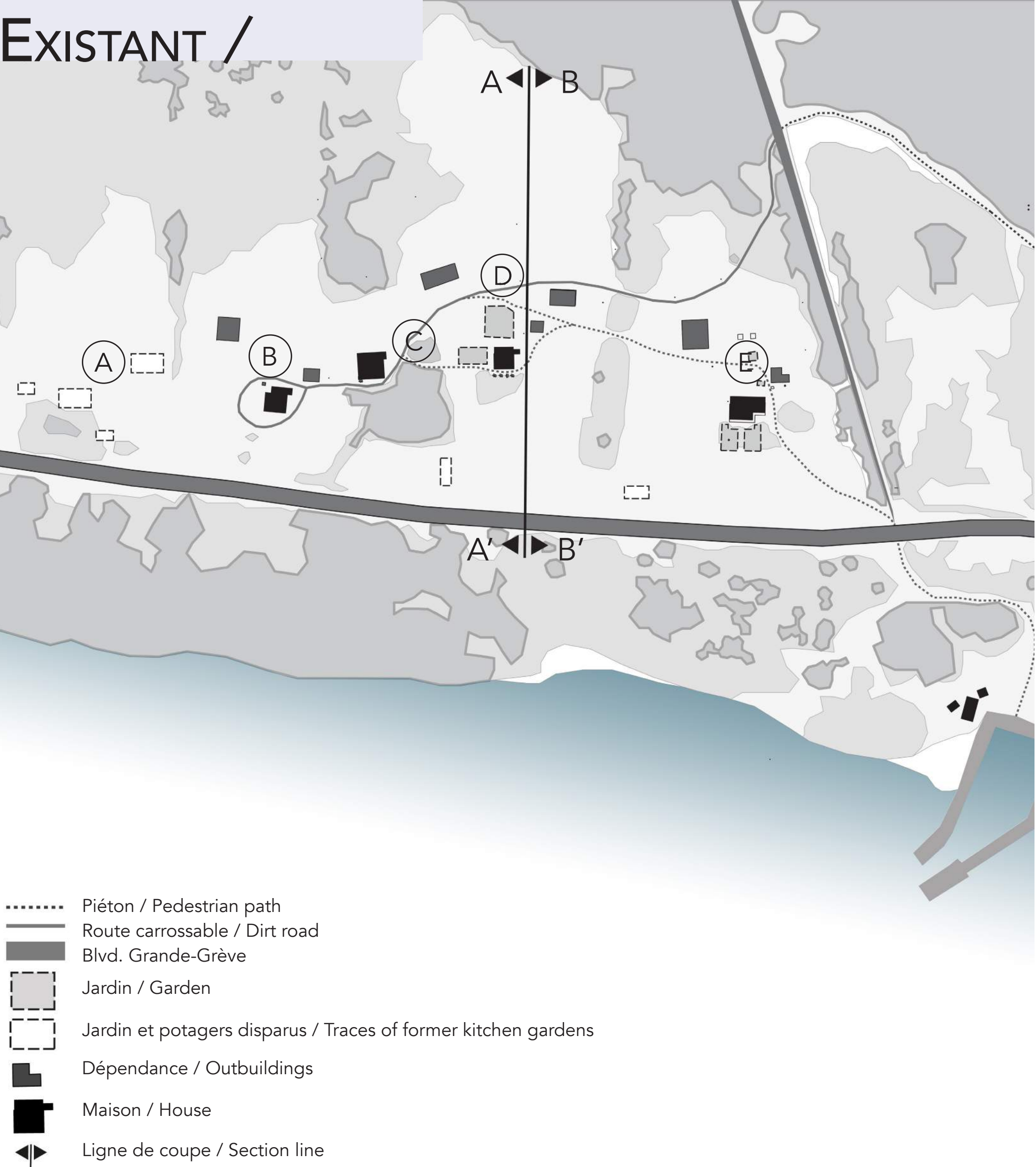


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GRANDE-GRAVE, UN PATRIMOINE HUMANISÉ LIÉ À SON ENVIRONNEMENT / GRANDE-GRAVE : A MAN-MADE HERITAGE CLOSELY RELATED TO ITS ENVIRONMENT



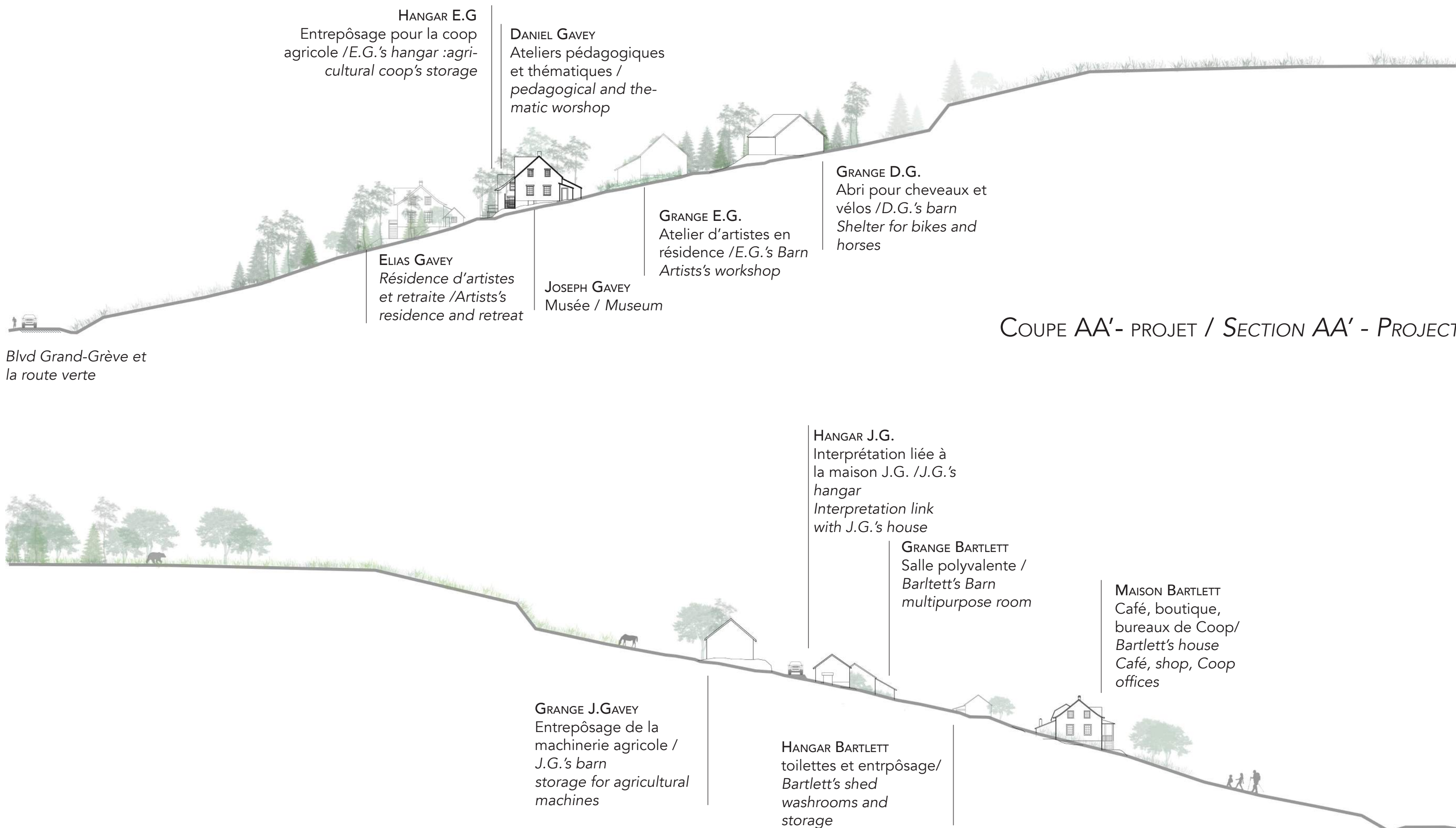
Le site de Grande-Grave a le potentiel de réanimer la péninsule de Forillon et ses communautés en insufflant une nouvelle synergie socio-économique et culturelle, et en revalorisant un patrimoine bâti jusqu'à maintenant resté en marge. / Grande-Grave has the potential to reinvigorate the Forillon Peninsula and its communities by generating new socioeconomic and cultural synergies and by revalorising the built heritage.

En réutilisant le tracé des chemins existants, une nouvelle voie carrossable permet de relier le Boulevard de Grand-Grève directement aux maisons et à un petit stationnement à l'arrière de celles-ci. Cela rend les bâtiments accessibles à tous, facilite les livraisons et rend les voitures invisibles à partir du boulevard. Quant à la circulation piétonne liant le boulevard à la maison Daniel Gavey, elle devra être réaménagée, par exemple, par des trottoirs et des escaliers en bois suivant la topographie. / By reusing the existing roads, a new paved access road directly connects Grande-Grave Boulevard, the houses and a small parking lot behind the houses making them accessible to all, and facilitating deliveries. Cars remain relatively hidden from view. As for pedestrians, a path linking the boulevard to the Daniel Gavey house will need to be constructed of boardwalks and stairs following topographical contours.

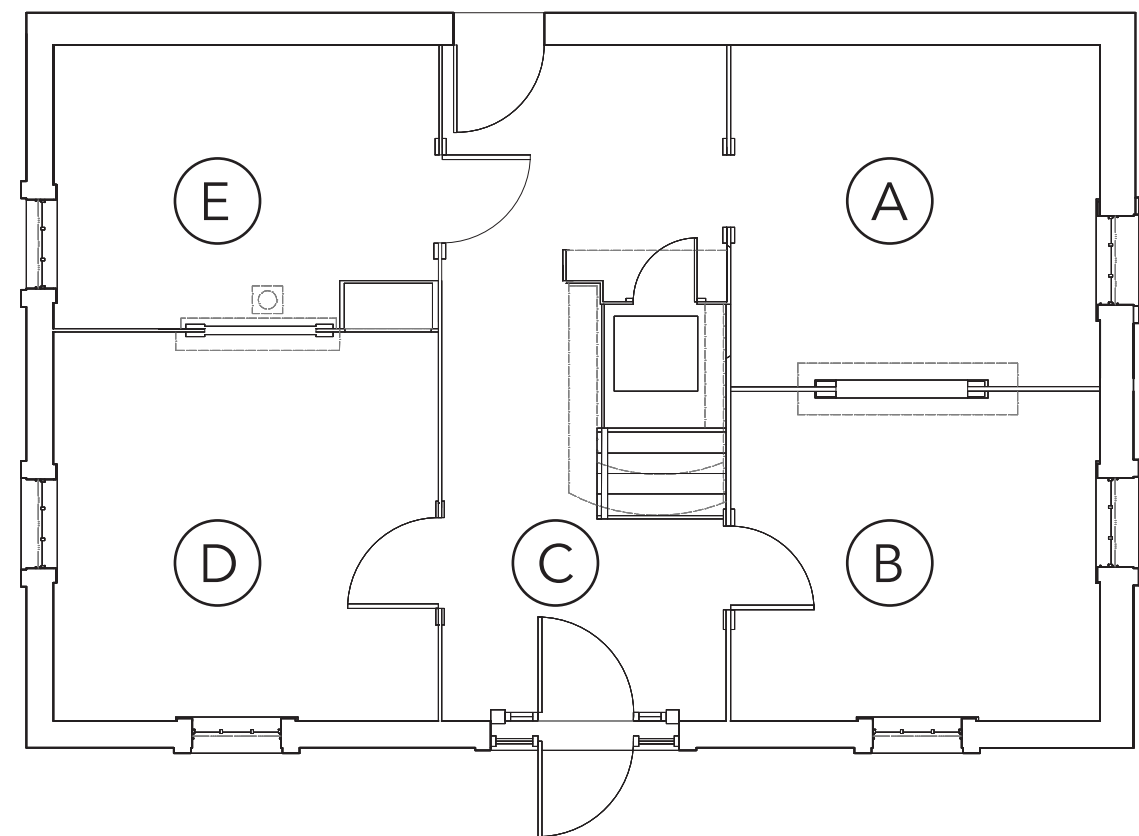
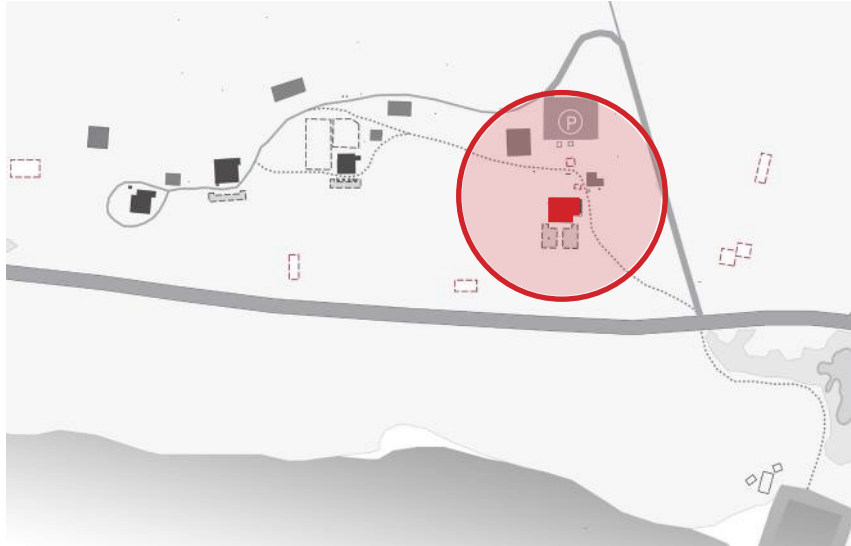
- Reliée à cette nouvelle circulation, la route verte permet aux cyclistes, autant aux visiteurs qu'aux travailleurs, de réanimer le sentier « Une tournée dans les parages ». Sur le site, une des granges convertie en écurie permet aux cyclistes de ranger leurs montures à côté des chevaux. / Related to this new circulation, the bicycle route allows cyclists, visitors and workers, to also use the « Une tournée dans les parages » trail. A barn converted into a stable allows cyclists to store their mounts close to the horses.

- En plus d'utiliser le « Land Art » pour marquer l'emplacement des anciens bâtiments longeant le sentier « Une tournée dans les parages », il est proposé de prolonger ce parcours qui passe par les ensembles Bartlett et Gavey jusqu'à la Maison Blanchette. / In addition to using « Land Art » for identifying the location of former buildings along the « Une tournée dans les parages » trail, it is proposed to extend this path, which passes next to the grouped Gavey and Bartlett houses, to Blanchette farmstead.

- À partir de cette nouvelle route et du sentier « Une tournée dans les parages », les autres accès vers les maisons reprennent les sentiers existants tracés naturellement en fonction de la dénivellation et des obstacles. Ces accès mènent ainsi du plus public, à partir du stationnement, au plus privé, à la maison Elias Gavey (résidence d'artiste et retraite), en passant par les maisons Bartlett (café et boutique), Joseph Gavey (musée) et Daniel Gavey (ateliers thématiques ou logement supplémentaire). Ils relient également les maisons aux différentes dépendances qui accueillent une salle polyvalente, des toilettes, de l'entreposage, des abris pour les outils et la machinerie agricole, un musée, une écurie, un rangement pour les vélos, et un atelier pour les artistes. / From this new road and the « Une tournée dans les parages » trail, other access points to the houses extend from existing informal trails snaking through the hillside topography and around obstacles. They link the houses to the various outbuildings, which house a multipurpose room, washrooms, storage space for goods, tools and farm machinery, museum, stable, bike storage, and a workshop for artists.

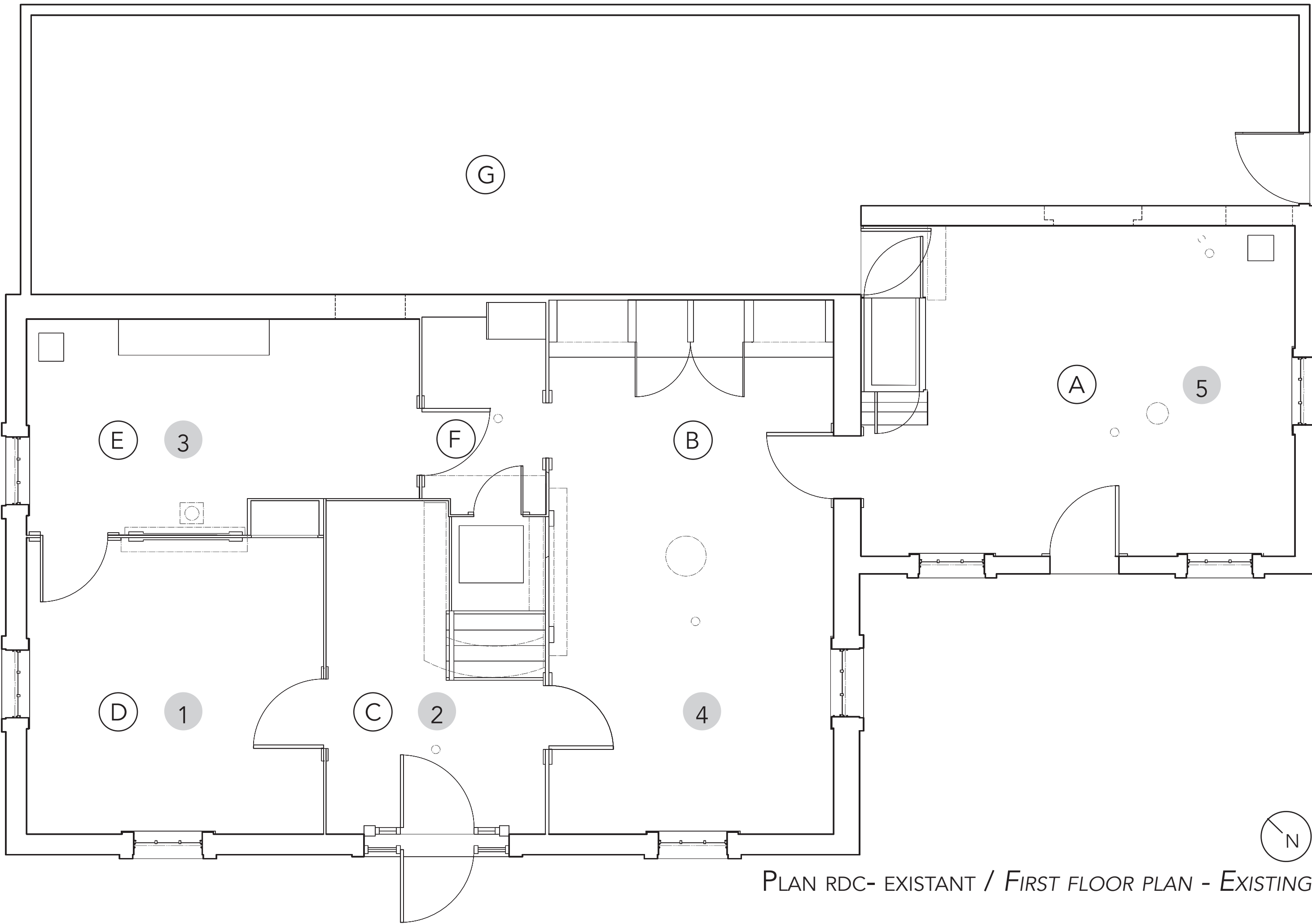


LE REZ-DE-CHAUSSÉE DE LA MAISON BARTLETT : UN LIEU DE RASSEMBLEMENT/ The Ground Floor of the Bartlett House : A Gathering Place



PLAN RDC - ORIGINE / FIRST FLOOR PLAN - ORIGINAL

- (A) Cuisine / Kitchen
- (B) Salle-à-manger / Dining Room
- (C) Hall d'entrée / Entrance hall
- (D) Parloir / Parlor
- (E) Chambre / Bedroom
- (F) Dépôt / Deposit
- (G) Appendice / Addition



PLAN RDC- EXISTANT / FIRST FLOOR PLAN - EXISTING



À l'origine, l'espace sous le manteau de cheminée était ouvert et permettait la diffusion de la chaleur du poêle situé dans la pièce attenante.

Initially, the portion of the wall beneath the mantle was open allowing the heat to be distributed between the two adjacent rooms.



Le hall d'entrée se prolongeait jusqu'à l'arrière du bâtiment. Une nouvelle cloison, qui se distingue par un papier peint différent, a été mise en place pour éviter la circulation vers l'arrière.

The entrance hall once passed through the full depth of the house. A new partition restricts circulation to the back of the house and is distinguished by wallpaper having a different motif.



L'emplacement de l'ancienne cloison du hall d'entrée est encore visible au plafond. Au mur, la porte qui donnait vers l'arrière de la maison est condamnée.

The placement of an earlier partition in the entry hall is still visible on the ceiling. On the wall, the door that gave onto the rear of the house has since been condemned.



À l'origine, une cloison divisait cette pièce en deux. En son centre se trouvait le manteau de cheminée, qui a été relocalisé sur le mur à titre ornementatif.

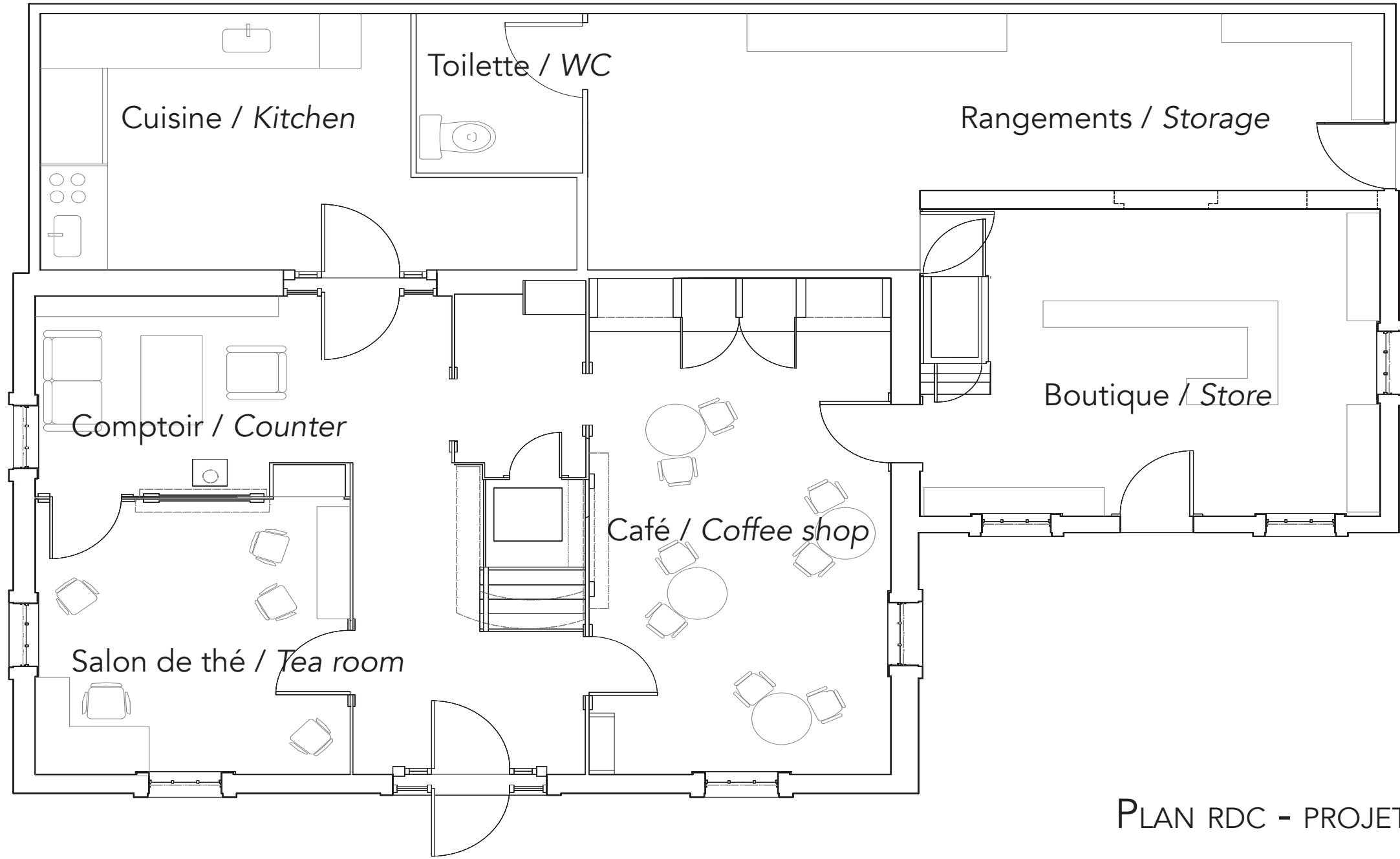
A partition originally divided this room. A mantle surrounded an opening between the two rooms in the center of the partition. It was relocated on another wall as a decorative feature.



Annexée ultérieurement, la cuisine d'été est devenue le centre fonctionnel de la maison, permettant un accès direct à la fois au bâtiment d'origine, à l'étage, au vide sanitaire, à l'appendice et vers l'extérieur.

A later addition, the summer kitchen became a functional center of the house. One had direct access to the main block, to the upstairs, to the crawl space, the lean-to and outside.

PROJET / PROJECT



PLAN RDC - PROJET / FIRST FLOOR PLAN - PROJECT

OBJECTIFS / OBJECTIVES

GÉNÉRALITÉS / GENERAL

- Appuyer l'économie locale et favoriser l'entrepreneuriat collectif par la création d'une coopérative et de deux commerces dont les revenus financeront l'entretien, la mise en valeur et l'interprétation du site et des bâtiments, ainsi que le développement de nouveaux projets à Grande-Grave / Support the local economy and promote collective entrepreneurship by setting up a cooperative and two shops, which in turn will finance the maintenance, improvements and interpretation of the site and its buildings, as well as the development of new projects in Grande-Grave

LE CAFÉ / THE CAFÉ

- Permettre de déguster, le temps d'une pause, les produits du terroir et des pays d'où proviennent les gens qui se sont établis à Grande-Grave / Encourage visitors to take a break in order to savour regional fare as well as food products imported from the countries from where people who settled in Grande-Grave originated

- Utiliser la salle-à-manger et les deux pièces « publiques », dont le parloir, aux mêmes fins que celles auxquelles les pièces étaient utilisées lorsque la maison était habitée / Use the dining room and the other public spaces of the ground floor, such as the parlor, for purposes similar to their original functions- Inviter les gens à s'imprégner de l'atmosphère de la résidence d'une famille de nantis située dans un paysage culturel à la croisée de deux milieux naturels, la terre et la mer / Invite people to experience the domesticity of an affluent family's home located in a cultural landscape influenced by two natural environments, the land and the sea

- Faire un clin d'œil aux familles de Grande-Grave dans la dénomination des mets / Make reference to the families of Grande-Grave in naming the meals served

LA BOUTIQUE / THE STORE

- Mettre en valeur les saveurs, les produits, le savoir-faire et la créativité du terroir / Showcase the local flavors, products, know-how and creativity of the region

- Inviter les gens à visiter les autres lieux de production de la péninsule de Forillon et de la Gaspésie / Invite people to visit the Forillon Peninsula and Gaspé regional producers and artisans

- L'achat d'aliments ou de biens crée un lien physique avec le paysage et la culture qui fait vivre la Gaspésie hors de ses frontières / The purchase of foodstuff or goods au

thentic to the region creates a physical connection with the landscape and the culture, and showcases the Gaspésie elsewhere in the country and beyond

TRAVAUX À RÉALISER POUR PERMETTRE CET USAGE / WORK

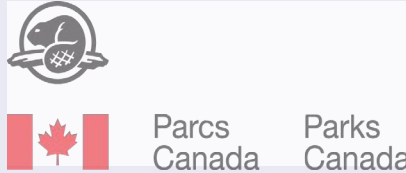
TO BE COMPLETED TO ALLOW THIS USE

- Documentation, évaluation de l'état et définition portée des travaux / Documentation, condition assessment, and definition of scope of work
- Stabilisation structurale et drainage / Structural stabilization and drainage
- Réfection complète couverture (idéalement en bardeaux de cèdre), parement, portes, fenêtres, galeries et escaliers extérieurs en bois / Complete rehabilitation of the roof covering (ideally with cedar shingles), wood cladding, doors and windows, veranda and exterior stairs
- Grand ménage et remise en état des finis intérieurs / Major clean-up and rehabilitation of interior finishes
- Installation plomberie, électricité et chauffage / Install plumbing, electricity and heating
- Meubler la salle-à-manger et les deux pièces « publiques », dont le parloir, à gauche du hall d'entrée pour accueillir le café / Furnish the dining room and the two public rooms, such as the parlor, at the left of the entrance hall to accommodate the café
- Meubler la cuisine d'été pour accueillir la boutique / Furnish the summer kitchen to outfit the store
- Terminer la construction du plancher dans l'appendice et y aménager une cuisine contemporaine et une toilette / Complete the construction of the floor of the lean-to and integrate a contemporary kitchen and washroom

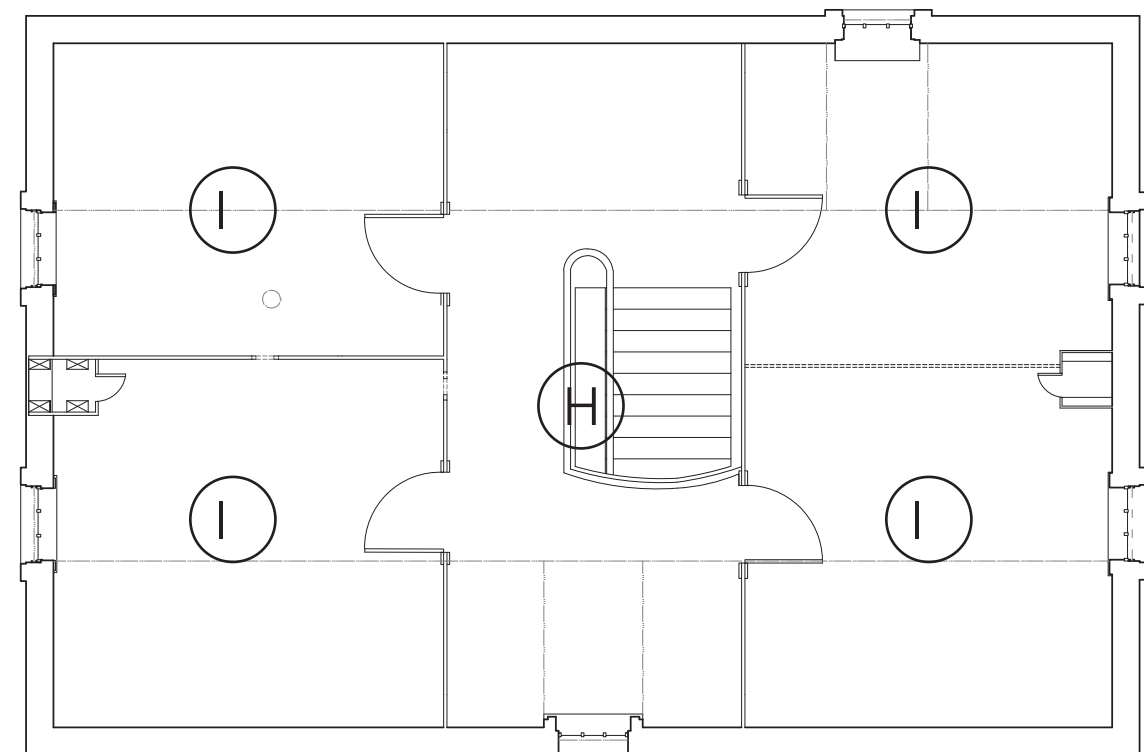
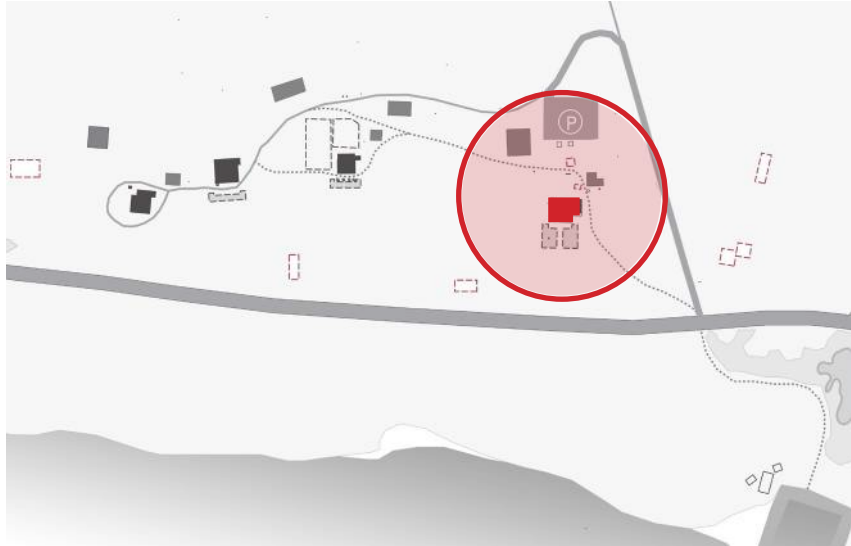


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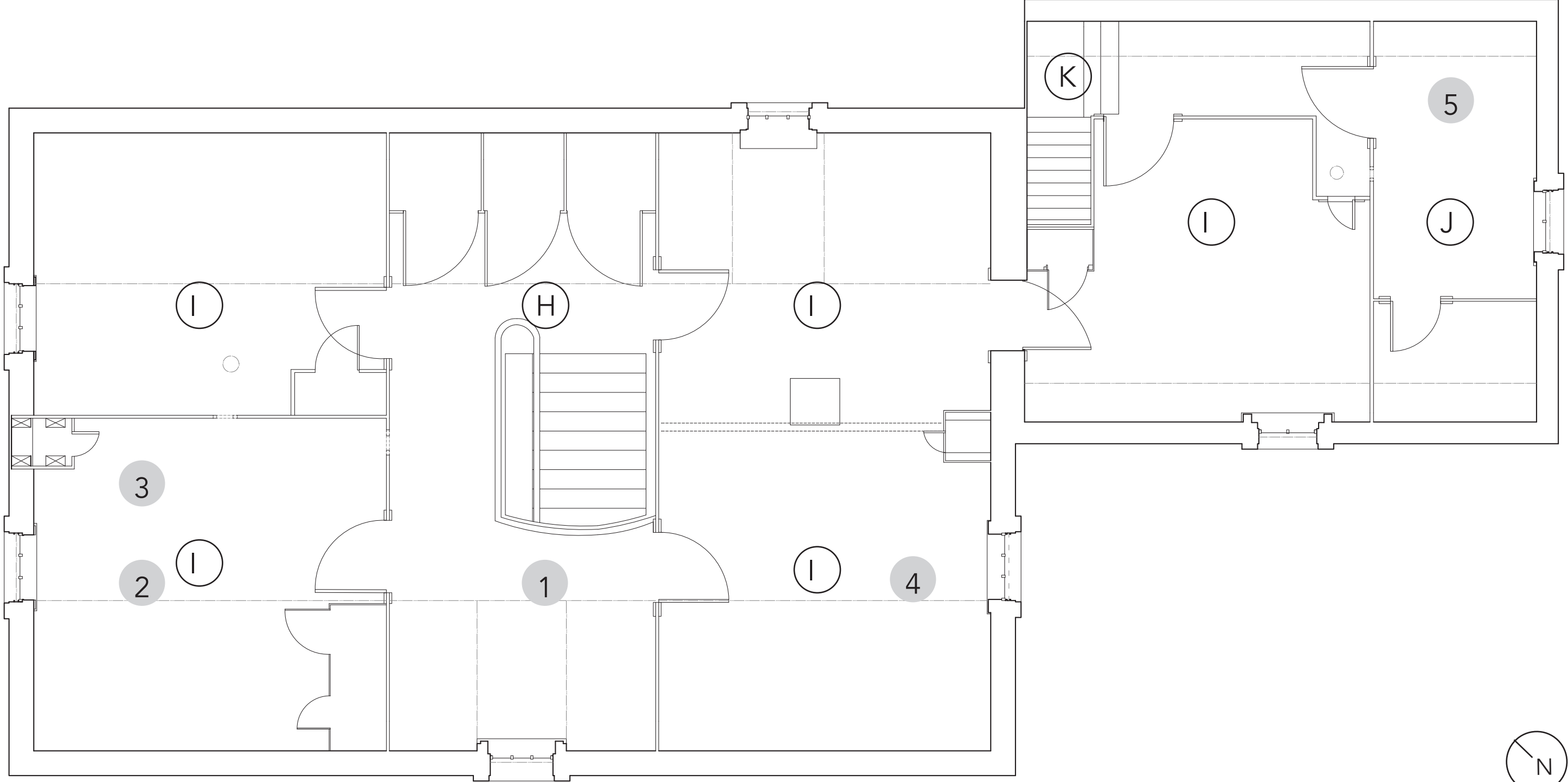


L'ÉTAGE DE LA MAISON BARTLETT : UN TREMPLIN COOPÉRATIF / The second floor of the Bartlett House : a springboard for a cooperative movement



PLAN ÉTAGE-ORIGINE / FIRST SECOND PLAN - ORIGINAL

- (H) Circulation principale / Main circulation
- (I) Chambre / Bedroom
- (J) Salle de bain / Bathroom
- (K) Circulation secondaire / Secondary circulation



PLAN ÉTAGE - EXISTANT / SECOND FLOOR PLAN - EXISTING



Des armoires ont été rajoutées pour optimiser l'espace conféré par la pente du toit face à l'escalier.

Cupboards were integrated under the roof of the stair hall to optimise storage space.



Les chambres sont disposées de part et d'autre de l'escalier central. Plus privées, elles sont moins ornées que les pièces du rez-de-chaussée.

Rooms are placed on either side of a central staircase. Less public, they are modestly ornamented.



À partir du rez-de-chaussée, le tuyau du poêle serpentait entre les pièces pour diffuser la chaleur. Seul le haut de la cheminée était en briques.

The heating flue snaked through the house from the ground-floor stove to distribute heat to all of the rooms.



Le plancher et le plafond dévoilent le retrait de la cloison qui divisait la pièce. Le tuyau du poêle a été retiré. La cheminée a été convertie en armoire.

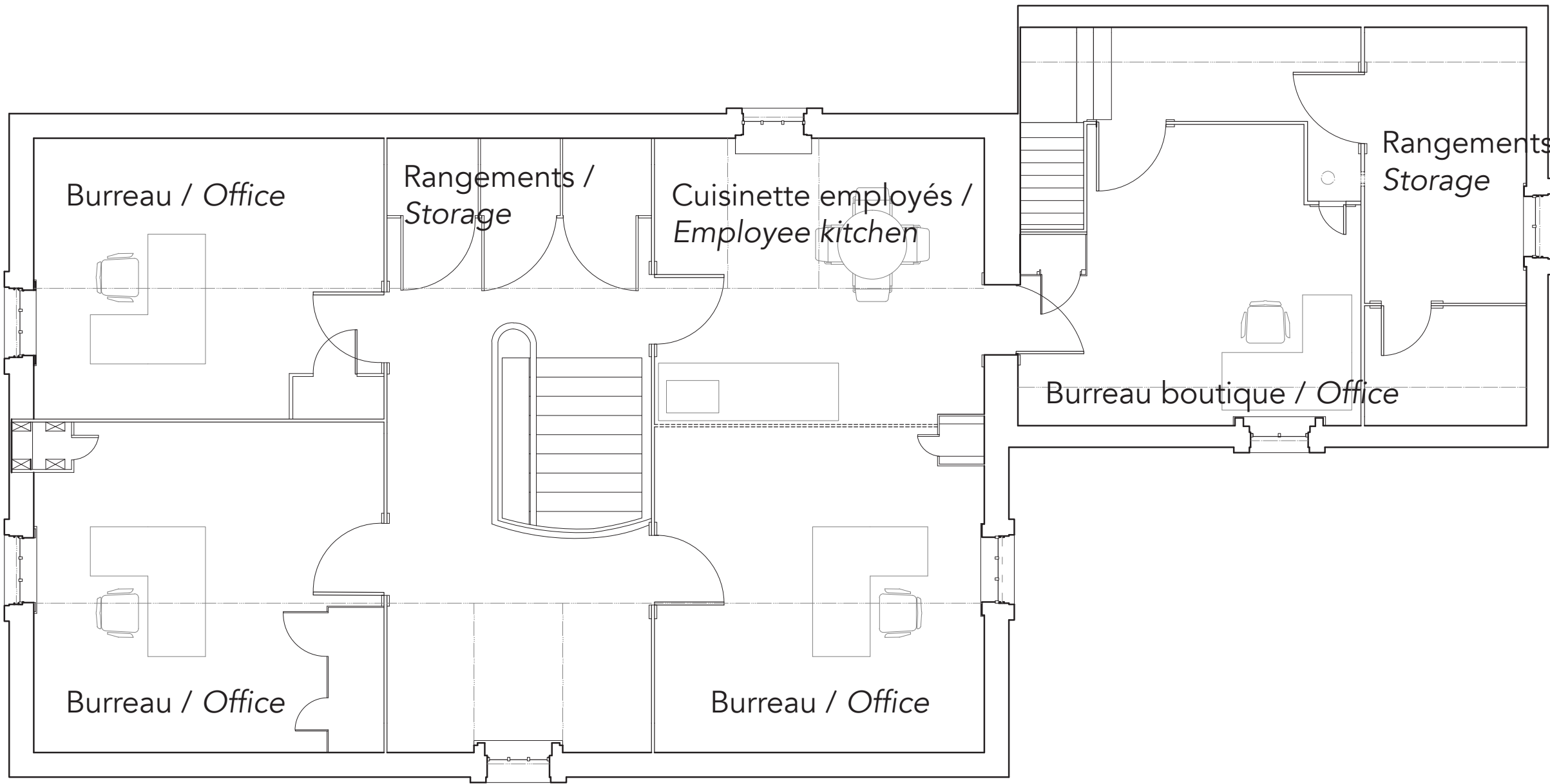
The scar on the floor and the ceiling reveal the removal of a partition between two rooms. The lower portion of the stacked chimney was converted into a cupboard when the heating flue was taken down.



Une toilette sèche était aménagée dans l'annexe. L'évent d'évacuation était raccordé à la cheminée.

A dry toilet was installed in an upstairs room of the summer kitchen wing. The vent conduit was joined with the chimney flue.

PROJET / PROJECT



PLAN ÉTAGE - PROJET / SECOND FLOOR PLAN - PROJECT

OBJECTIFS / OBJECTIVES

- Favoriser l'implication des acteurs locaux et régionaux dans la gestion et l'utilisation du lieu par l'établissement d'une coopérative / Promote the participation of local and regional stakeholders in the management and use of the landscape by setting up a cooperative
- Ce mode d'organisation permet de pallier le manque actuel de ressources et d'assurer la viabilité du projet, ainsi que de redistribuer les retombées au sein de la communauté / This organizational model can potentially alleviate current lack of resources, contribute to the project's viability, as well as redistribute benefits to the community
- Faire des bureaux de la coopérative le point de rencontre de plusieurs secteurs économiques (agricoles, forestiers, acéricoles, récréotouristiques et du Parc national Forillon), et une source d'inspiration et de créativité pour d'autres initiatives / Make the offices of the cooperative a meeting point of several economic sectors (agriculture, forestry, maple sugaring, recreation and tourism, and Forillon National Park, and inspiration and a source of creativity for other initiatives

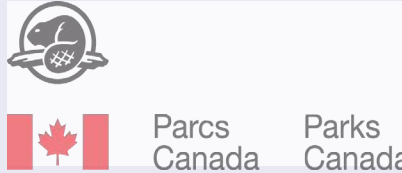
TRAVAUX À RÉALISER POUR PERMETTRE CET USAGE / WORK TO BE COMPLETED TO ALLOW THIS USE

- Mêmes interventions qu'au rez-de-chaussée de la maison Bartlett / Same interventions described for the ground floor of the Bartlett House
- Meubler les pièces pour accueillir des bureaux de la coopérative / Furnish rooms to accommodate the offices of the cooperative



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LES DÉPENDANCES DE LA MAISON BARTLETT : UN ESPACE DYNAMISÉ PAR L'ÉVÉNEMENTIEL /
The farm buildings of the Bartlett House : an animated space for all types of events

LA GRANGE BARTLETT /
The Bartlett Barn

HANGAR BARTLETT /
The Bartlett Outbuilding



Collection Parcs Canada, région du Québec. 149/17/PR-6/A-129



Desirée Valaderes, 2015



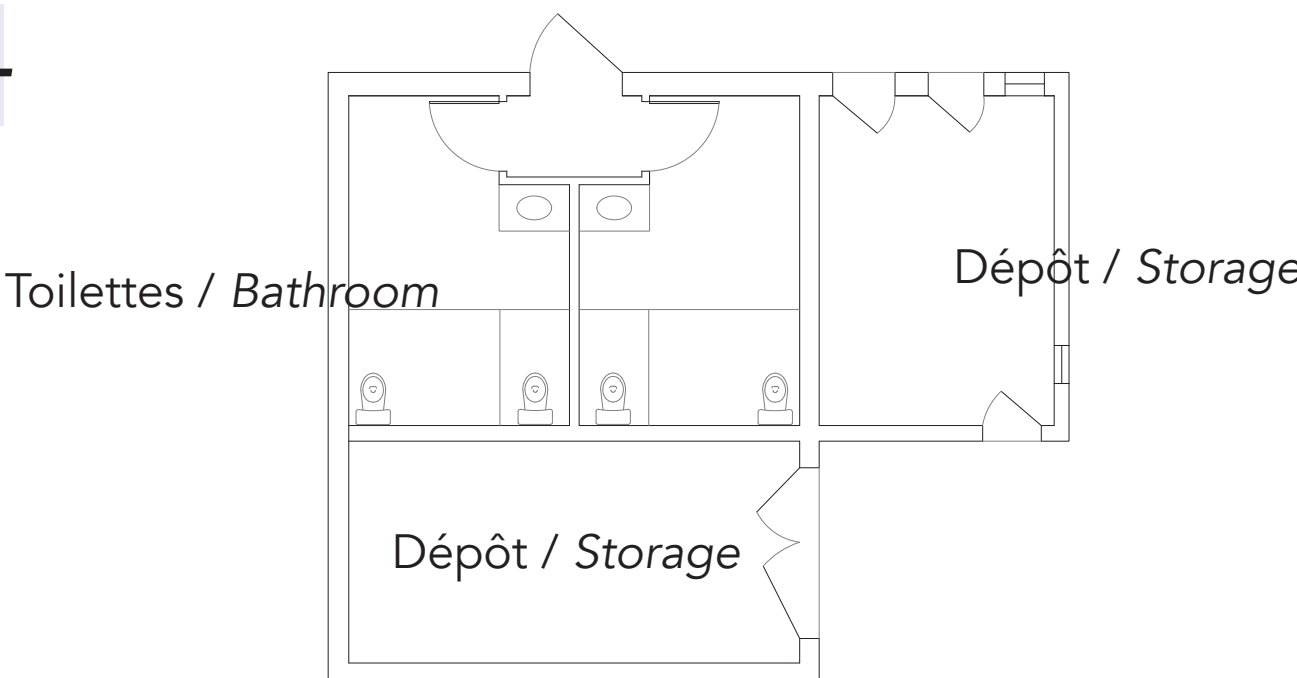
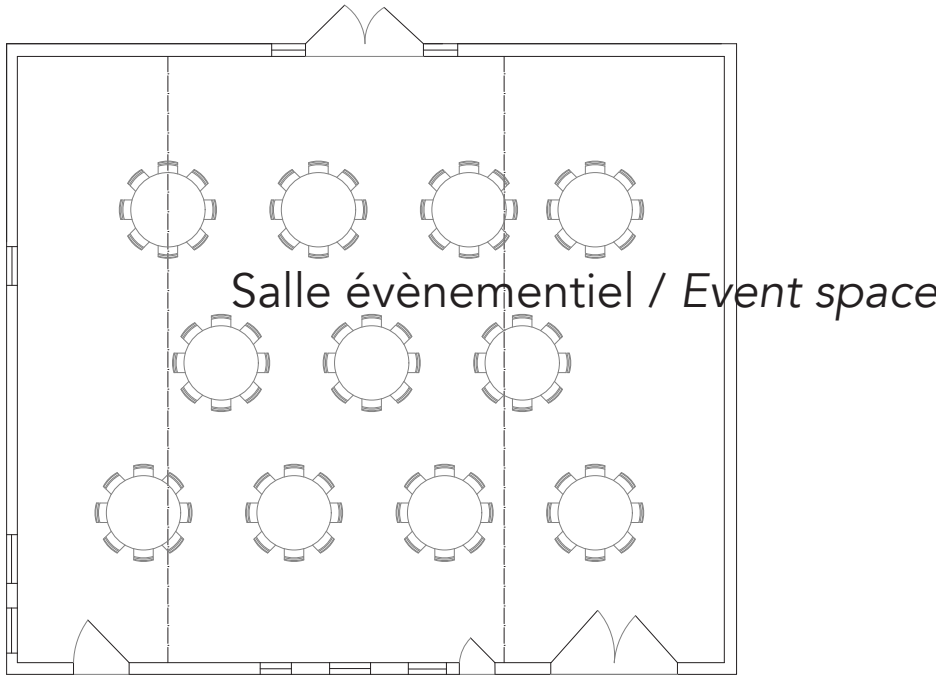
Collection Parcs Canada, région du Québec



Tania Martin, 2012

PROJET / PROJECT

PROJET / PROJECT



Tania Martin, 2012



<http://rusticweddingchic.com/rustic-vintage-barn-wedding>, consultée le 27 mai 2015 Lindsey Johnson Photography



Desirée Valaderes, 2015



<http://rusticweddingchic.com/rustic-vintage-barn-wedding>, consulté le 27 mai 2015 Lindsey Johnson Photography



ilenesquiresphotography, consultée le 25 mai

OBJECTIFS / OBJECTIVES

- Profiter du grand espace disponible dans la grange
Take advantage of the large space available inside the barn

- Offrir une salle polyvalente conçue pour recevoir des groupes suivant leurs besoins : réunions familiales, mariages, spectacles, veillées, contes et légendes, retrouvailles, réunions professionnelles... Tout est possible ! Le temps d'une soirée ou d'une journée, venez vivifier le site de votre bonne humeur !

Provide a multipurpose space to accommodate the needs of various groups : family gatherings, weddings, shows, parties, storytelling, reunions, business meetings... Anything is possible! For a night or for a day, come and enliven the site with your cheerfulness !

TRAVAUX À RÉALISER À COURT TERME POUR PERMETTRE CET USAGE (DE JOUR SEULEMENT) / WORK TO BE COMPLETED IN THE SHORT TERM TO ALLOW USE (DAY-USE ONLY)

- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / Intensive and meticulous documentation and detailed existing condition assessment of the building
- Définition d'une portée de travaux / Define the scope of work
- Stabilisation structurale de la charpente et des fondations / Stabilize the structural framing and foundations
- Réfection minimale de la couverture métallique, du parement, des portes et des fenêtres en bois / Minimal rehabilitation of the metal roof covering, wood cladding, doors and windows
- Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / Manage water run-off behind the building (drainage)

TRAVAUX À RÉALISER À MOYEN/LONG TERME POUR AMÉLIORER CET USAGE / WORK TO BE COMPLETED IN THE MEDIUM AND LONG-TERM TO IMPROVE THIS USE

- Construction d'un plancher à l'intérieur de la grange / Construction of a floor inside the barn
- Installation d'éclairage et de prises de courant, à partir du réseau de distribution électrique existant / Install electrical lighting and outlets by connecting to the existing distribution network
- Remplacement de la couverture (idéalement en bardeaux de cèdre) / Replace the roof covering (ideally with cedar shingles)
- Entretien/réparation/remplacement du parement, des portes et des fenêtres au fur et à mesure / Maintain/repair/replace the cladding, doors and windows as needed

TRAVAUX À RÉALISER À COURT TERME POUR PERMETTRE CET USAGE (DE JOUR SEULEMENT) / WORK TO BE COMPLETED IN THE SHORT TERM TO ALLOW USE (DAY-USE ONLY)

- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / Intensive and meticulous documentation and detailed existing condition assessment of the building
- Définition d'une portée de travaux / Define the scope of work
- Stabilisation structurale de la charpente et des fondations / Stabilize the structural framing and foundations
- Réfection minimale de la couverture métallique, du parement, des portes et des fenêtres en bois / Minimal rehabilitation of the metal roof covering, wood cladding, doors and windows
- Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / Manage water run-off behind the building (drainage)
- Installation d'un système d'alimentation en eau (raccordement à un puits existant, si possible, ou à un nouveau puits, et récupération de l'eau de pluie et de fonte) et d'un système écologique de traitement des eaux usées (toilette sèche, à compost ou fosse septique et champs d'épuration) / Install a water supply system (connection with an existing well, if possible, or dig a new well, and recuperate rainwater and meltwater) and an ecological waste water treatment system (dry toilet, composting toilet, septic tank and disposal field)
- Installation d'éclairage et de prises de courant, à partir du réseau de distribution électrique existant / Install electrical lighting and outlets by connecting to the existing distribution network
- Subdivision de l'espace (toilettes et entrepôts) / Subdivide the space for washrooms and storage

TRAVAUX À RÉALISER À MOYEN/LONG TERME POUR AMÉLIORER CET USAGE / WORK TO BE COMPLETED TO IMPROVE THIS USE

- Remplacement de la couverture (idéalement en bardeaux de cèdre) / Replace the roof covering (ideally with cedar shingle)
- Entretien/réparation/remplacement du parement, des portes et des fenêtres au fur et à mesure / Maintain/repair/progressively replace of the cladding, doors and windows as needed

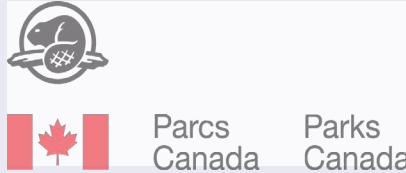


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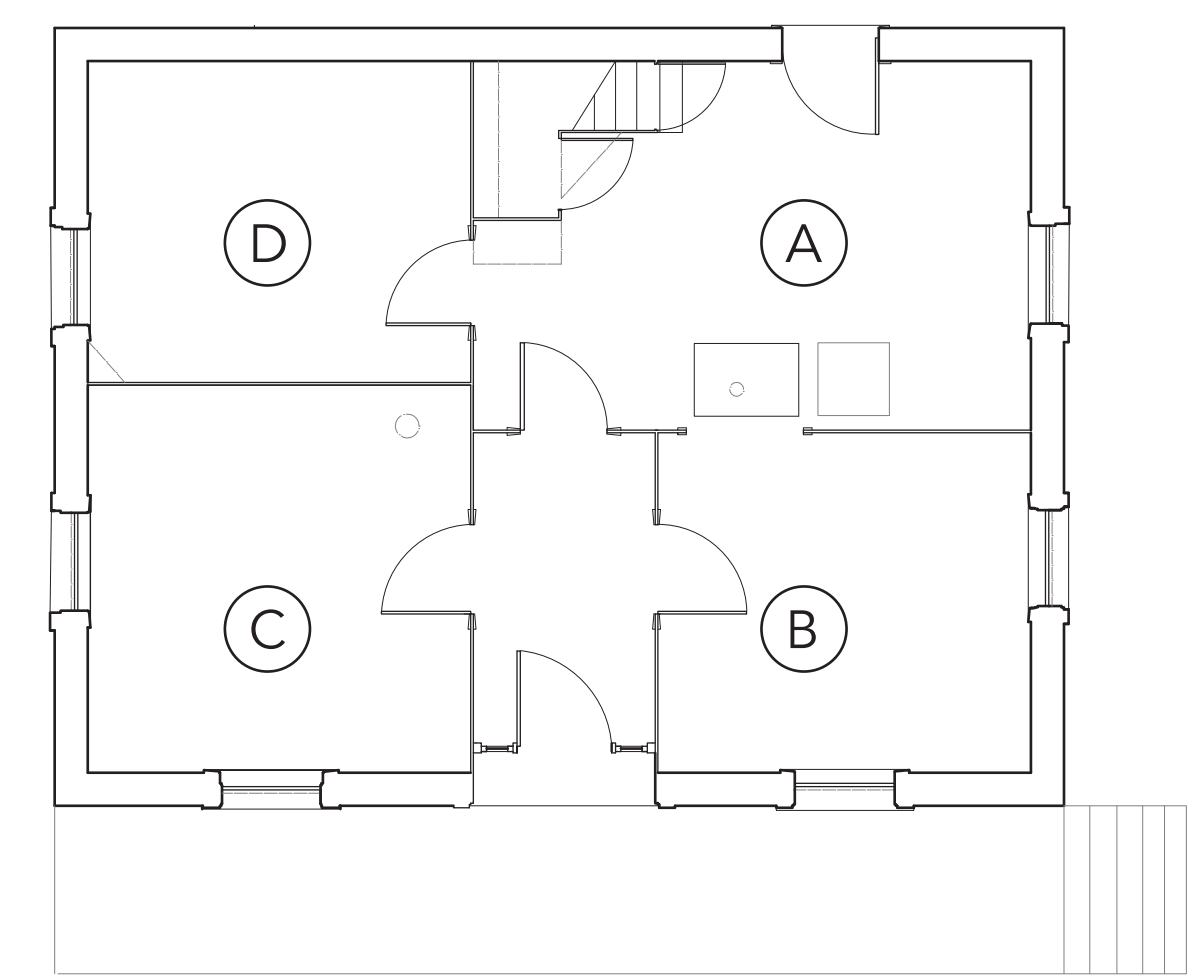
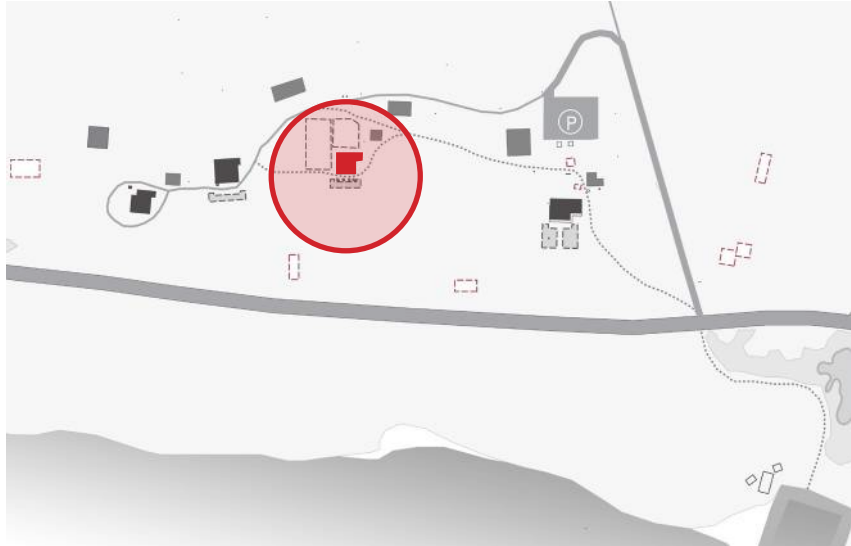
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LA MAISON JOSEPH GAVEY : UN TÉMOIN DE LA MÉMOIRE COLLECTIVE / The Joseph Gavey House : A Testament to the Communities' Collective Memory



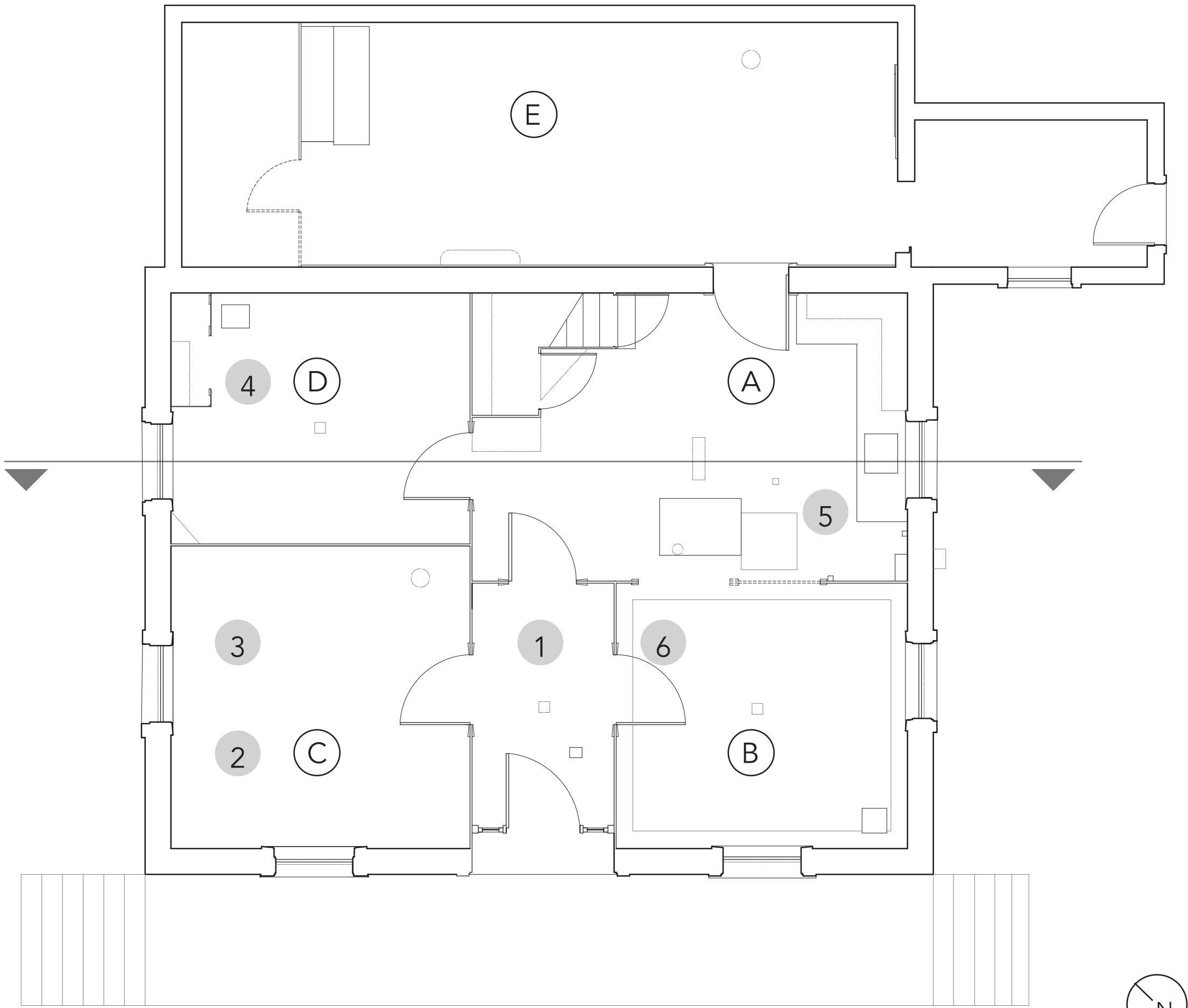
PLAN RDC - ORIGINE / FIRST FLOOR PLAN - ORIGINAL

« Lorsque le passé continue de perturber l'espace du présent, cela signifie qu'il demeure pertinent pour la vie d'une société, que les enjeux qui animent cette dernière continuent d'être investis par la vie du passé. Peut-être alors l'absence de consensus sur la signification du passé est-elle un signe de santé pour la communauté qui, ayant perdu le fil narratif qui l'unissait à l'histoire et à ses ancêtres, met sans cesse en question la transmission de sa mémoire. »

(Kattan, 2002 : 120, cité par Patrice Groulx, 2008 : 23-24)

"When the past continues to disrupt the space of the present, it means that it remains relevant for the vitality of a society, and the issues that haunt the latter continue to be vested by the past. Then maybe the absence of a consensus on the meaning of the past is a sign of the health of the community which, having lost the narrative thread which united it to its history and its ancestors, steadily revisits the transmission of its memories."

(liberal translation of Kattan, 2002 : 120, as cited by Patrice Groulx, 2008 : 23-24)



PLAN RDC - EXISTANT / FIRST FLOOR - EXISTING



À la fois lieu d'accueil et espace de circulation, le hall permet d'orienter les visiteurs vers le parloir, la salle à manger ou la cuisine selon la raison de leur présence. Cela accorde aux habitants un contrôle sur leur intimité.

Simultaneously a reception area and circulation space, the entrance hall served to orient guests towards the parlour, the dining room or the kitchen depending on the reason of their visit.



Le parloir est la pièce de réception et pour cette raison, elle est la plus sophistiquée. Une ouverture au plafond signale la présence d'un poêle et un conduit qui assurait un plus haut degré de confort aux invités.

The parlour is the room where the family received important guests and for this reason it is the most decorated. An opening in the ceiling signals the presence of a wood-stove and heating flue that ensured the highest degree of comfort to the occupants.



L'emplacement des bâtiments sur le site et des fenêtres sur les façades latérales ayant vue sur les maisons voisines renforce la proximité entre les membres d'une famille élargie.

The location of buildings in the sector and the placement of windows on the lateral elevations allowing views towards neighbouring houses reinforce the proximity of extended family members.



La chambre du rez-de-chaussée est souvent réservée aux grands-parents ou aux parents, ce qui explique sa proximité avec la cuisine. Sa disposition dans la maison crée une sensation d'inclusion dans l'espace de vie tout en facilitant l'accès à la ménagère pour prodiguer des soins aux convalescents.

The chamber on the ground floor was often reserved for grandparents or parents, which helps explain its proximity with the kitchen. Its location in the house facilitated a sense of connection with the living spaces of the home and was easily accessible by the homemaker taking care of convalescents.



La cuisine organise l'espace d'intimité : elle fait le lien avec un espace de réception plus privé, soit la chambre du rez-de-chaussée. Elle contient aussi l'escalier qui est le seul moyen d'accès aux chambres de l'étage.

The kitchen was the center of private life; it was adjacent to the ground floor chamber that was also used as a semi-private reception area.



Les traces sur le mur de la salle à manger révèlent la présence d'une ancienne cloison de séparation. Un manteau de cheminée y encadrait une ouverture permettant la diffusion de la chaleur du poêle. Avec le décloisonnement, la cuisine est intégrée dans l'espace public.

The scars on the wall on the dining room reveal the existence of a prior partition. A mantle embellished an opening in the lower part of the wall to allow heat to enter the room from the kitchen wood-fired stove.

PROJET / PROJECT



La salle de bain à l'étage a été aménagée dans une ancienne chambre. L'espace mêle des éléments anciens (conduit de chauffage) et modernes (plomberie de la toilette). La modification des finis muraux et leur état actuel laissent entrevoir les différentes strates de l'histoire du lieu. / The second floor bathroom was outfitted inside a former bedroom. Old (heating flue) and modern (plumbing) building technologies are juxtaposed. Modifications to wall finishes and their present condition offer a glimpse of the various layers of the history of the house.



L'escalier traduit une recherche de confort et d'esthétique, grâce au recouvrement des marches peintes par du papier plastifié imitation bois, une bande de tapis ainsi que la tapisserie murale. Le câblage électrique inscrit l'habitation dans une nouvelle dynamique qui s'émancipe de la vie traditionnelle. / The stair finishes indicate a desire for comfort and estheticism. The steps are covered with an imitation wood vinyl and a thin strip of carpeting, and the side walls with wallpaper. Electrification places the house squarely in a new paradigm, making a break with traditional lifeways.



Les couches de peinture, l'intégration d'une penderie et l'agrémentation d'un store dans la chambre du rez-de-chaussée expriment l'évolution de l'atmosphère souhaitée et des perceptions de l'art de vivre de ses habitants. / The paint layers, the wardrobe and installation of a decorative shade in the ground floor chamber show the occupants' evolving desires for comfort.



Cette pièce névralgique témoigne d'une certaine modernité : l'électrification et la transformation symbolique de l'art de la table dans les représentations sociales. Le mobilier intégré de la cuisine s'émancipe de l'architecture du bâti, par exemple l'évier et le comptoir placés devant la fenêtre. / The kitchen, a key room of the house, displays a search for modernity, most notably in its electrification and the symbolic transformation in the art of cooking. The addition of kitchen furnishings ignores the existing architecture; the sink and counter blocks part of the window.



Le parloir manifeste une technique particulière d'application de la tapisserie. Une toile de coton est tendue et clouée sur les planches verticales, sur laquelle on colle ensuite le papier peint. Cette pièce offre l'unique possibilité d'observer le bois dans son état brut à l'intérieur de la bâtisse. / The parlour exemplifies a particular wallpapering technique. A cotton cloth is stretched and nailed to the vertical wood planks on which the wallpaper is then glued. This room allows a unique glimpse of building components in the rough.



COUPE TRANSVERSALE - EXISTANT / TRANSVERSE SECTION- EXISTING

OBJECTIFS / OBJECTIVES

- En raison des multiples couches d'information et de matériaux toujours en place, la maison Joseph Gavey se prête particulièrement bien à l'interprétation (musée) de la façon d'habiter et de modifier/moderniser les maisons / Because of the multiple layers of information and remaining materials still in place, the Joseph Gavey house lends itself particularly well to the interpretation (museum) of the traditional domestic environment and the modification and modernization of the houses
- Conserver dans son état actuel (approche « archéologique ») au moins une des maisons de l'ensemble de Grande-Grave / Preserve at least one of the houses included in the Grande-Grave ensemble in its existing condition (« Archeological » approach)

- Témoigner de l'état dans lequel les maisons sont demeurées à la suite de la création du parc national et de l'expropriation, et des travaux de stabilisation et de reconstruction (appentis) qui ont été effectués par Parcs Canada / Present the condition in which the houses were left following the creation of the national park and the expropriation, and the stabilization and reconstruction work carried out by Parks Canada

TRAVAUX À RÉALISER POUR PERMETTRE CET USAGE / WORK TO BE COMPLETED TO IMPROVE THIS USE

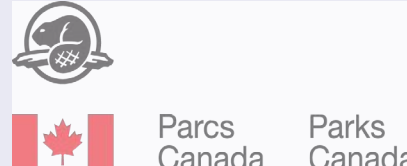
- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / Intensive and meticulous documentation and detailed existing condition assessment of the building
- Définition d'une portée de travaux / Define the scope of work

- Stabilisation structurale de la charpente et des fondations / Stabilize the structural framing and foundations
 - Réfection complète de la couverture (idéalement en bardeaux de cèdre), du parement, des portes et fenêtres, des galeries et escaliers extérieurs en bois / Complete rehabilitation of the roof covering (ideally with cedar shingles), wood cladding, doors and windows, veranda and exterior stairs
 - Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / Manage water run-off behind the building (drainage)
 - Grand ménage sélectif à l'intérieur (enlèvement de l'isolation dans l'entretoit, de la vermine, et des moisissures sur les finis conservés) / Selective clean-up of the interiors (removal of attic insulation, pests, and mould found on existing finishes)
- Réparation de certains éléments intérieurs (ex. : plafonds affaissés) /Repair interior elements as needed (ex. : sagging ceilings)



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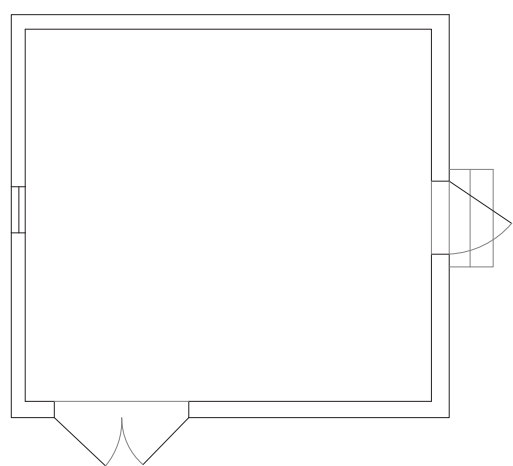
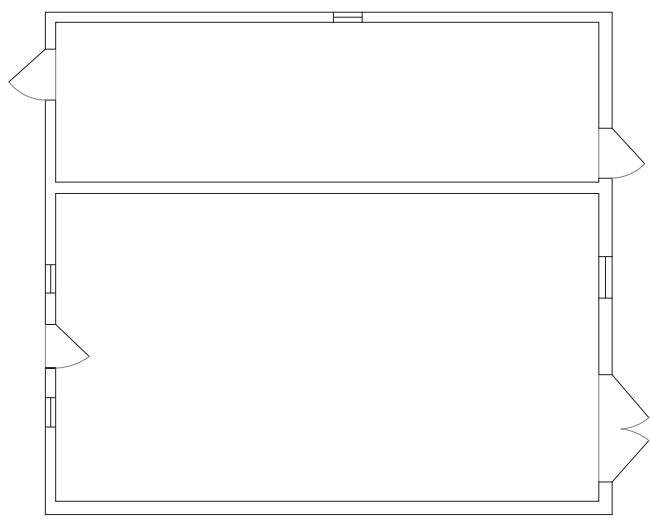
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LES DÉPENDANCES DE LA MAISON JOSEPH GAVEY : TÉMOIN ET ACTEUR DE LA CULTURE DES TERRES / *THE JOSEPH GAVEY HOUSE FARM BUILDINGS: AN AGRICULTURAL ACTOR AND WITNESS*



PROJET / *PROJECT*



OBJECTIFS / *OBJECTIVES*

- Grange : mêmes objectifs que la maison Joseph Gavey en termes d'interprétation/ *Barn: same interpretation objectives as the Joseph Gavey house*
- Hangar : entreposer les outils et la machinerie agricole qui sera utilisée par la coopérative pour la remise en culture des terres de Grande-Grave / *Hangar: store tools and farm machinery used by the cooperative to cultivate Grande-Grave farmlands*

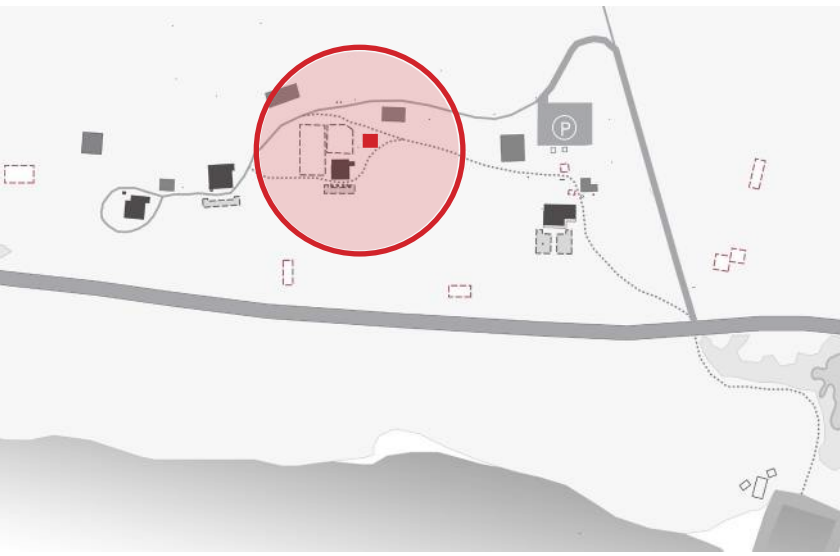
TRAVAUX À RÉALISER À COURT TERME POUR PERMETTRE CET USAGE (DE JOUR SEULEMENT) / *WORK TO BE COMPLETED IN THE SHORT TERM TO ALLOW USE (DAY-USE ONLY)*

- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / *Intensive and meticulous documentation and detailed existing condition assessment of the building*
- Définition d'une portée de travaux / *Define the scope of work*
- Stabilisation structurale de la charpente et des fondations / *Stabilize structural framing and foundations*
- Réfection minimale de la couverture métallique, du parement, des portes et des fenêtres en bois / *Minimal rehabilitation of the metal roof covering, wood cladding, doors and windows*
- Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / *Manage water run-off behind the building (drainage)*

TRAVAUX À RÉALISER À MOYEN/LONG TERME POUR AMÉLIORER CET USAGE / *WORK TO BE COMPLETED IN THE MEDIUM AND LONG-TERM TO IMPROVE THIS USE*

- Remplacement de la couverture (idéalement en bardeaux de cèdre) / *Replace the roof covering (ideally with cedar shingles)*
- Entretien / réparation / remplacement du parement, des portes et des fenêtres au fur et à mesure / *Maintain/repair/replace the cladding, doors and windows as needed*

MAISON DANIEL GAVEY : UN TERRAIN D'EXPÉRIMENTATION ET D'INTERPRÉTATION DE LA CULTURE D'UN « PAYS » / *THE DANIEL GAVEY HOUSE : AN OUTDOOR LABORATORY ON THE CULTURE OF THE « LAND »*



PROJET / *PROJECT*



OBJECTIFS / *OBJECTIVES*

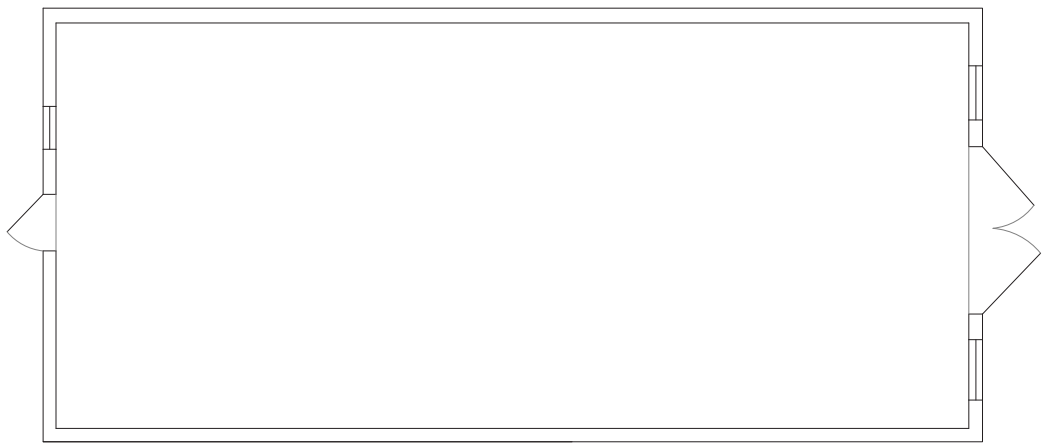
- Accueillir des ateliers pédagogiques et thématiques autant pour les visiteurs que pour la communauté (lieu d'activité pour les camps de jour de la région (enfants, adultes et aînés), interprétation de la nature et sciences, Cercle de Fermières, artisanat, tricot, fabrication de savon, plantes médicinales, etc.) / *Accommodate educational and thematic workshops for both visitors and the community (place for day-camp activities (children, adults and elders), nature and science interpretation, Cercle de Fermières, handicrafts, knitting, soap fabrication, medicinal plants, etc.)*
- En période d'inoccupation, offrir un espace supplémentaire aux gens souhaitant faire une retraite / *When vacant, provide additional space for retreats*

TRAVAUX À RÉALISER POUR PERMETTRE CET USAGE / *WORK TO BE COMPLETED TO ALLOW THIS USE*

- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / *Intensive and meticulous documentation and detailed existing condition assessment of the building*
- Définition d'une portée de travaux / *Define the scope of work*
- Stabilisation structurale de la charpente et des fondations / *Stabilize structural framing and foundations*
- Réfection complète de la couverture (idéalement en bardeaux de cèdre), du parement, des

- portes et fenêtres, des galeries et escaliers extérieurs en bois / *Complete rehabilitation of the roof covering (ideally with cedar shingles), wood cladding, doors and windows, veranda and exterior stairs*
- Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / *Manage water run-off behind the building (drainage)*
- Grand ménage sélectif à l'intérieur (enlèvement de l'isolation dans l'entresol, des finis intérieurs qui ne pourront être conservés, et des moisissures sur les finis conservés) / *Selective cleaning of the interiors (removal of attic insulation, existing finishes which cannot be preserved, and mould found on existing finishes)*
- Remise en état des finis intérieurs (ex. : linoléum, papier peint, peinture, etc.) / *Rehabilitate interior finishes (ex. : linoleum, wall paper, paint, etc.)*
- Installation d'un système d'alimentation en eau (raccordement à un puits existant, si possible, ou à un nouveau puits, et récupération de l'eau de pluie et de fonte) et d'un système écologique de traitement des eaux usées (toilette sèche, à compost ou fosse septique et champs d'épuration) / *Install a water supply system (connection with an existing well, if possible, or dig a new well, and recuperate rainwater and meltwater) and an ecological waste water treatment system (dry toilet, composting toilet, septic tank and disposal field)*
- Installation d'éclairage et de prises de courant, à partir du réseau de distribution électrique existant / *Install electrical lighting and outlets by connecting to the existing distribution network*
- Installation d'un nouveau poêle à combustion lente (chauffage 4 saisons) / *Install a new slow combustion wood stove (four season heating)*
- Meubler les pièces / *Furnish the rooms*
- Remettre la « bécasse » en état de fonctionner / *Refurbish the outhouse*

GRANGE DE LA MAISON DANIEL GAVEY: UN ABRI POUR DEUX TYPES DE MONTURE / *The barn of the Daniel Gavey house: a shelter for two types of mounts*



PROJET / *Project*



- TRAVAUX À RÉALISER À COURT TERME POUR PERMETTRE CET USAGE (DE JOUR SEULEMENT) / *Work to be completed in the short term to allow use (day-use only)*
- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / *Intensive and meticulous documentation and detailed existing condition assessment of the building*
 - Définition d'une portée de travaux / *Define the scope of work*
 - Stabilisation structurale de la charpente et des fondations / *Stabilize structural framing and foundations*
 - Réfection minimale de la couverture métallique, du parement, des portes et des fenêtres en bois / *Minimal rehabilitation of the metal roof covering, wood cladding, doors and windows*
 - Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / *Manage water run-off behind the building (drainage)*
 - Transformer la grange en écurie / *Convert the barn into a stable*
 - Aménager un espace de rangement pour les vélos / *Provide storage space for bikes*
 - Installation d'éclairage et de prises de courant, à partir du réseau de distribution électrique existant / *Install electrical lighting and outlets by connecting to the existing distribution network*
- TRAVAUX À RÉALISER À MOYEN/LONG TERME POUR AMÉLIORER CET USAGE / *Work to be completed in the medium and long-term to improve this use*
- Remplacement de la couverture métallique (idéalement en bardeaux de cèdre) / *Replacement of the metal roof covering (ideally with cedar shingles)*
 - Entretien/ réparation/ remplacement du parement, des portes et des fenêtres au fur et à mesure / *Maintain/repair/replace the cladding, doors and windows as needed*

OBJECTIFS / *Objectives*

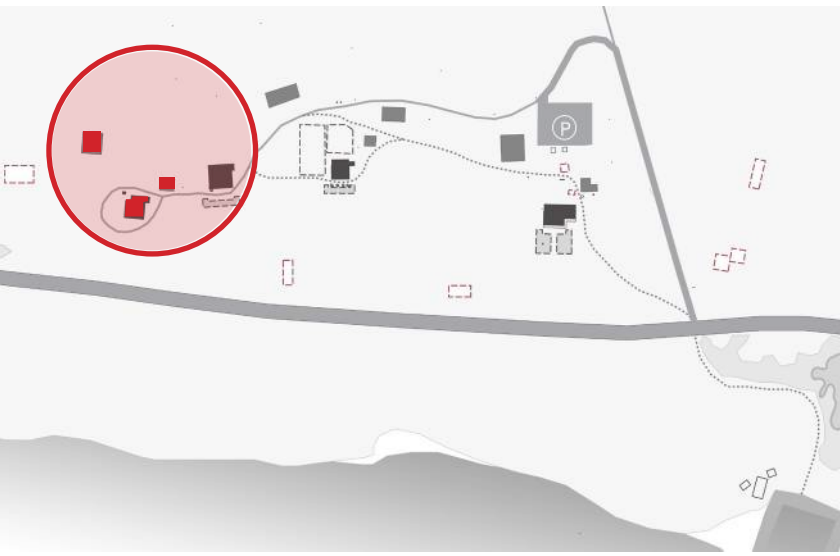
- Abriter deux modes de transport alternatif: le vélo et le cheval ! / *Shelter two alternative transportation modes : bikes and horses !*
- Établir des partenariats avec les acteurs locaux (ex. : Ranch du Centaure à Cap-aux-Os) / *Build partnerships with local actors (e.g.: Ranch du Centaure in Cap-aux-Os)*

LA MAISON ELIAS GAVEY ET SES DÉPENDANCES: UN REFUGE POUR LA CRÉATION ET LA RÉFLEXION / *The Elias Gavey house and farm buildings: a sanctuary for creative work and reflection*

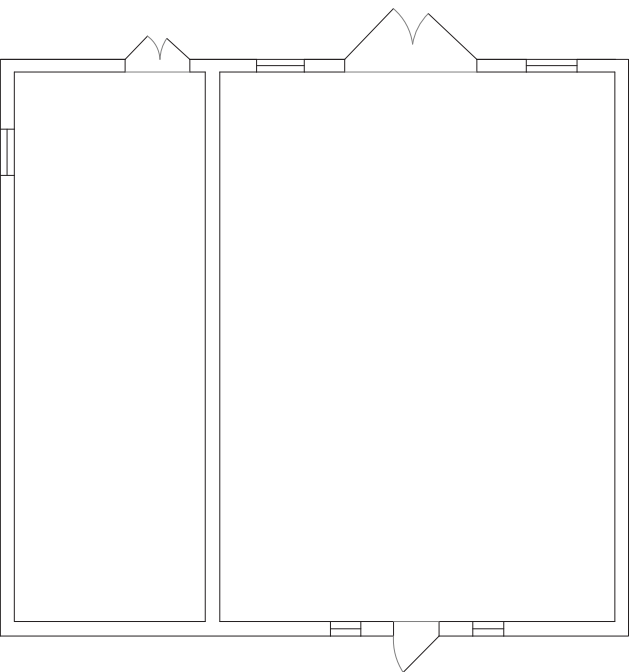
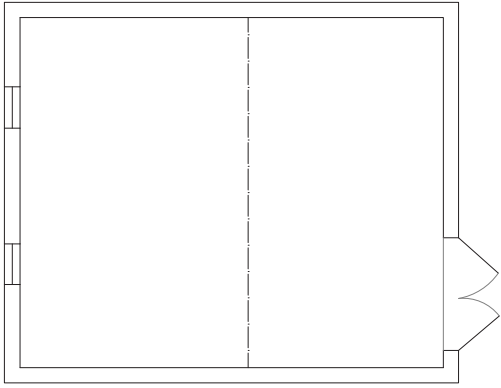


Source : Musée de la Gaspésie NAC. 00.1.105

Source : Musée de la Gaspésie NAC. 00.1.105



PROJET / *Project*



■ ■ ■ Parcours « Les Parages »
Bâtiment disparu marqué par le LandArt

OBJECTIFS / *Objectives*

- MAISON ELIAS GAVEY / *Elias Gavey house*
- Accueillir des artistes en résidence ou des gens souhaitant faire une retraite (selon la demande et la saison) / *Host artists-in-residence or people wishing to make a retreat (depending on demand and season)*
- GRANGE ET HANGAR ELIAS GAVEY / *Elias Gavey barn and outbuilding*
- Grange : offrir un atelier de travail aux artistes en résidence / *Barn : provide a workshop for artists-in-residence*
 - Hangar : entreposer les outils et la machinerie agricole qui sera utilisée par la coopérative pour la remise en culture des terres de Grande-Grave / *Outbuilding : store tools and farm machinery that will be used by the cooperative to cultivate Grande-Grave farmlands*
- TRAVAUX À RÉALISER POUR PERMETTRE CET USAGE / *Work to be completed to allow this use*
- MAISON ELIAS GAVEY / *Elias Gavey house*
- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / *Intensive and meticulous documentation and detailed existing condition assessment of the building*
 - Définition d'une portée de travaux / *Define the scope of work*
 - Stabilisation structurale de la charpente et des fondations / *Stabilize structural framing and foundations*
 - Réfection complète de la couverture (idéalement en bardeaux de cèdre), du parement, des portes et fenêtres, des galeries et escaliers extérieurs en bois / *Complete rehabilitation of the roof covering (ideally with cedar shingles), wood cladding, doors and windows, veranda and exterior stairs*
 - Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / *Manage water run-off behind the building (drainage)*
 - Grand ménage sélectif à l'intérieur (enlèvement de l'isolation dans l'entretoit, des finis intérieurs qui ne pourront être conservés, et des moisissures sur les finis conservés) / *Selective clean-up the interiors (removal of attic insulation, existing finishes which cannot be preserved, and mould found on existing finishes)*
 - Remise en état des finis intérieurs (ex. : linoléum, papier peint, peinture, etc.) / *Rehabilitate interior finishes (ex. : linoleum, paint, etc.)*

- wall paper, paint, etc.)
- Installation d'un système d'alimentation en eau (raccordement à un puits existant, si possible, ou à un nouveau puits, et récupération de l'eau de pluie et de fonte) et d'un système écologique de traitement des eaux usées (toilette sèche, à compost ou fosse septique et champs d'épuration) / *Install a water supply system (connection with an existing well, if possible, or dig a new well, and recuperate rainwater and meltwater) and an ecological waste water treatment system (dry toilet, composting toilet, septic tank and disposal field)*

GRANGE ET HANGAR ELIAS GAVEY / *Elias Gavey barn and outbuilding*

- Documentation systématique et évaluation détaillée de l'état existant du bâtiment / *Intensive and meticulous documentation and detailed existing condition assessment of the building*
- Définition d'une portée de travaux / *Define the scope of work*
- Stabilisation structurale de la charpente et des fondations / *Stabilize structural framing and foundations*
- Réfection minimale des couvertures métalliques, des parements, des portes et des fenêtres en bois / *Minimal rehabilitation of the metal roof coverings, wood cladding, doors and windows*
- Contrôle de l'écoulement de l'eau à l'arrière du bâtiment (drainage) / *Manage water run-off behind the building (drainage)*

- Travaux à réaliser à moyen/long terme pour améliorer cet usage / *Work to be completed in the medium/long term to improve this use*
- Grange : construction d'un plancher / *Barn: Build a floor*
 - Grange: installation d'éclairage et de prises de courant, à partir du réseau de distribution électrique existant / *Install electrical lighting and outlets by connecting to the existing distribution network*
 - Remplacement des couvertures métalliques (idéalement en bardeaux de cèdre) / *Replacement of the metal roof coverings (ideally with cedar shingles)*
 - Entretien/réparation/remplacement du parement, des portes et des fenêtres au fur et à mesure / *Maintain/repair/replace cladding, doors and windows as needed*

LES TERRES AGRICOLES DE GRANDE-GRAVE / AGRICULTURAL LAND IN GRANDE-GRAVE



OBJECTIFS / OBJECTIVES

- Transmettre les savoir-faire, faire renaître un art de vivre entre terre et mer ainsi que la vitalité du lieu, en alliant les ressources végétales et humaines, c'est-à-dire en remettant en culture les terres de Grande-Grave / *Transmit know-how, revive an art of living between land and sea, as well as the vitality of the place, by combining vegetal and human resources, i.e. returning Grande-Grave's farmlands into production*
- Ces activités de gestion, de planification et d'agriculture, qui comprennent des partenariats avec les communautés locales, sont menées par la coopérative / *These managing, planning and agricultural activities, which include partnerships with local communities, are carried out by the cooperative*
- Signaler dans le paysage, au moyen du « Land Art », l'emplacement des bâtiments aujourd'hui disparus / *Signal in the landscape, using « Land Art », the location of building now disappeared*

TRAVAUX À RÉALISER POUR PERMETTRE CET USAGE / WORK TO BE COMPLETED TO ALLOW THIS USE

- Enlèvement de la végétation qui a repris du terrain sur les terres existantes (défrichage) / *Remove the vegetation that has regained ground on the existing lots (land clearing)*

ARCHITECTURE CONTEMPORAINE / CONTEMPORARY ARCHITECTURE

- Dans le cas où plus d'espace serait nécessaire (pour des artistes en résidence ou pour des retraites, par exemple), de nouveaux bâtiments résolument contemporains, mais s'inspirant des caractéristiques des maisons existantes, pourraient être construits à l'emplacement de celles aujourd'hui disparues / *Should additional space be required (for artists in residence or for retreats, for example), new buildings definitely contemporary in spirit, but informed by the characteristics of the existing houses, could be built on the sites of those that have been demolished*



PLAN DIRECTEUR / MANAGEMENT PLAN

L'ENTRETIEN / MAINTENANCE

Au sujet de l'état du parc, le manque d'entretien de certains « paysages et vues qui sont significatifs sur le plan historique » est mentionné. Les interventions prévues dans le présent projet viendront pallier, en partie, cette lacune. En effet, l'investissement du territoire par les communautés permettra de contrôler l'envahissement des paysages par la végétation sauvage. / *Regarding the state of the park, a lack of maintenance of some « historically significant landscapes and viewsheds » is mentioned. This project proposes interventions that potentially mitigate this problem by inviting communities to cultivate former fields and in so doing control invasive species.*

UNE FRÉQUENTATION ACCRUE / INCREASING VISITOR NUMBERS

Parcs Canada met énormément l'accent sur la nécessité d'augmenter l'achalandage du parc. Les interventions proposées ici consistent à rendre le territoire vivant par une variété d'activités complémentaires. Cette bonification de l'offre de services du PNCF permettra d'attirer des visiteurs plus nombreux et aux profils variés. / *Parks Canada emphasises the necessity of increasing use of the park. The interventions proposed here aim to enliven landscape use by introducing complementary activities. Widening the types of services and activities offered in the park can contribute to attracting new visitors from varying profiles.*

UN PARC OUVERT SUR LA COMMUNAUTÉ / A PARK OPEN ONTO THE COMMUNITY

La première stratégie du Plan directeur consiste à ouvrir le PNCF à un public plus vaste, en particulier parmi la communauté, et il appert qu'il est dans l'intention de Parcs Canada d'étendre ses responsabilités au-delà des limites administratives du parc national. C'est sur ce point que les objectifs de la nouvelle coopérative de Grande-Grave rejoignent ceux de Parcs Canada. La collaboration de Parcs Canada avec l'éventuelle coopérative serait l'occasion de concrétiser la volonté de l'agence fédérale de « jouer son rôle dans la région, prendre part à la synergie de ces milieux et s'assurer leur appui » (Parcs Canada, 2010; p. 35). / *The management plan's first strategy consists in opening the Park to a wider audience, specifically user groups from the community, and it appears that it wants to extend its administrative responsibilities outside of the limits of the park. It is here where the objectives of the cooperative dovetail with those of Parks Canada. The collaboration between the two entities would give the opportunity to materialize the intention of the federal agency to « play its role in the region, take part in building synergy with local communities and supporting creative initiatives » (loose translation of Parks Canada, 2010; p. 35).*

UN RETOUR DE L'AGRICULTURE / A RETURN TO AGRICULTURE

Parcs Canada envisage la remise en culture de certaines terres afin de révéler le paysage culturel d'autrefois, ce qui s'arrime parfaitement avec les interventions du projet consistant à ramener la pratique de l'agriculture dans le PNCF. / *Parks Canada envisions reintroducing farming as an interpretive strategy for Forillon's landscapes, which coincides perfectly with the idea in this project of allowing agricultural activities in the park.*

UNE MISE EN VALEUR DES MAISONS NON-INTERPRÉTÉES / ENHANCING THE HOUSES AWAITING

INTERPRETATION

Un des objectifs de Parcs Canada consiste à : « Consacrer le secteur de Grande-Grave comme pôle majeur pour la mise en valeur du patrimoine culturel de Forillon et lieu par excellence de commémoration des anciens résidents, et en particulier des expropriés. » (Parcs Canada, 2010; p.60). Si les cibles-résultats du Plan directeur pour le secteur de Grande-Grave concernent surtout la maison Dolbel-Roberts et l'ensemble Blanchette, il s'agira, pour la réalisation du projet, de sensibiliser les acteurs du territoire à l'importance de la mise en valeur des ensembles Bartlett et Gavey.

One of Parks Canada's objectives is to : « Make the Grande Grave sector a major pole of activity with emphasis on the historic preservation of the cultural heritage of Forillon and as a premiere site for the commemoration of the formers inhabitants, particularly the expropriated families » (loose translation of Parks Canada, 2010; p.60). If the targeted-results of the management plan for the Grande-Grave Sector mainly focus on the Dolbel-Roberts house and Blanchette ensemble, local actors will have, for this project, to be made more fully aware of the importance of enhancing the Bartlett and Gavey ensembles.

ARRIMAGE AUX OBJECTIFS DE LA CHARTE DES PAYSAGES DE LA VILLE DE GASPÉ /

RELATIONSHIPS WITH THE OBJECTIVES OF THE TOWN OF GASPÉ'S LANDSCAPE CHARTER

La version préliminaire de la Charte des paysages de la Ville de Gaspé émet la volonté de faire concorder les interventions au niveau municipal avec les intentions de Parcs Canada pour l'aménagement du PNCF. Conscients que la rédaction de la charte n'en est qu'à ses débuts, nous souhaitons réitérer l'importance de quelques éléments / *The preliminary version of the Town of Gaspé Landscape Charter encourages the municipality to work in concert with the intentions Parks Canada for the management of Forillon National Park of Canada when planning its interventions within city limits. Knowing that the text of the Charter is in its infancy, we would like to point out several key elements of importance:*

- La considération de la dimension esthétique, mais surtout des dimensions humaines et sociales des paysages culturels / *Consider the aesthetic dimensions, but even more importantly, the cultural landscapes's human and social dimensions;*
- La préservation des identités propres à chacun des villages et l'intégration de ces identités à l'intérieur d'un tout cohérent / *Preserve the identity specific to each village and acknowledge these identities within a project as a coherent whole;*
- L'ancrage des objectifs de la charte dans des outils de planification normatifs pour assurer la concrétisation des interventions sur le territoire / *Anchor the objectives of the charter in planning tools to ensure the realisation of the interventions in the landscape;*
- L'adoption d'un plan d'implantation et d'intégration architecturale (PIIA) ayant pour but d'assurer la continuité du paysage culturel entre le PNCF et Cap-aux-Os / *Adopt a Local Architectural Integration Plan (PIIA) with the goal of preserving cultural landscape continuity between Forillon National Park of Canada and Cap-aux-Os.*

CONCLUSION / CONCLUSION

Quel plus beau paradis que de se sentir touriste dans sa propre région et d'en devenir un habitant à part entière ? / *Is there a more wonderful paradise than being a tourist in one's own place and becoming one of its full-fledge inhabitants ?*



OUVERTURES / OPENINGS

C'est en nous imprégnant des paysages culturels de la péninsule de Forillon et grâce à de riches rencontres avec les acteurs clés du milieu, mais également à travers notre regard extérieur, que nous avons proposé le présent projet. Dans un souci de collaboration et de respect, nous avons essayé de valoriser le territoire et son patrimoine bâti, en complémentarité avec les forces existantes. Ce travail s'inscrit dans la continuité des démarches des communautés locales, et ouvre la porte à plusieurs autres pistes, comme par exemple / *It is by immersing ourselves into the cultural landscapes of the Forillon Peninsula and thanks to rich encounters with key local actors, but also through our external perspectives, that we have proposed this project. With a cooperative and respectful approach in mind, we have tried to enhance the territory and its built heritage, while complementing existing forces. This work builds upon initiatives of the local communities, and opens the door to several other opportunities, such as :*

L'HISTOIRE DES PEUPLES ET DES GENRES / A GENDERED HISTORY OF THE PEOPLE

- Une première présence : les Autochtones / *A first presence : the First Nations*
- À partir du recueil de témoignages des expropriés, intitulé « Mémoire de Forillon », actualiser l'exposition « Ces Gaspésiens du bout du monde » présentée à la maison Dolbel-Roberts, / *Based on the collection of accounts of the expropriated, titled « Mémoire de Forillon », update the exhibit « Gaspésians from Land's End » presented at the Dolbel-Roberts House*
- Une histoire à approfondir : les femmes de Grande-Grave / *A history to be deepened : the women of Grande-Grave*

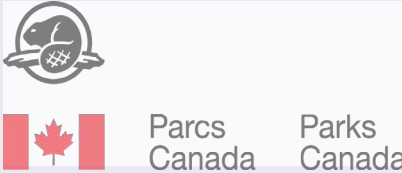
L'ARTISANAT/ HANDICRAFT :

- L'érablière et les érables emblématiques de Forillon / *Maple forest and emblematic maple trees of Forillon*
- La reconstruction d'une ancienne forge / *Reconstruction of a former blacksmith shop*
- La reconstruction d'un ancien four à pain / *Reconstruction of a former baker's oven*
- Savoir-faire des pêcheurs-cultivateurs et des constructeurs de bateaux / *Know how of the fishermen-farmers and of the boat builders*

LE TOURISME / TOURISM :

- De l'hôtellerie de luxe / *Luxury hotel*

TOUT EST POSSIBLE !!! /// ANYTHING IS POSSIBLE !!!



Conclusion

Redefining Commemorative Integrity and Authenticity in Sensitive Sites

In many countries, state-supported cultural heritage management policies pay little attention to difficult histories, preferring to ignore and selectively edit them to tell more comfortable or self-affirming tales to bolster national and community pride. The violent history of dispossession through forced displacement and expropriation, associated with the establishment of Canada's national parks, was silenced and ignored to hide the less palatable parts of the national park narrative that involved the systematic exclusion of people from their ancestral lands. These unwanted, dark memories were so irreconcilable with the country's sense of national identity that they were selectively erased from public consciousness. By default, the material heritage testifying to these unsettling events was often physically removed, neglected and over time, obliterated entirely from public view and civic space. As a result, these distorted narratives and sensitive histories prove to be challenging to interpret and reconcile due to their potential to further constrain, disadvantage and oppress already silenced and marginalized groups.

Concerning Canada's need for reconciliation, the opportunity for heritage redress ('a conciliatory heritage') exists and can be exercised through challenging existing mechanisms of commemoration, conservation and the current state of cultural heritage management (Lehrer, 2010). In addressing these uncomfortable aspects of the past, recent reconciliation efforts in national parks, particularly those at Forillon National Park, reveal an attempt to "secure heritage as an ethical space" to prompt more complex, "humanistic and cosmopolitan reflection" on the relationship between past, present and future, and on the nature of heritage itself (Macdonald, 2010). By bringing together historical and contemporary material, I write as an interested outsider who is curious and optimistic of the potential for this "dialogic renegotiation of heritage spaces" and the management of ruination in the built landscape as contact points for the "ethical engagement and understanding" of traumatic events in history (Macdonald, 2010).

In this exploratory study, national parks provided an interesting and an unexpected avenue to explore narratives of national identity formation in relation to politics of recognition and reconciliation. The unused and undocumented vernacular architecture in Grande-Grave in particular, provided a unique spatial and phenomenological challenge to test Parks Canada's re-engagement with urban relics which are crucial to the transmission of alternative and unsettling histories. Less constrained by the narrative formats of history books and interpretive trails, these vestigial traces and architectural leftovers (despite not currently serving any discernable public service) raise important questions about practices of selection, preservation and the role of architecture as material witness and forensic evidence within the framework of justice and human rights.

As a result, Canadian conservation policy, including Parks Canada's cultural management policy, requires a radical redefinition definition of commemorative integrity and authenticity in these sites of conscience. Current practices of ascribing heritage value marginalize these sensitive sites through selective narrative omissions and constraining heritage designations to only those resources that possess a certain standard of commemorative integrity. For example, Castle Mountain in Banff, the site of internment and forced labour of 70,000 ethnic Ukrainians during World War I and Lemon Creek, the site of a similar atrocity perpetrated on Japanese Canadians during World War II, remain incompatible with the commemorative values of the Historic Sites and Monuments Board of Canada (HSMBC) and thus remain without protection. This scarcity of commemorations of sites with difficult histories is best exemplified with the over 139 sites of former Indian residential schools (IRS) that are excluded from the federal register since they fail to meet limited, place-based heritage values outlined by the HSMBC.

The three parts of this project: Part I Landscapes of Consumption, Part II Landscapes of Production and Part III Landscapes of Remembrance thus served to investigate the multi-dimensional nature of peacebuilding and associated dilemmas about public representation and reception of difficult heritage. The ongoing work at Forillon National Park revealed a re-examination of shared concepts, practices and

contexts that actively involve and empower the local community in the cultural resource management process. This acknowledgement of the past through the treatment of architecture acts as a catalyst for community engagement, empowerment, reconciliation and policy dialogue. Fostering a lively sense of engagement with contemporary cultural heritage management trajectories is essential as national parks are increasingly becoming dependent on third party collaboration and localized knowledge. This consideration of a wider range of perspectives through values-based community outreach in these sites of contestation has the potential to build toward a transformative peace and to facilitate restorative responses to trauma and loss caused by social justice inequities.

Limitations and Future Directions

Firstly, this research would have greatly benefitted from a searchable database or a consolidated repository of archival material related to Forillon National Park's expropriations. Many of Parks Canada's internal agency holdings contain serious omissions and remain haphazardly distributed across the province as a result of unprecedented funding cuts and closures to libraries and archives in Canada. As a result, this research relied heavily on the expertise of the archivist to independently arrange appropriate materials for this topic. Secondly, the lack of documentation surrounding Parks Canada's architectural interventions and proactive conservation methods at the site of Grande-Grave is also incredibly problematic as the original conditions of these properties remain virtually unknown. The possibility of multimedia projects like computer-aided reconstruction and digital imaging technologies to document and interpret this cultural heritage landscape in an evolving context, also holds great promise and serves as an area for future development. Finally, additional directions for research include a comparative study of peace and capacity building initiatives involving Gaspé's earliest inhabitants including the Micmacs and the Iroquois and the role of the newly constructed nearby museum, Site d'Interprétation micmac de Gesbeg in fulfilling these functions. Other avenues for research involve closely examining the intergenerational tensions (1st, 2nd and 3rd generations) and their competing visions for the future of Grande-Grave.

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