



Protected Area/Indigenous Reconciliation

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Indigenous/Park Management Reconciliation

- Why do we need reconciliation between these two communities?
- What is reconciliation?
- What might it look like in a parks context?

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Setter-colonialism is....

- “replacement, which aims to vanish Indigenous peoples and replace them with settlers...”
- “ultimate aim” is for settler-colonists to become the “recognized, natural, rightful owners of the land” and its history.
 - Tuck, E., & Gaztambide-Fernandez, R. A. (2013). Curriculum, replacement, and settler futurity. *Journal of Curriculum Theorizing*, 29(1), 72–90.

Why do we need park/Indigenous reconciliation?

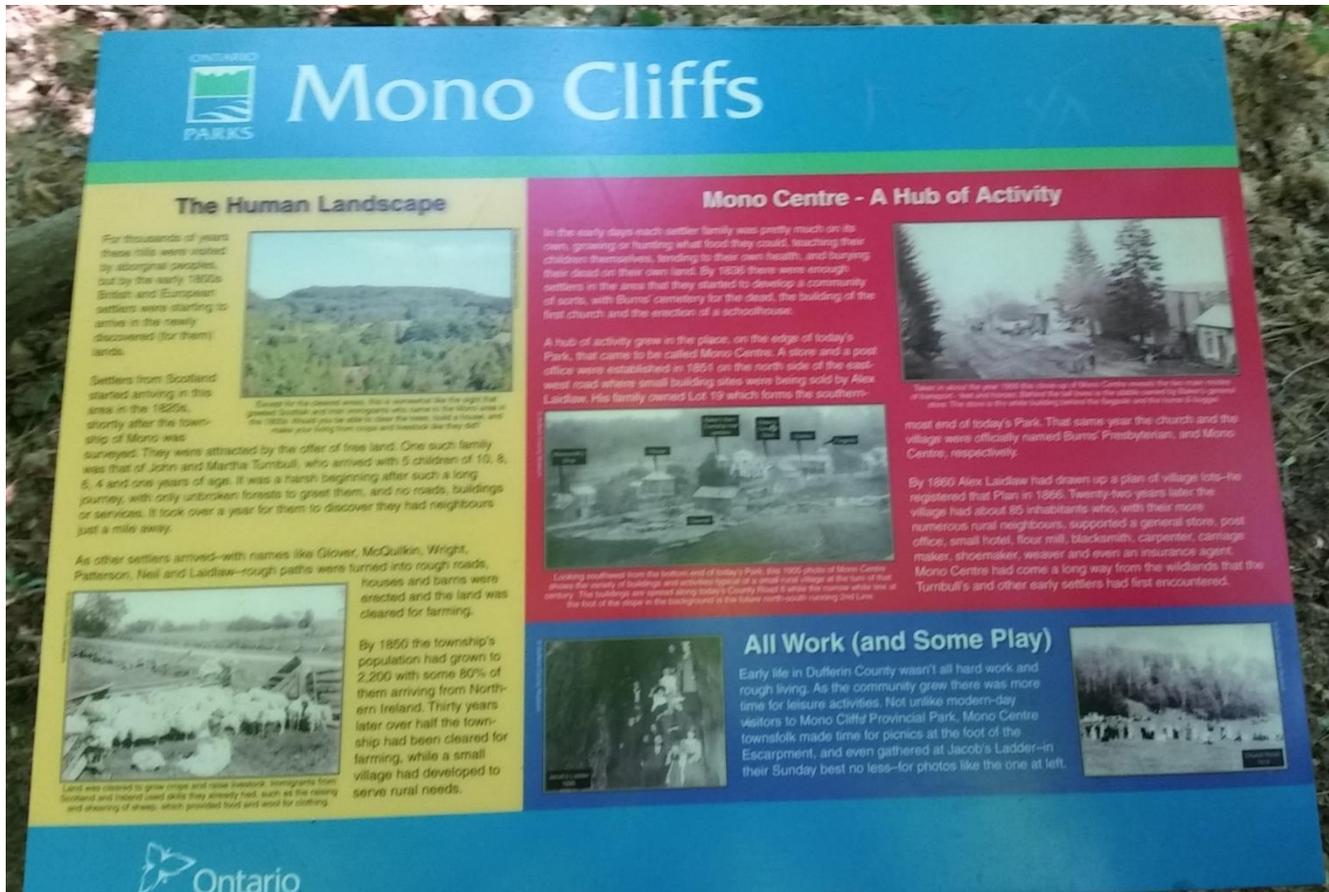
- Variety of reasons
- Physical erasure
 - How many people? Unknown, but in 10s of millions
 - Not just ‘in the past’ – ongoing event & effects



Riding Mountain National Park, Canada
Parks Canada photo

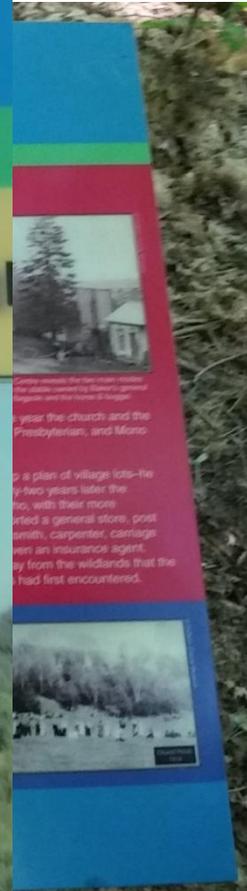
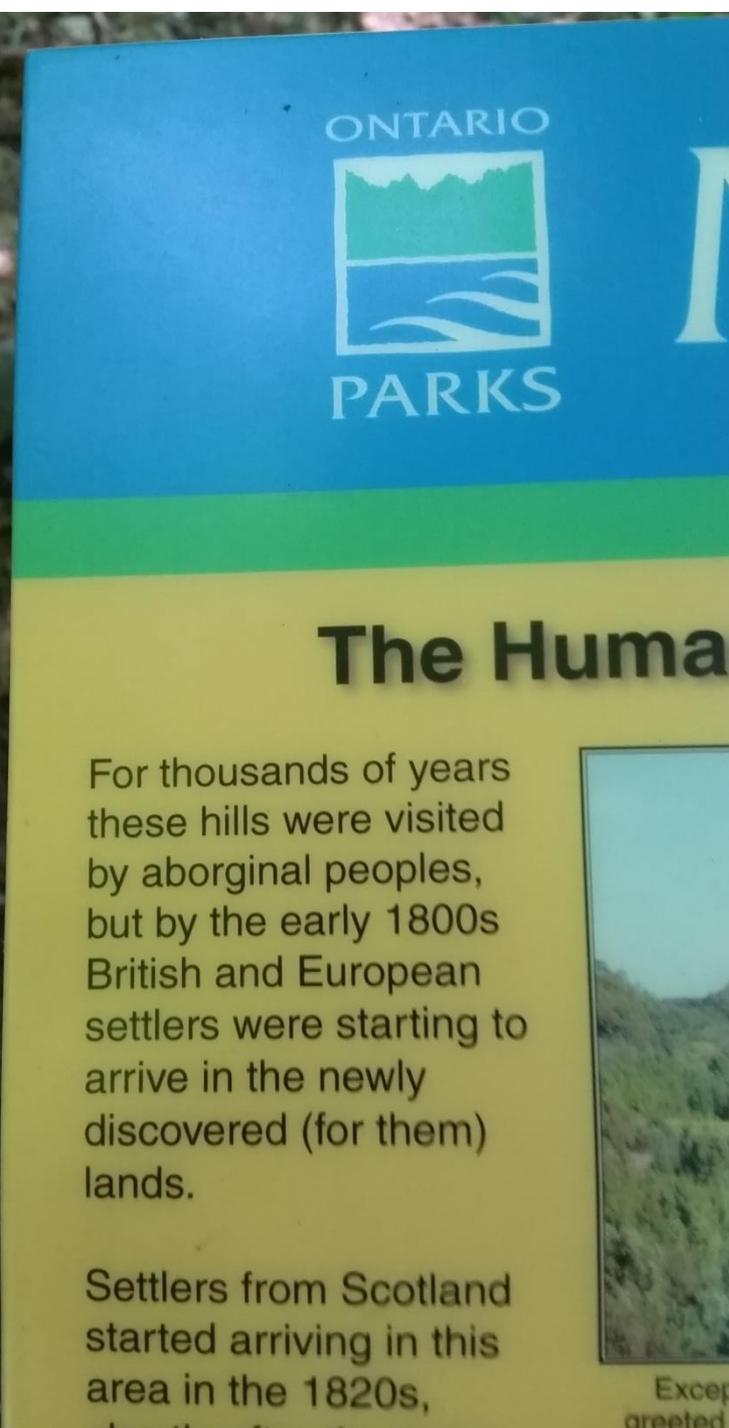
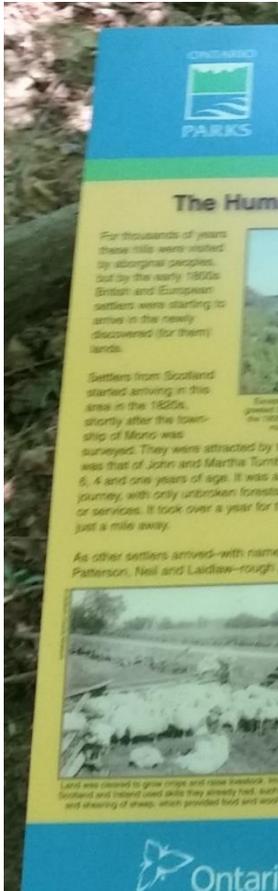
Why do we need park/Indigenous reconciliation?

- Intangible erasure



Why of Indigenous

- Intangible eras



Finegan
photo

Why do we need park/Indigenous reconciliation?

- Intangible erasure
 - Removal of Indigenous peoples from the story of the land
 - Erasure of Indigenous cultural practices & harm to sacred sites



US National Park Service photo

Settler/Indigenous Reconciliation is...

- Truth-seeking and –telling
- Acknowledging harm
- Providing restorative, community-centering justice
- Centers Indigenous futures
- Demands recognition of settler-colonialism as ongoing structure

Short, D. (2003). Reconciliation, assimilation, and the Indigenous Peoples of Australia. *International Political Science Review*, 24(4), 491–513.

But aren't we already reconciling?

- Indigenous knowledge use in park management
- Co-management of protected areas

Parks are absorbing Indigenous knowledge so meaningful participation by Indigenous peoples is not necessary.

They are listening to Indigenous management advice so they can better learn to be like Indigenous people, not to cede real authority and power to Indigenous peoples.

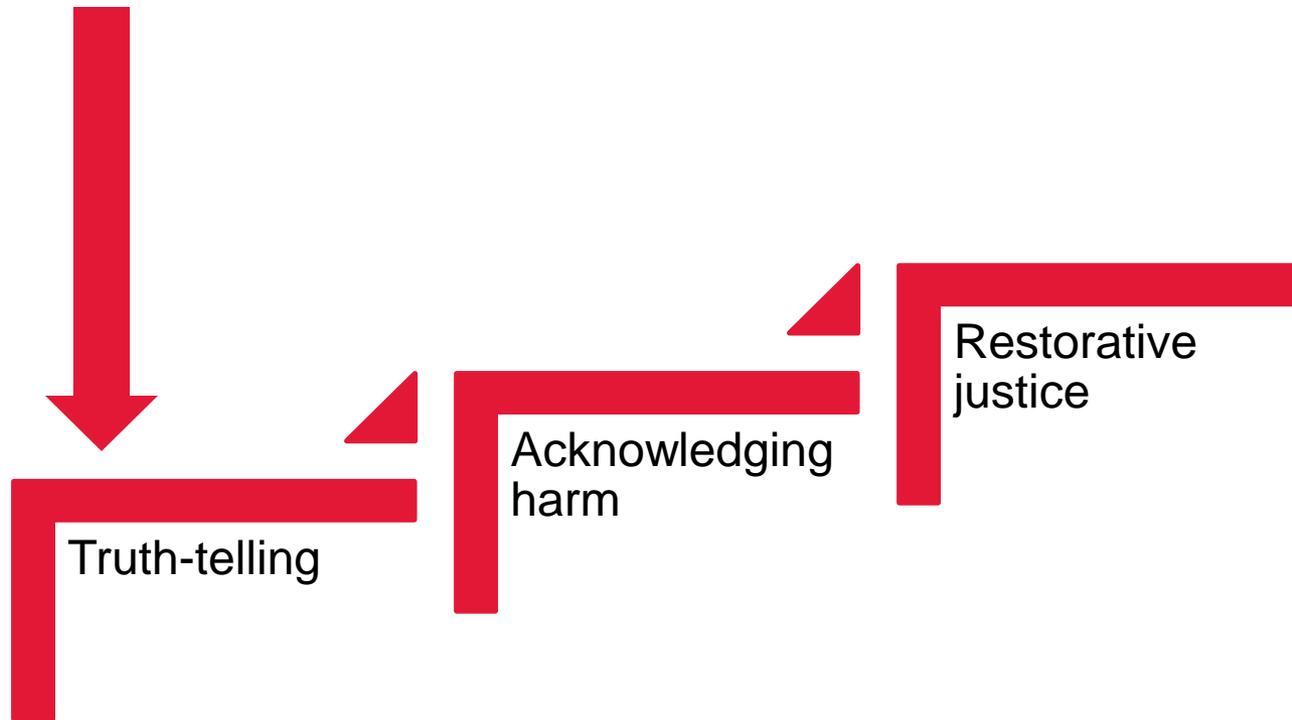
Do these ^^ tell truths, acknowledge harm, and provide for Indigenous-centered justice?

A Framework for Park/Indigenous Reconciliation...



A Framework for Park/Indigenous Reconciliation...

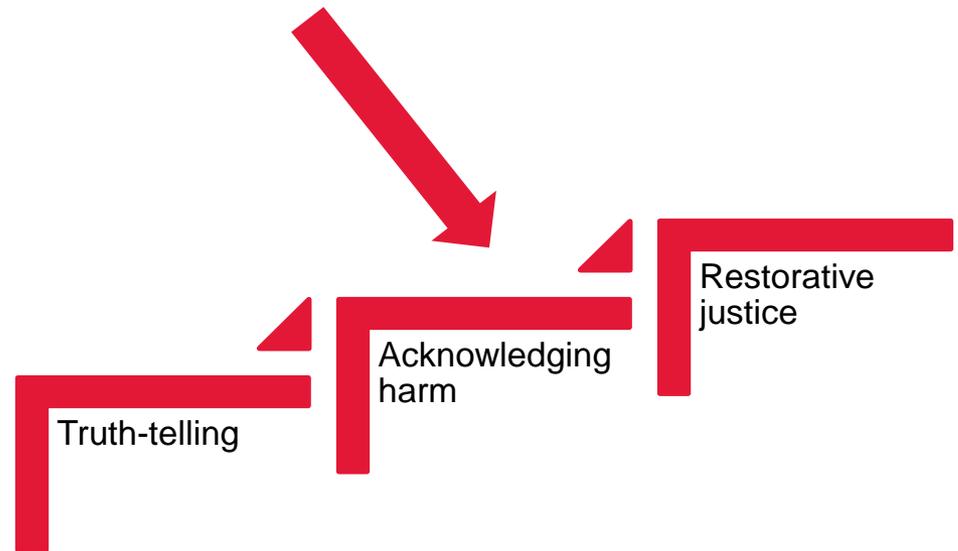
- A commission of inquiry



- Must be Indigenous-driven
- Will have to unsettle existing narrative of parks
- “A travelling teach-in”

A Framework for Park/Indigenous Reconciliation...

- Formal apologies
- Callout boxes on park maps/brochures



“Bunya Mountains National Park is situated on unceded territory belonging to the Jarowair, Wakka Wakka, and Barunggam peoples. The park recognizes that it benefits from their dispossession, which was often violent, to this day. The Jarowair, Wakka Wakka, and Barunggam peoples continue to inhabit part of their ancestral homeland in this region.”

A Framework for Park/Indigenous Reconciliation...



- Respecting, preserving, ensuring access to sacred sites
- Interpretation of Indigenous perspectives & counternarrative on equal footing with settlers'
- Indigenous voices telling Indigenous stories
- Allowing for traditional resource use
- Multilingual materials/signs
- Help Elders pass teachings/cultural knowledge to children

A Framework for Park/Indigenous Reconciliation...



- New management paradigms
 - How can we avoid ‘add Indigenous and stir’?

Concluding Thoughts

- Reconciliation is accountable to Indigenous futures
- If it isn't truth-telling>>>acknowledging harm>>>restorative, Indigenous-centered justice, it isn't reconciliation
- Reconciliation demands dismantling of persistent settler-colonial power structures/systems



US NPS Photo