

**UNESCO WORLD HERITAGE SITE
at the
ASINABKA SACRED CHAUDIERE SITE??**

A Special Circle of All Nations Note – April 22, 2016



A CIRCLE OF ALL NATIONS
A CULTURE OF PEACE

The Legacy Work of Late Algonquin Elder
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The Chaudiere Falls and Islands have been a central but obscured feature in the landscape of Canada's capital city; archaeological evidence confirms that it was an important gathering place six thousand years ago, post the last Ice Age; in historical times, it has been acknowledged as a sacred site; since 1800, it has contributed tremendously to the development of the country; a hundred and fifty years ago, it featured in the selection of the capital; and of late, has become a site of competing visions, contestation and community discord.

Its distinct and unique qualities based on the following:

1. Geological history and natural heritage
2. Pre-historical Paleolithic history
3. Unparalleled potential of an accessible Chaudiere Falls
4. Ecological importance, in particular to the threatened American Eel
5. Sacred importance: meeting place from time immemorial
6. National/international historical prominence
7. Land issues and Algonquin territorial claims
8. A critical site in First Peoples/Canada relations
9. Peace building and contemporary multiracial/multicultural animation
10. Critical contemporary and international relevance of Late Algonquin Elder, Dr. William Commanda's (OC) Legacy Indigenous vision for the area.

NOW, some very important and exiting new facts about this special site are coming to light, thanks to the research of Eckhart R. Schmitz, author of *The Great Pyramid of Giza – Decoding the Measure of a Monument!*

www.thegreatpyramidofgiza.ca

This information positions it on the global stage of relationship with other key monuments of tremendous importance in the evolution of humanity. It also positions it for designation as a Unesco World Heritage Site.

Highlights of this research are presented here. Four appendices are included; the first provides information on global instruments to support such designation; the second is a December 2015 Citizen article discussing two studies about the ancient Aboriginal burial ground on the Ottawa shoreline, by Randy Boswell and Jean-Luc Pilon, in Canadian Journal of Archaeology; the third is a lengthy Circle of All Nations note entitled *Asinabka Sacred Chaudiere Site: Canada's Singular Cultural Heritage Site* addressing the ten items listed above; the fourth provides two mini-descriptions of Elder Commanda's Legacy Vision for the Asinabka Sacred Chaudiere Site. Extensive additional information is available at www.asinabka.com and www.circleofallnations.ca

The Sacred Chaudiere Site – A Cosmological Research Perspective – E. R. Schmitz

Victoria Island, in the heart of Ottawa/Gatineau, Canada is located on the Earth's Surface in a highly relevant relationship to, respectively, perhaps, the most noteworthy Ancient Monuments in existence. These monuments are: The Great Pyramid of Giza, the most ancient remaining wonders of the Ancient World, The Mayan Pyramid of the Sun complex in Mexico and the magnificent Angkor Wat Temple in Cambodia (originally a Hindu representation of Mount Meru, home of the Devas in Hindu Mythology). Each of these Monuments and the ancient cultures that built them were of incalculable importance in the development of Human Civilization.

The following are distances between these 4 points on the Earth's surface:

1) From Angkor Wat to Ottawa crossing the North Pole: 14,236 km

Note: Victoria Island is located at 45.4215 degrees North, 75.6972 degrees West
Angkor Wat is located at 13.4125 degrees North, 103.8670 degrees East

Summary: Victoria Island is 179.6 degrees West of Angkor Wat, or 180.4 Degrees East of Angkor Wat; the variance from 180 degrees is 0.2 and 0.1 % respectively. This means, in practical terms, that when it is 12 O'clock Noon at Victoria Island it is 12 O'clock Midnight in Angkor Wat to within 96 Seconds.

The difference in Latitude is (45.4215 N -13.4125 N) = 32.007 Degrees

It should be noted that in Hindu Mythology, there are 32 incarnations of Ganesha which is considered to represent the "ultimate reality of being".

2) From The Great Pyramid to Ottawa in a straight Route: 14,243 km

Difference = 14,243 - 14,236 = 7 km = 0.05% Variance from distance of Angkor Wat to Ottawa

3) From Great Pyramid to Victoria Island by the Great Circle Route: 8,855 km

4) From Great Pyramid to Angkor Wat Geometric Mean Distance: 8,862 km

Difference = 8,862 - 8,855 = 7 km = 0.08 % Variance from distance of Angkor Wat to Ottawa

This would indicate, with the highest probability of certainty, that the builders of Angkor Wat deliberately built it at a very precise location on Earth relative to Victoria Island and the Great Pyramid knowing, with an extremely high degree of accuracy, the shape and size of the Earth.

It would indicate, as well, that there was an over-arching respect of these other cultures in pursuit of the further development of Human consciousness.

5) From the Pyramid of the Sun to Ottawa by Great Circle Route: 3,561 km

**NOTE: See 2) Distance between Great Pyramid and Ottawa: 14,243 km
/ 4 = 3,561 km**

Distance between the Great Pyramid and Ottawa as well as, for all intents, the distance from Angkor Wat to Ottawa, as there is an extremely small margin of difference, is, very precisely, 4 times the distance between The Pyramid of the Sun, Mexico (Maya) and Ottawa.

The number 4 is profound for a multitude of reasons;
Since ancient times, it has been reasoned that there are 4 principal elements; these being: Water, Earth, Air and Fire

There are 4 dimensions of physical existence, also since great antiquity, these being;
3 dimensions of physical space plus 1 dimension of Time = 4 dimensions of Spacetime

In physics, **spacetime** is any mathematical model that combines **space** and **time** into a single interwoven continuum.

There are 4 directions: North, South, East and West

In as far as the Mayan Pyramid of the Sun and the Great Pyramid is concerned, a most notable fact that should be recognized is that these 2 Monuments are, extremely accurately, 130 degrees in longitude apart.

The great Pyramid is located at 31.1342 degrees East of the Prime Meridian of Greenwich, England and The pyramid of the Sun, (Mayan) is at 98.8435 Degrees West of the Prime Meridian.

$(31.1342+98.8435) = 129.9777 = \text{Variance of } 0.017\% \text{ from } 130 \text{ degrees}$

One of the Mayan Calendars has 13 Months; the TZOLK'IN is the 260 day ritual Mayan calendar. The IXIM TUN Mayan Calendar was 130 days in duration and was regarded as the Agricultural Calendar of Corn and Nature.

$2 \times \text{IXIM TUN} = \text{one TZOLK'IN Cycle } (2 \times 130) = 260$

The Calendar is composed of two intertwined elements:- The 13 numbers – also known as energies, tones or intentions – form a recurrent cycle of 13 days which constitute the symbolic “week” of the TZOLK'IN, this cycle is called a trecena.

- The 20 dayglyphs. For the Mayas, each one of these 20 dayglyphs represents a symbol that bears a profound signification. In this way, one can appreciate the significance of the number 130.

The Tzolkin was combined with a 365-day solar year known as the Haab' to form a synchronized cycle lasting for 52 Haab', called the *Calendar Round*. The Calendar Round is still in use by many groups in the Guatemalan highlands.

A different calendar was used to track longer periods of time, and for the inscription of calendar dates (i.e., identifying when one event occurred in relation to others). This is the *Long Count*.

In any event, the Mayan calendar system was complex, however, in the end, very accurate over long periods of time. Ultimately, the number 13 was the basis point in the most important "Symbolic Week" at the core of their religious outlook where each day marked part of an Energy wave; increasing day 1 through day 6 to reach a plateau at day 7 and then decreasing in power through days 8 through 13. The start of each cycle was represented by a new dayglyph association.

The 5,126-year-long cycle in the Mayan Long Count calendar reached the end of its 13th b'ak'tun, or the 4th world on the Mayan date 13.0.0.0.0, on 21 December 2012.

To find the Pyramid of the Sun to be 130 degrees West of the Great Pyramid is highly relevant from a symbolic stand point along with the Number 4.

General Discussion

Given the most accurate alignments of these 4 most ancient sites across the Earth, it is very plausible that the ancient builders of the Great Pyramid, Angkor Wat and The Mayan Pyramid of the Sun, were knowledgeable about the size and shape of the Earth to the very highest degree of accuracy and positioned Monuments of immense Meta-physical, Spiritual importance at specific sites on the Earth with a unified sense of an over-arching purpose for the advancement of civilization's consciousness.

It would most certainly appear that the positions of the Mayan Pyramid of the Sun and the Hindu, Angkor Wat were carefully chosen to be at specific distances from the Great Pyramid and from the Ancient Spiritual meeting place of the North American Indigenous peoples at Victoria Island.

It attests that at these cultures knew of one another in the very distant past.

Furthermore this, undoubtedly, impresses upon the need, in the present day, to recognize Victoria Island as a historically important Spiritual Centre for the Indigenous Peoples of North America as it is historically documented and remains today, so many thousands of years later, a sacred place of gathering.

The Indigenous "Sacred Earth" cosmological outlook is a mindset that is astonishingly ancient, yet is in the present, an ecological mindset that this entire World so desperately needs at this point in our collective consciousness as we become more respectful of our environment: it is, indeed, existential.

The mind of the Indigenous Peoples has, since time immemorial, understood the interwoven fabric of all of existence to be of a "unified co-existence" and of a "common spirit" in the metaphorical sense.

It is, one might say, pantheistic where all of creation is interdependent and what are, apparently, constituent individual parts are not individual in the purest sense but rather of one and the same existence where no one apparent part can exist independent of all others.

Our modern science is actually very much of the same mindset in fact.

Discussion with respect to Chaudiere Falls/Victoria Island

As one can visualize the juxtaposition of Victoria Island in relationship to the other most noteworthy buildings along the Ottawa River, in its proximity, one might come to appreciate the anguish that the Indigenous Peoples are facing in this modern world.

From Victoria Island to the North, one sees the Domtar Paper Mill; which is a constant reminder of the Industrial exploitation of the Forests; the very sustenance of natural life which is imperiled.

From Victoria Island facing to the East, one sees the Roman Catholic Cathedral, perched high above the cliff of the Ottawa river's embankment. This, undoubtedly, is a constant reminder of how the Indigenous culture was systematically, by the policy of the government of the day, forced into a "re-education program of their belief system" in the Residential Schools of the past.

The abuses inflicted upon and suffered by the Indigenous Peoples of Canada have caused unspeakable trauma and immense harm to the vitality and spirituality of the Indigenous peoples of Canada. The trans-generational lingering effects are seen readily today in the Reserves and displaced persons in the inner cities that have lost contact with their ancestral spiritual roots and this has negatively impacted the culture immeasurably. This has now, finally, after all these years have past, been acknowledged by the Government of Canada. The Truth and Reconciliation is finally becoming evident in spirit. One is yet to see in what deeds!

From Victoria Island to the South, high above the cliff, one sees the Supreme Court House and slightly South-East, Parliament Hill, both symbols of Laws and Governance that have been historically unsympathetic and indeed paternalistic to the Indigenous cultures in Canada and a continued reminder of injustice to their cultural identities and treaty rights.

Lastly, from Victoria Island to the West one sees the Hydro-electric dam, at Chaudierre, which is a constant reminder that the free energy of the River and indeed the life-giving force of the Earth it represents to the ecosystem, is interfered with by commercialization that is utterly unsympathetic to nature and in this way causes further harm and indignity to the spirituality of the Indigenous Peoples in this most sacred location.

The Indigenous mind is trapped! If only the Chaudierre waterfall was free once more! Then, at the very least, the energy of the Earth will flow naturally and unfurl the bridled and entrapped spirits of the Indigenous mind.

Such an undertaking would be the truest gesture of reconciliation and would have a resounding impact on the consciousness of not only the Indigenous Peoples themselves but also the general populace as well as it would be a sign of a change in attitude towards the environment and spirituality.

This would be a sign of respect! This would truly be a gesture of Reconciliation of people and with the Earth.

While this is not yet formally being presented as a UNESCO World Heritage Site project, it is clear to many that the Sacred Chaudiere Site itself and the William Commanda Legacy Vision recommend themselves for attention and endorsement as a globally important project from multiple angles.

Appendix 1

World Heritage Site

Backgrounder on some key provisions in global instruments endorsed by the United Nations with respect to world heritage, Indigenous Rights and Memories of the World Initiatives, of pertinence to the Sacred Chaudiere Site, as articulated in the work and legacy vision of late Indigenous Elder William Commanda

This material (abbreviated and annotated for focus) provides the background against which the re-presentation of William Commanda Legacy Vision for the Sacred Chaudiere Site is positioned. The specific case is embedded in its status as an unparalleled unique site of ancient, historical and contemporary significance and of *World Heritage* calibre and of *Outstanding Universal Value* in these times of unprecedented and escalating global human conflict, climate change and environmental catastrophe.

i. World Heritage Sites of Outstanding Universal Value

In 1972, UNESCO adopted the *World Heritage Convention*, endorsing the protection and conservation of natural and cultural heritage consistent with concept of “sustainable development”, aimed at the identification, protection, conservation, presentation and transmission to future generations of cultural and natural heritage of “Outstanding Universal Value”.

1.B. 1. Notes that such cultural and natural heritage is among the priceless and irreplaceable assets, not only of each nation, but of humanity as a whole. The loss, through deterioration or disappearance, of any of these most prized assets constitutes an impoverishment of the heritage of all the peoples of the world. Parts of that heritage, because of their exceptional qualities, can be considered of “Outstanding Universal Value” and as such worthy of special protection against the dangers which increasingly threaten them.

States Parties to the *Convention*, which includes Canada, are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations and other interested parties and partners in the identification, nomination and protection of World Heritage properties. States Parties also recognize the collective interests of the international community to cooperate in the protection of this heritage; further, they have the responsibility to (12. a) ensure the identification, nomination, protection, conservation, presentation, and transmission to future generations of the cultural and natural heritage found within their territory; (12. h) not take any deliberate measures that directly or indirectly damage their heritage; (12. k) consider and encourage the establishment of national, public and private foundations or associations to facilitate donations for the protection of World Heritage; and (12. m) use educational and information programs to strengthen appreciation and respect by their peoples of the

cultural and natural heritage defined in Articles 1 and 2 of the *Convention*, and to keep the public informed of the dangers threatening this heritage.

With respect to the definition of World Heritage, specifically with respect to cultural and natural heritage, Article 1 notes that ‘the following shall be considered as “cultural heritage”’: *(a) monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of Outstanding Universal Value from the point of view of history, art or science; (b) sites: works of man or the combined works of nature and of man, and including archaeological sites which are of “Outstanding Universal Value” from the historical, aesthetic, ethnological or anthropological points of view.*

Article 2 identifies “natural heritage” as: *natural features consisting of physical and biological formations or groups of such formations, which are of “Outstanding Universal Value” from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of “Outstanding Universal Value” from the point of view of science or conservation; natural sites or precisely delineated natural areas of “Outstanding Universal Value” from the point of view of science, conservation or natural beauty.*

Further, Section 18 states that ‘Cultural landscapes are cultural properties and represent the “combined works of nature and of man” designated in Article 1 of the *Convention*. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.’

Also of relevance are the following provisions:

Section 20: “Outstanding Universal Value” means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole.

Section 23 notes that the *Convention* is not intended to ensure the protection of all properties of great interest, importance or value, but only for a select list of the most outstanding of these from an international viewpoint.

While we (Circle of All Nations) have not attained any surety, only barely beginning to commence the process of developing a nomination strategy, we note that Section 24 states that: Nominations presented to the Committee shall demonstrate the full commitment of the State Party to preserve the heritage concerned, within its means. Such commitment shall take the form of appropriate policy, legal, scientific, technical,

administrative and financial measures adopted and proposed to protect the property and its “Outstanding Universal Value”.

With respect to Integrity, the *Convention* states that:

Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property:

- a) includes all elements necessary to express its “Outstanding Universal Value”;
- b) is of adequate size to ensure the complete representation of features and processes which convey the property’s significance;
- c) *suffers from the adverse effects of development and/or neglect (emphasis added)* – This should be presented in a statement of integrity.

In this regard, Section 28 is pertinent:

For all physical properties nominated under criteria (vii) – (x), biophysical processes and landform features should be relatively intact. However, it is recognized that no area is totally pristine and that all natural areas are in a dynamic state, and to some extent involve contact with people. Human activities, including those of traditional societies and local communities, often occur in natural areas. These activities may be consistent with the “Outstanding Universal Value” of the area where they are ecologically sustainable.

Section 30 adds:

Properties proposed under criterion (vii) should be of “Outstanding Universal Value” and include areas that are essential for maintaining the beauty of the property. For example, a property whose scenic value depends on a waterfall, would meet the conditions of integrity if it includes adjacent catchment and downstream areas that are integrally linked to the maintenance of the aesthetic qualities of the property.

Section 32 notes that properties proposed and criterion (ix) should demonstrate the key aspects of processes that are essential for the long term conservation of the ecosystems and the biological diversity they contain.

Finally, Section 33 states “Properties should contain habitats for maintaining the most diverse fauna and flora characteristic of the bio-geographical province and ecosystems under consideration. For example, ... and island ecosystem should include habitats for maintaining endemic biota; a property containing wide ranging species should be large enough to include the most critical habitats essential to ensure the survival of viable populations of those species; for an area containing a migratory species, seasonal breeding and nesting sites, and migratory routes, wherever they are located, should be adequately protected.”

The *Convention* also makes provision for protection and management matters; as such, it notes in Section 39, “For properties nominated under criteria (vii) – (x), boundaries should reflect the spatial requirements of habitats, species, processes or phenomena that provide the basis for their inscription on the World Heritage List. The boundaries should include sufficient areas immediately adjacent to the area of “Outstanding Universal

Value” in order to protect the property’s heritage values from direct effect of human encroachment and impacts of resource use outside of the nominated area.

With respect to encouraging support for the *Convention*, section 41 notes that the objectives are:

- a) to enhance capacity-building and research;
- b) to raise the general public’s awareness, understanding and appreciation of the need to preserve cultural and natural heritage;
- c) to enhance the function of World Heritage in the life of the community; and
- d) to increase the participation of local and national populations in the protection and presentation of heritage.

Interested parties and experts grapple to understand the multiple implications of the *Convention* blueprint, and to facilitate the manifestation of the global instruments and this engagement is drawing multiple parties together to consider, for example, the evolving definition of sustainable development, bridge barriers between ideas about biodiversity and physical environment, cultural diversity and heritage conservation.

In this regard it is noted that the concept of sustainable development entrenched further in many domains with the Agenda 21 of the 1992 United Nations Conference on Climate Change; this was inextricably linked with the presence of the Indigenous voice on the global stage – (ignited with Elder William Commanda’s pipe ceremonies at the Pre-Rio Conference in France in 1991), in the subsequent 1992 Earth Summit in Rio; in the first United Nations Conference of Indigenous Peoples, the Cry of the Earth Conference of 1993, and the subsequent United Nations International Decade of Indigenous Peoples. Evolving thought drew attention to the critical importance of intangible cultural heritage inherent in meanings of objects and artifacts, art and craft, traditions, ceremonies and rites, the dynamic nature of transmission of such cultural heritage, grounded in integration at multiple levels, and the critical contribution of the Indigenous voice is evident in the importance of the human transmitter of knowledge, the oral traditions, storytelling and the ceremonial.

ii. The 6th Montreal Round Table (2011) on the Impact of Sustainability Strategies on Heritage Conservation Practices

An excerpt from the conference proceedings draws attention to this paradigm shift: “What are the characteristics of the new paradigm? It involves moving from a more static, object-focused perspective to a more dynamic, ecological perspective. It involves moving away from the importance of inventorying, evaluating and designating objects to understanding their context: physical, social, cultural, economic. It involves understanding diversity rather than homogeneity as a healthy aspect of ecological balance. It involves moving away from the win or lose framework of legal controls to the more open-ended process of mediation. It involves moving away from the design / bid / build paradigm to a more integrated view of design-build. It involves less reliance on theory, and on the academically-trained expert, and more recognition of practice, and traditional knowledge, and community-based design and development. It involves moving away from utopian models, and a reliance on zoning, to more organic and incremental models of growth and development. And finally, it involves integrating new and old, treating contemporary design layers as additional richness within the historical layering of existing places.

The voices of the aboriginal community, particularly in Canada, have had a profound effect on this paradigm shift. There have always been challenges from this community of many of the basic assumptions of Eurocentric culture, but only recently have these challenges been heeded to any significant extent. In terms of natural resources, they have challenged the separation between humans and the rest of nature, fundamental to the environmental movement as illustrated in the table above, and insisted that true environmentalism is only possible when our species is treated as an integral part of any ecological model. And on the cultural resource side, they have challenged the separation between past and present, and argued that past artifacts are only given meaning through contemporary practice, and that if cultural heritage is not dynamic then it dies.

Most importantly, in the aboriginal perspective, the starting assumption that nature and culture are different is false. And we are not outside either one. We are nature, we are culture. Within this perspective, the field of design and development is necessarily about natural resources and cultural resources by default. And this is being gradually accepted by the dominant culture, and resulting in the emergence of a more holistic and integrated view of how to move forward. In this paradigm, the distinctiveness of the environmental argument and the historic preservation argument becomes blurred. This is the message of sustainability. Sustainability is not utopian, it is organic. It moves beyond LEED and LEED EB (Existing Building) and LEED ND (Neighbourhood Development), and it moves beyond designated buildings and historic districts and mandatory intervention reviews. It is about understanding what exists and intervening in ways that make that reality healthier and more balanced. It is ecological in the sense that humans are part of the ecological equation. Sustainability is not a theoretical proposition, but a practical one, and its success will not be based on expert predictions or abstract models, but on empirical learning and the transfer of traditional knowledge to contemporary contexts. Cultural landscape theory and practice are about this new paradigm. The idea of cultural landscapes emerged in the early 20th Century within the field of cultural geography, but it is only recently that it has begun to play a role in design and development. UNESCO adopted cultural landscapes as a typology to deal with sites where culture and nature were inseparably melded, and it has proven to be a typology with special resonance for indigenous communities around the world. Cultural landscapes are cultural ideas embedded in a place, and they exist as much in the cultural imagination as in the physical world. They are mapped by ritual and marked by artifacts. They are maintained by traditional knowledge but open to contemporary layering”.

In this regard, I note that *Circle of All Nations* began to rephrase the UN inspired *Sustainable Development* language under the title of *Sustainable Relationships* with its “eco” workshops at Victoria Island/Sacred Chaudiere Site as early as 2009.

iii. Indigenous Sites

In 2012, UNESCO produced a special publication on World Heritage (No. 62) (REF) – Here, Kishore Rao, Director of the UNESCO World Heritage Centre notes in his introduction, “as the World Heritage institutions acquired experience in matters of conservation over the decades, it became apparent that the protection of natural sites could best be implemented by recognizing the existence of the traditional inhabitants of these sites, as they had been discreetly but effectively managed, sometimes over tens of thousands of years, by the very indigenous peoples that had, in recent centuries, all too often been excluded in principle from the management concerns of their own territories. The United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007,

was conceived to ensure that the provisions of the United Nations Charter and Declaration of Human Rights are duly applied to the peoples thus designated. ... (the World Heritage publication provides “insights into the ways in which the principles of this Declaration are being applied in a World Heritage context”, World Heritage being endorsed as “a building block for peace and sustainable development... (and) a source of identity and dignity for local communities, a wellspring of knowledge and strength to be shared”.

Additional text from the document provide a framework for understanding *World Heritage* and indigeneity.

The concept of *indigeneity* has been gaining attention in recent years in many international and national fora and it holds considerable relevance in the global *World Heritage* forum. Indigeneity has been invoked to promote or celebrate identity or to participate in policies and programmes of direct concern; and to promote an indigenous worldview and values and applying them to social economic, political or environmental issues. These issues are about the well-being and sustainability of indigenous groups, but they may also be about wider community aspirations, including environmental improvement, town planning, museums, businesses, architecture, education and health.

Key elements of indigeneity that apply to *World Heritage* include the ideas of ‘living dualisms’, a holistic approach to understanding the environment and how people find their place in it and the importance of intangibility and associative values.

The document goes on to clarify:

Living dualisms include relationships such as those between humans and their environment, the sacred and the profane the world of the living and the world of the ancestors, and indigenous and non-indigenous groups, the principles guiding these relationships being reciprocity, accountability and respect.

A holistic approach brings together all dimensions of the cosmos – both material and non-material realms.

Intangibility is particularly important because of the emphasis that indigenous people place on things invisible – the stories and histories that help them to interpret landscapes, the roles that people play in those landscapes and the reason for which certain paces are respected in certain ways. These values then help shape what should be done in relation to planning, conservation and management.

In the context of the implementation of the *World Heritage Convention*, the focus on *community* and *cultural landscape* are of particular importance: In the context of the “C”s of the pillars of world heritage: Credibility, Conservation Capacity-building, Communication and Community, in 2007 ”the critical importance of involving indigenous traditional and local communities in the implementation of the committee was recognized – the identification, management and successful

conservation of heritage must be pursued with the meaningful involvement of human communities and the reconciliation of conflicting interest, but it should not be achieved against the interest or through the exclusion of local communities and local values. The document recognizes the need for bridging between the macro and micro and the importance of the involvement of indigenous peoples who have an interest cannot be overestimated.

In the reference to “Cultural Landscape”, which recognizes the relationships or interactions between people and their landscapes or ‘natural’ environments”, it is pointed out that the 1992 *World Heritage Convention* operational guideline amendments provided better recognition of indigenous values as they relate to landscape (Of note here: William Commanda conducted pipe ceremonies at the PreRio Earth Conference in France, igniting a recognition of relationship with Earth, a theme further emphasized in the 1992 first United Nations Conference of Indigenous Peoples, entitled, *Cry of the Earth*. William Commanda shared the Sacred Wampum Belt teachings at this international event).

Also of import is the comment that in May 2011, Indigenous groups noted that not enough was being done to ensure proper Indigenous involvement in World Heritage. The Operational Guidelines provide that nominations be prepared in collaboration with and approval of local communities, but of concern is the fact that it is not clear how state parties go about involving communities.

The document notes that challenges lie ahead when it comes to interpreting and recognizing community and cultural landscapes, noting also that the several layers that make up community are yet to be unfolded, but it also suggests such challenges also provide opportunities for improved outcomes. These issues are of particular interest and concern with regard to the Sacred Chaudiere Site, the pre-historical and historical dimensions of community, the Algonquin, Indigenous, and *Circle of All Nations* views.

The discussion goes on to pointing out “Within the framework of indigeneity, we can consider the future alongside the past and develop an agenda for heritage centred on indigenous aspirations, indigenous opportunities and indigenous challenges.

That will require us to anticipate the future while we appreciate the past. Fortunately we are not starting from scratch. We have already accepted that heritage is essentially about acknowledging and honouring the links that communities have established with the surrounding world. Our challenge is to devise strategies, supported by the World Heritage Committee, to ensure that this heritage is protected for the benefit and enjoyment of generations to come.

Distinctions between tangible and intangible qualities of this heritage agenda become blurred when viewed through an indigenous lens. Material and immaterial, tangible and intangible qualities appear to fuse into one. Heritage has

a temporal dimension that moves simultaneously in two directions. The past is more highly valued when an object or site can at the same time demonstrate a link to the future. Rather than seeing ‘historical authentication’ and confining heritage to a distant past, indigenous communities are more inclined to link ‘authenticity’ to uninterrupted human engagement and intergenerational commitment. Rather than simply measuring authenticity in terms of the passage of time, an additional measure should be recognized in the strength of an on-going relationship established with successive generations. By the same token, value is further added by an on-going relationship with the surrounding natural world. As part of a unique landscape that not only provides material resources but also sustenance, access and distinctiveness, heritage is especially valued when it is in harmony with the environment and part of the ecological backdrop. A case can indeed be made that these four components – site, people, past and future, and the natural environment – are the hallmarks of authenticity and/or Outstanding Universal Value”.

Noting that local distinctiveness and unique heritage could well be submerged under the overwhelming weight of world domination, concepts of indigeneity cultural landscapes and community possess great significance. Thus it is incumbent upon all to work together to find ways to make them effective.

In these contemporary times, many places of sacred significance to Indigenous Peoples are no longer pristine. However, it is erroneous to apply western standards of assessment and assume their power and relevance is extinguished. Indigenous shaman like William Commanda firmly believe their fires still burn and are fanned into co-created power when animated by acknowledgment, respect, prayer, ceremony and ritual. He himself animated that human potential for regenerative healing with the land in the 1995 Sunbow Five Walk for Mother Earth (REF); the recent reclamation of sacred spaces by the Kogi in Columbia attests to the growing recognition of this regenerative potential. William Commanda’s work over the past two decades was significant in that his outreach triggered this type of energetic reconnection with land for an incredible number of non-Indigenous Peoples.

Finally, it is important to note that the presentation of Indigenous spirit only as existent in remote jungles and in exotic costume and paint can carry its own elements of racism, and patronization. Contemporary indigeneity demands attention.

Appendix 2

<http://ottawacitizen.com/news/local-news/randy-boswell-gatineau-shoreline-tells-canadas-story-and-should-be-a-national-historic-site>

Appendix 3

[ASINABKA SACRED CHAUDIERE SITE: CANADA’S SINGULAR CULTURAL HERITAGE SITE](#)

Appendix 4

[ASINABKA PROPOSAL FOR NATIONAL ABORIGINAL CENTRE](#)
[ASINABKA BROCHURE](#)