

**SUBDIVISION AND DEVELOPMENT APPEAL BOARD  
CITY OF ST. ALBERT**

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Telephone: (780) 459-1500

PRELIMINARY HEARING DATE: June 4, 2025  
FILE NO.: LEG00976

**Notice of Decision of Subdivision and Development Appeal Board**

**INTRODUCTION**

[1] On March 18, 2025, City of St. Albert Council ("Council") considered a Council Agenda Report to Rename Grandin Municipal Assets.

[2] On April 15, 2025, the Appellant, Mark Cassidy, filed an appeal with the Subdivision and Development Appeal Board (the "Board") from Council's decision to rename Grandin Park.

[3] On June 4, 2025, in a hybrid hearing (with the Board and the Appellant appearing in person, and the Development Authority appearing virtually), the Board held a preliminary hearing to determine its jurisdiction to hear the appeal. In the Board's notice of hearing, the Board had notified the Development Authority and the Appellant that it would deal only with the question of the Board's jurisdiction, and the Board would not deal with any merit issues or evidence.

**PRELIMINARY MATTERS**

**A. Board Members**

[4] The Chair confirmed from all parties in attendance that there was no opposition to the composition of the Board hearing the appeal. No one in attendance objected to the members of the Board hearing the appeal.

[5] None of the Board members had any conflict which prevented them from hearing the matter before the Board.

**B. Exhibits**

[6] The Chair confirmed that everyone in attendance had the full hearing package prepared for the hearing.

[7] At the beginning of the hearing, the Board noted that it had reviewed the presentation provided by the Appellant on June 2, 2025. The Board pointed out that the scope of the hearing

on June 4, 2025 was to address the Board's jurisdiction. The Board pointed out to the Appellant that pages 1-4 of the powerpoint and pages 20-22 of the powerpoint appeared to be the only pages which addressed the question of the Board's jurisdiction. Several times during the hearing, the Board advised the Appellant that he could refer to any pages within the powerpoint that he wished, but that the focus of the preliminary hearing was to address the Board's jurisdiction. The Appellant was free to speak to any pages in his materials or his powerpoint, but the Board wished to know how the pages related to the question of the Board's jurisdiction.

[8] The Board also notes that on the morning of June 4, 2025, the Board received from the Appellant a revised PowerPoint presentation. The Development Authority did not object to the Board accepting the Appellant's presentations. For completeness of the record, the Board has marked both of the PowerPoint presentations as exhibits, as noted at the end of the Board's decision.

[9] During the hearing, the Board asked the Appellant to provide copies of the cases which he referenced in his materials, particularly *Muirhead v. City of Calgary* (2006) and *Murdoch v. City of Fort Saskatchewan* (2012). The Appellant provided documents to the Board on June 4, 2025 which he stated were the decisions referenced in his PowerPoint. The Board has marked those documents as exhibits. In its reasons, the Board will comment on those documents.

### **C. Miscellaneous**

[10] There was no request for an adjournment of the hearing.

[11] The Board provided an outline of the process to be following, providing direction that the preliminary hearing was to address the Board's jurisdiction. If the Board determined that it had jurisdiction, the Board would convene a hearing to hear the merits of the appeal. The Board noted that at the conclusion of the hearing, it would adjourn the hearing to make a determination on its jurisdiction. The Board would issue a written decision on its jurisdiction within 15 days of June 4, 2025. There were no objections to the proposed hearing process.

## **DECISION OF THE SUBDIVISION AND DEVELOPMENT APPEAL BOARD**

[12] The appeal is dismissed. The Board does not have jurisdiction to hear the appeal.

### **SUMMARY OF HEARING**

[13] The following is a brief summary of the oral and written evidence and arguments submitted to the Board. At the beginning of the hearing, the Board indicated that it had reviewed all the written materials and submissions filed in advance of the hearing.

### **Development Authority**

[14] The Development Authority stated that this appeal is for the review of a Council decision to rename municipal assets (those with the Grandin name) passed by Council resolution on

March 18, 2025. The Naming Policy was passed by Council, which is the only body who makes decision on naming of municipal assets.

[15] Section 627 of the Municipal Government Act, RSA 2000, c.M-26 (the “MGA”) provides that Council must by bylaw establish a subdivision and development appeal board or enter an agreement with other municipalities to create one.

[16] Bylaw 20/1995 (the SDAB Bylaw), s. 23 provides that the Board may hear appeals from the Subdivision Authority or the Development Authority. The decision to rename Grandin is not a decision of the Subdivision Authority or the Development Authority. The Board may hear subdivision appeals, development appeals or appeals from stop orders. If the decision is not made by one of those authorities, or is not a stop order appeal, the Board does not have jurisdiction. The Board has no jurisdiction to hear or overturn decisions made by City Council.

[17] The Board asked the Development Authority what the relationship was between members of City Council and the Subdivision Authority or the Development Authority and whether City Council could act as the Subdivision Authority or the Development Authority. The Development Authority noted that both the Subdivision Authority and the Development Authority are assigned their powers by Council. Sometimes Council can act as a Development Authority in some direct control districts. However, in normal circumstances, if Council has delegated authority to the Development Authority, Council does not make a decision.

[18] The Development Authority advised that the City’s Development Authority Bylaw establishes the Development Authority for the City who is the Director of Planning and Development. The Subdivision Authority Bylaw establishes the Subdivision Authority for the City who is the Director of Planning and Development. Those bylaws do not allow for Council to act in the same manner as the Development Authority or the Subdivision Authority.

[19] In response to a question from the Board, the Development Authority stated that within the City itself, the highest authority is Council. The Development Authority stated that it could not provide legal advice to the Appellant in terms of what appeal remedies are available to him.

### **Appellant Mark Cassidy**

[20] Mr. Cassidy provided the Board with his concerns about Council’s decision to rename the Grandin area. He provided the Board with background information about Archbishop Grandin. In making his presentation, the Appellant argued that there were 5 breaches:

- inadequate petition process
- failure to notify affected residents
- inadequate public engagement
- denial of right to appeal
- ignoring shared history

[21] The Appellant argued that there were problems in the petitioning process. He states that the evidence regarding the petitioning process shows the breaches by City Administration and shows the area’s historic identity. He stated the breaches are so outrageous that they require attention.

[22] He also stated that City Administration did not tell him how to file an appeal, and they ought to have done so. He stated that the Development Authority was hostile to him and was trying to stop his appeal. He referenced *Muirhead v. Calgary* (at page 22 of his PowerPoint.) in which he stated that the Court of Appeal confirmed that residents have the right to appeal decisions and is a clear precedent to support this appeal. When asked by the Board for a copy of the cases, he stated that he provided the case citations to the Clerk.

[23] He stated that if the Board does not have jurisdiction, then it must refer the matter to the appropriate board.

[24] When asked specifically which section of the MGA authorizes an appeal from a decision of Council, the Appellant did not point out a particular section, but stated that the section is in the MGA. He stated that the MGA requires public participation and provides for the Board to address the shortcomings of the Council process.

[25] The Appellant argued that there was a denial of his right to appeal found in s. 687 of the MGA. He stated that Administration was ignoring violations of the MGA. The Development Authority advised him that there was no higher authority than Council. He stated that residents should be told about their right to appeal and to hold Council to account.

[26] The Board asked the Appellant if he was aware of s. 537 of the MGA. He stated that he was not directed by Administration to the section, but that if City Administration had done its job, they would have directed him and he would have appealed in accordance with their direction on April 1, when he filed his appeal.

[27] During his oral presentation, the Appellant stated that he believed that the Board ought to let him refer to all of his PowerPoint presentation. The Board assured him that he could refer to any page in his presentation that he wished, but that the Board had noted that the preliminary hearing was to determine if the Board had jurisdiction, so the submissions should be related to that point.

[28] The Appellant argued that the Board was in a position to consider the process before Council and the deeper impacts of history. The Board must interpret good governance and be guardians of the legacy of history. He stated that there was a collective responsibility to ensure that the naming policy is valid, and that the renaming decision was made judiciously. Keeping the name "Grandin" would foster reconciliation. The name honours our past and strengthens bonds in the community. He referenced various Truth and Reconciliation Commission recommendations (62, 63, 75 and 79).

[29] In response to Board questions, the Appellant confirmed that the appeal was not in relation to a development permit, but that the Board can make suggestions to Council. He felt the majority of the community did not want to change the name.

[30] In his closing statement, the Appellant noted that if the Board has jurisdiction to hear appeals from stop orders, he will put in a stop work order and may appeal it to the Board.

## **Fred Holtslag**

[31] Mr. Holtslag did not identify how he was affected by the appeal. He spoke to the process and stated that it was not fair to the Appellant for the Board to identify the pages which the Board felt addressed jurisdiction. He stated that the Appellant had spent a month putting together his presentation.

## **FINDINGS OF FACT**

[32] In addition to the specific findings of fact set out in the reasons, the Board makes the following findings of fact.

[33] The Appellant filed an appeal from a decision of City Council regarding the renaming of Grandin Park.

[34] The Appellant filed the appeal on April 15, 2025.

## **REASONS**

[35] In making this decision, the Board has considered the oral and written submissions made by and on behalf of those who provided evidence: the Development Authority, the Appellant and Mr. Holtslag.

[36] Following the filing of the appeal, the Board provided a hearing notice for a preliminary hearing where the only issue to be heard in the preliminary hearing was the question of whether the Board has jurisdiction to hear the appeal.

[37] The Board notes that if it has no jurisdiction, then the appeal must be dismissed.

[38] On the question of the Board's jurisdiction, the Development Authority stated that the Board can hear appeals from decisions of the Subdivision Authority, decisions of the Development Authority or appeals from Stop Orders. The decision which is being appealed is a Council decision under the City's Naming Policy. That decision is not a decision falling within the jurisdiction of the Board and therefore the Board has no jurisdiction.

[39] The Appellant stated that the Board had jurisdiction. He stated that the MGA provided the Board with jurisdiction, but he did not refer the Board to any specific section which identified the Board's jurisdiction. He also referenced two cases (Murdoch v. City of Fort Saskatchewan (2012) and Muirhead v. City of Calgary (2006)).

[40] In considering the submissions of the parties, the Board notes that the Board's jurisdiction is found in two sections of the MGA: s. 680 and s. 687 of the MGA as well as in the Board's SDAB Bylaw.

[41] Section 680(1) states:

**680(1)** The board hearing an appeal under [section 678](#) is not required to hear from any person or entity other than

- a. a person or entity that was notified pursuant to [section 679\(1\)](#), and
- b. each owner of adjacent land to the land that is the subject of the appeal, or a person acting on any of those persons' behalf.

[42] Section 678 provides in subsection (1):

**678(1)** The decision of a subdivision authority on an application for subdivision approval may be appealed .....

[43] Section 687(1) provides:

**687(1)** At a hearing under [section 686](#), the board hearing the appeal must hear....

[44] Section 686 provides that an appeal may be filed to the Board from:

- a. a decision in relation to a development permit decision,
- b. an order, decision or development permit made or issued by a development authority; or
- c. a stop order issued under s. 645.

[45] Therefore, for the Board to have jurisdiction, the Board must be satisfied that the appeal arises from a decision of the Subdivision Authority, or from a decision of the Development Authority, or from a Stop Order issued under s. 645 of the MGA.

[46] In the present case, the Appellant has filed an appeal from a decision of City Council regarding to rename Grandin Park. The Board notes that the evidence before it was that City Council was acting as part of its general governance role. The Board has no oversight of Council acting in that role.

[47] Although the Appellant argued that the MGA provides the Board with jurisdiction to hear appeals from decisions of City Council, the Board was not pointed to any specific section which authorized the Board to do so. In the absence of the identification of any specific section authorizing the Board to hear appeals from decisions of Council, the Board rejects the assertion that it has this authority.

[48] The Board notes that the evidence before it was that the SDAB Bylaw affirms that the Board only has jurisdiction to hear appeals from decisions of the Subdivision Authority, Development Authority, or appeals from stop orders. The Appellant did not contradict these statements from the Development Authority. The Board accepts the evidence of the Development Authority as it is consistent with the provisions of the MGA and because the Appellant did not provide any evidence to contradict it.

[49] The Board notes that the Appellant relied upon two cases: Murdoch v. City of Fort Saskatchewan (2012) and Muirhead v. City of Calgary (2006). The Appellant provided summaries of those cases to the Board and also provided citations which were purported to be

the citations to those cases. The Board attempted to locate the actual cases to assist in making its decision. The Board could not locate the cases referenced by the Appellant, and the citations given refer to other cases. The Board is not certain whether the case citations were incorrectly captured, but since the Board could not find the cases, the Board placed no weight on them or what they are alleged to stand for. The Board reviewed the summaries of the cases provided by the Appellant, but note that the summaries are not relevant because they refer to public engagement and did not address the Board's jurisdiction to hear appeals from decisions of Council. As a result, the Board placed no weight on them.

[50] The Board wishes to address two additional matters.

[51] The first issue is the Appellant's contention that the Board must refer this matter to an appropriate tribunal. The Board has reviewed the below sections of the MGA. These sections do not create an obligation on the Board to point out to an appellant the appropriate forum in which to appeal. Rather, these sections deal with a circumstance where an appeal is filed at a subdivision and development appeal board but should have been filed at the Land and Property Rights Tribunal, or vice versa. These sections are not applicable to the current circumstances, and the Board does not accept the argument that it (or the Development Authority) has an obligation to provide advice to the Appellant regarding the appropriate forum to challenge a decision of Council.

**678(5)** If the applicant files a notice of appeal within 14 days after receipt of the written decision or the deemed refusal with the wrong board, that board must refer the appeal to the appropriate board and the appropriate board must hear the appeal as if the notice of appeal had been filed with it and it is deemed to have received the notice of appeal from the applicant on the date it receives the notice of appeal from the first board.

**686 (1.1)** Where a person files a notice of appeal with the wrong board, that board must refer the appeal to the appropriate board and the appropriate board must hear the appeal as if the notice of appeal had been filed with it and it is deemed to have received the notice of appeal from the applicant on the date it receives the notice of appeal from the first board, if.....

[52] The second issue the Board wishes to address is the assertion raised by the Appellant and by Mr. Holtslag that the Board was unfair in identifying the pages in the Appellant's presentation which seemed to address the jurisdiction of the Board.

[53] The Board first notes that there was no evidence before it that Mr. Holtslag was affected by the decision of City Council. Further, Mr. Holtslag did not provide submissions on the question of the Board's jurisdiction.

[54] In relation to the question of the procedural aspects, the Board notes that it sent a hearing notice to the parties identifying that it was holding a preliminary hearing to address only the issue of its jurisdiction to hear the appeal. The appeal was originally scheduled for April 30, but was adjourned to June 4 at the Appellant's request. The Appellant only provided his PowerPoint on June 2, and a revised PowerPoint on the morning of June 4, 2025. The Board noted that the PowerPoint presentation addressed more than the Board's jurisdiction and

identified those pages from the presentation that appeared to speak to the Board's jurisdiction. The Board told the Appellant several times that the Appellant was free to speak to any of the presentation, but that the Board would want to know how the referenced portions related to the Board's jurisdiction. The Board is of the view that it provided the Appellant with clear directions that only jurisdiction was to be addressed, and the Board can establish its processes during the hearing.

## Conclusion

[55] There is no evidence before the Board that in making the decision to rename Grandin Park that City Council was acting as the Subdivision Authority or the Development Authority. It is also clear that the renaming decision was not the issuance of a Stop Order under s. 645. Since the Board's jurisdiction is limited to hearing appeals as set out in paragraph [45], and there is no evidence that the present appeal arises from any of those circumstances, the Board has no jurisdiction to hear the appeal.

[56] For the above reasons, the Board finds that it has no jurisdiction to hear the appeal.

[57] Issued this \_\_\_\_ day of June, 2025 for the City of St. Albert Subdivision and Development Appeal Board.

Mark Harrison

Mark Harrison (Jun 11, 2025 14:48 MDT)

Mark Harrison, Chair  
SUBDIVISION AND DEVELOPMENT APPEAL BOARD

*This decision may be appealed to the Court of Appeal of Alberta on a question of law or jurisdiction, pursuant to s. 688 of the Municipal Government Act, RSA 2000, c M-26.*

## APPENDIX "A" BOARD MEMBERS

### MEMBERS

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1. Bill Newton
2. Garry Rorke
3. Marcel LeBlanc
4. Mark Harrison – Chair
5. Terry Clackson – Vice Chair

**APPENDIX "B"**  
**REPRESENTATIONS**

**PERSONS APPEARING**

1. Mark Cassidy
2. Fred Holtslag
3. Suzanne Ruegg – Development Authority (via Zoom)
4. Katie Mahoney – Development Authority (via Zoom)
5. Alexandra Polselli – City of St. Albert Legal Counsel (via Zoom)
6. Gwendolyn Stewart-Palmer, KC– SDAB Legal Counsel (via Zoom)
7. Renee McDonald & Kairee Droogers – SDAB Clerks

**APPENDIX "C"**  
**DOCUMENTS RECEIVED AND CONSIDERED BY THE SDAB:**

<b>Agenda Package</b>			
	Description	Date	Pages
1.	Agenda	June 4, 2025	1
2.	Table of Contents	June 4, 2025	2
3.	Att 1 Planner Report	June 4, 2025	3 - 6
4.	Att 2 City Administration Documents	June 4, 2025	7 - 78
5.	Att 3 Appellant Appeal form	June 4, 2025	79 - 80
6.	Att 4 Appellant Supporting Material	June 4, 2025	81 - 107

<b>Documents Received at the Hearing (Exhibits)</b>			
	Description	Date	Exhibits
7.	Appellant's PowerPoint Presentation	June 2, 2025	A
8.	Appellant's Revised PowerPoint Presentation	June 4, 2025	B
9.	Case Summaries	June 4, 2025	C.



**SUBDIVISION AND DEVELOPMENT  
APPEAL BOARD**

DATE: **Wednesday, June 4, 2025**  
TIME: **6:00 p.m.**  
PLACE: Council Gallery, 3<sup>rd</sup> flr,  
St. Albert Place  
FILE: B02

**AGENDA**

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1. **Adoption of Agenda**
2. **Preliminary Hearing for Appeal**

**a) Grandin Renaming**

The Subdivision and Development Appeal Board is determining jurisdiction over the Appellant appealing a Council decision to rename the Grandin Neighbourhood, municipal assets, and relevant street names.

3. **Adjournment**

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### Grandin Renaming

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2. Att 2 – City Administration Documents.....	page 7 - 78
a. March 18, 2025 City Council Agenda Report “Request to Rename Grandin Municipal Assets” (pg 7 – 15)	
b. March 18, 2025 Admin Backgrounder and Report supporting material (pg 16 – 65)	
c. Municipal Naming Policy C-CC-05 (pg 66 – 77)	
d. Link to March 18, 2025 City Council Adopted Minutes (pg 78)	
3. Att 3 - Appellant Appeal Form .....	page 79 - 80
4. Att 4 - Appellant Supporting Material .....	page 81 - 107

## SUBDIVISION AND DEVELOPMENT APPEAL BOARD

File: AR-25-136 Council Decision

REPORT DATE: April 24, 2025

APPELLANT: Mark Cassidy

MUNICIPAL ADDRESS(s): N/A

LEGAL DESCRIPTION: N/A

LAND USE CLASSIFICATION: N/A

DATE OF HEARING: June 4, 2025

APPEAL SUBJECT: Renaming of Municipal Assets

The appellant is seeking to appeal a decision by City Council, made on March 18, 2025, to rename all Municipal Assets which contained the name 'Grandin'.

### **HISTORY OF APPLICATION**

July 2024	Application received for the renaming of all Municipal Assets containing the name 'Grandin'.
August 2024	Naming Committee met to review the submission. The Naming Committee identified that the application aligned with the criteria set in the Municipal Naming Policy, and therefore recommended to move ahead with the renaming process.
February 2025	Public survey to solicit possible replacement names not currently included in the Names Reserve List.
March 2025	Request for a Decision presented to Council for consideration.

### **Motions of Council**

- Moved by Councillor Killick That the name 'Grandin' be removed from the neighbourhood known as 'Grandin' and all municipal assets, effective September 1, 2025.
  - CARRIED
- Moved by Councillor Killick That the neighbourhood of Grandin be renamed to The Gardens, effective September 1, 2025.
- That the name Grandin be replaced with the name Garden on all municipal assets effective September 1, 2025.
  - CARRIED

## **JURISDICTIONAL ASSESSMENT**

### **Legislation and Regulations**

MGA – Part 1;

Section 5: A municipality

- (a) has the powers given to it by this and other enactments,
- (b) has the duties that are imposed on it by this and other enactments and those that the municipality imposes on itself as a matter of policy,

MGA – Part 3; Division 6

Section 58: (1) A municipality may name roads or areas within its boundaries and may assign a number or other means of identification to buildings or parcels of land.

- (2) A municipality may require an owner or occupant of a building or a parcel of land to display the identification in a certain manner.

MGA – Part 17; Division 3

Section 627: A council must by bylaw

- (a) establish a subdivision and development appeal board, or
- (b) authorize the municipality to enter into an agreement with one or more municipalities to establish an intermunicipal subdivision and development appeal board

MGA – Part 17; Division 10

Section 678: (1) The decision of a subdivision authority on an application for subdivision approval may be appealed

- (a) by the applicant for the approval,
  - (b) by a Government department if the application is required by the subdivision and development regulations to be referred to that department,
  - (c) by the council of the municipality in which the land to be subdivided is located if the council, a designated officer of the municipality or the municipal planning commission of the municipality is not the subdivision authority, or
  - (d) by a school board with respect to
    - (i) the allocation of municipal reserve and school reserve or money in place of the reserve,
    - (ii) the location of school reserve allocated to it, or
    - (iii) the amount of school reserve or money in place of the reserve.
- (2) An appeal under subsection (1) may be commenced by filing a notice of appeal within 14 days after receipt of the written decision of the subdivision authority or deemed refusal by the subdivision authority in accordance with section 681
- (a) with the Land and Property Rights Tribunal
  - (b) in all other cases, with the subdivision and development appeal board.

- (3) For the purpose of subsection (2), the date of receipt of the decision is deemed to be 7 days from the date the decision is mailed.
- (4) A notice of appeal under this section must contain
  - (a) the legal description and municipal location, if applicable, of the land proposed to be subdivided, and
  - (b) the reasons for appeal, including the issues in the decision or the conditions imposed in the approval that are the subject of the appeal.
- (5) If the applicant files a notice of appeal within 14 days after receipt of the written decision or the deemed refusal with the wrong board, that board must refer the appeal to the appropriate board and the appropriate board must hear the appeal as if the notice of appeal had been filed with it and it is deemed to have received the notice of appeal from the applicant on the date it receives the notice of appeal from the first board.

MGA – Part 17; Division 10

Section 685: (1) If a development authority

- (a) fails or refuses to issue a development permit to a person,
- (b) issues a development permit subject to conditions, or
- (c) issues an order under section 645, the person applying for the permit or affected by the order under section 645 may appeal the decision in accordance with subsection (2.1).

(1.1) A decision of a development authority must state whether an appeal lies to a subdivision and development appeal board or to the Land and Property Rights Tribunal.

(2) In addition to an applicant under subsection (1), any person affected by an order, decision or development permit made or issued by a development authority may appeal the decision in accordance with subsection (2.1).

(2.1) An appeal referred to in subsection (1) or (2) may be made

- (a) to the Land and Property Rights Tribunal or
- (b) in all other cases, to the subdivision and development appeal board.

(3) Despite subsections (1) and (2), no appeal lies in respect of the issuance of a development permit for a permitted use unless the provisions of the land use bylaw were relaxed, varied or misinterpreted or the application for the development permit was deemed to be refused under section 683.1(8).

(4) Despite subsections (1), (2), (2.1) and (3), if a decision with respect to a development permit application in respect of a direct control district

- (a) is made by a council, there is no appeal to the subdivision and development appeal board, or
- (b) is made by a development authority, the appeal may only be made to the subdivision and development appeal board and is limited to whether the development authority followed the directions of council, and if the subdivision and development appeal board finds that the development authority did not

follow the directions it may, in accordance with the directions, substitute its decision for the development authority's decision.

Bylaw 20/1995 – Subdivision and Development Appeal Board Bylaw

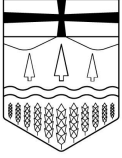
Section 23: The Board shall hear appeals from a decision of the Subdivision Authority or the Development Authority.

### Summary

The Municipal Naming Policy is enacted by the Council, and the decision to rename Grandin was not made by the Subdivision or Development Authority. The Subdivision and Development Authority is limited in scope to subdivision applications, development permit applications, and stop orders. The appeal of a decision that was not made by either the Subdivision Authority or the Development Authority is outside the purview of the Subdivision and Development Appeal Board. The Subdivision and Development Appeal Board does not have the jurisdiction to rule on decisions made by St. Albert Council.



Suzanne Ruegg  
Planner/ Naming Committee Clerk



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**File #:** AR-25-136, **Version:** 1

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**TAMRMS#:** B06

**11.1**

## ***REQUEST FOR DECISION***

### **Request to Rename Grandin Municipal Assets**

Presented by: Suzanne Ruegg, Planner and Paul Pearson, Director, Communications & Public Affairs

### **RECOMMENDED MOTION(S)**

1. That the name 'Grandin' be removed from the neighbourhood known as 'Grandin' and all municipal assets, effective September 1, 2025.
2. That the neighbourhood of Grandin be renamed to **The Gardens**, effective September 1, 2025.
3. That the name Grandin be replaced with the name **Garden** on all municipal assets effective September 1, 2025.

### **SUMMARY**

A completed application was submitted to the City of St. Albert in July 2024 to remove the name 'Grandin' from all municipal assets.

The submission has been reviewed by the City's Naming Committee against the criteria for the removal of a commemorative name within the Municipal Naming Policy (**Attachment 1**), and it has been determined that the request aligns with the Name Removal Criteria.

The Naming Committee recommends to Council that the name 'Grandin' be removed from all City Assets.

### **ALIGNMENT TO COUNCIL DIRECTION OR MANDATORY STATUTORY PROVISION**

Per the Municipal Naming Policy C-CC-05:

1. Council is responsible for approving names for Council-Named Assets in accordance with the standards of this Policy. Subject to paragraph 2 of this “Responsibilities” section, Council may by resolution delegate its responsibility to approve the naming or re-naming of any Council-Named Asset or any class or category of Council-Named Assets to the CAO or to a Council Committee.
2. Only Council may approve:
  - a. a Commemorative Name for a newly acquired, constructed or commissioned Municipal Asset; or
  - b. the removal of an existing name from a Municipal Asset or the renaming of a Municipal Asset.

#### Naming Criteria

15. Names of Municipal Assets shall not:
  - a. Be or be perceived to be discriminatory or derogatory of any person or group.
  - b. Reference a person, group, symbol, practice, or event that oppressed or caused harm to anyone in the past or that may cause present or future harm.
  - c. Result in inappropriate abbreviations or acronyms.
  - d. Duplicate another name of a Municipal Asset.
  - e. Detract from the character or integrity of the community, or from the aesthetic quality of the Municipal Asset or interfere with its enjoyment or use.
  - f. Cause the City to be in breach of any agreement related to the acquisition or management of the Municipal Asset; or
  - g. Make a direct or indirect reference to recent events or recently deceased individuals. Events or names of deceased individuals may be considered only after two years have elapsed from the time of the event or date of death.

#### Name Removal Criteria

40. Applications for removal of a name from a Municipal Asset will be considered where the name:
  - a. Refers to current or historic persons known for their discriminatory views or actions, including committing or perpetuating acts of racism, violence, and/or harm;
  - b. Includes derogatory terms that might represent or be linked with discriminatory views and actions;
  - c. Negatively represents any group or its culture;
  - d. Is inconsistent with City’s membership in the Coalition for Inclusive Municipalities, and the City’s Diversity and Inclusion Declaration; or
  - e. Brings the City of St. Albert into disrepute.

#### Name Removal/Renaming Process

45. If the Naming Committee determines that an application for name removal may meet the Name Removal Criteria, the Naming Committee will cause affected community groups and Equity-Deserving Groups to be notified and consulted

### **BACKGROUND AND DISCUSSION**

Please note that the below contains information related to the Residential School System. If you require immediate support, please contact the following: The Indian Residential School Survivors Society’s 24/7 Crisis Support Line: 1-800-721-0066 or the 24-hour National Indian Residential School

Crisis Line: 1-866-925-4419.

### **Request Review:**

In July of 2024, an application was received to remove the name 'Grandin' from all municipal assets. The application contained all the required components, including 50 signatures of support, and examples where the name 'Grandin' has been removed in other Canadian communities.

The Naming Committee, established by Council Policy, convened in August to review the submission against the criteria for the removal of a commemorative name within the Municipal Naming Policy. The Naming Committee found that the criteria for the name removal have been met, and the Naming Committee recommends to Council that the name 'Grandin' be removed from all Municipal Assets (Grandin Road, Grandin Lane, Grandin Place, Grandin Nature Park, Grandin Ravine and the Grandin Clubhouse).

The specifics of the request, and the Naming Committee's recommendation to remove the name, are detailed in ***Attachment 2 - Admin Backgrounder - Naming Committee Recommendation.***

Information provided in the application, as well as information found in the Truth and Reconciliation Commission (TRC) report, indicated that Bishop Vital Grandin campaigned for residential schools in Canada, and regularly lobbied the federal government for funding of these schools. His idea was that of boarding schools for Indigenous children, which would teach practical knowledge and trades, but also to assimilate Indigenous children into western culture, removing the connection to their own language and culture. These boarding schools were modelled after a juvenile reformatory prison in France which Bishop Grandin had visited.

The name Grandin has become inextricably connected to the residential school system. Regardless of Bishop Grandin's original intentions, these institutions, and their aftermath, have had a negative inter-generational impact on Indigenous Peoples in Canada. The name Grandin is a constant reminder of the residential school system for those who have been hurt by that legacy.

The National Centre for Truth and Reconciliation at the University of Manitoba notes that:

*For a period of more than 150 years, First Nations, Inuit and Métis Nation children were taken from their families and communities to attend schools which were often located far from their homes. More than 150,000 children attended Indian Residential Schools. Many never returned.*

*The first church-run Indian Residential School was opened in 1831. By the 1880s, the federal government had adopted an official policy of funding residential schools across Canada. The explicit intent was to separate these children from their families and cultures. In 1920, the Indian Act made attendance at Indian Residential Schools compulsory for Treaty-status children between the ages of 7 and 15.*

*The Truth and Reconciliation Commission of Canada (TRC) concluded that residential schools were "a systematic, government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples." The TRC characterized this intent as "cultural genocide."*

*The schools were often underfunded and overcrowded. The quality of education was substandard. Children were harshly punished for speaking their own languages. Staff were not held accountable for how they treated the children.*

*We know that thousands of students suffered physical and sexual abuse at residential schools. All suffered from loneliness and a longing to be home with their families.*

*The schools hurt the children. The schools also hurt their families and their communities. Children were deprived of healthy examples of love and respect. The distinct cultures, traditions, languages, and knowledge systems of First Nations, Inuit and Métis peoples were eroded by forced assimilation.*

*The damages inflicted by Residential Schools continue to this day.*

*For a great many Survivors, talking about their experiences in residential schools means reliving the traumas they experienced. For years, many told no one about what they had endured.*

Further references to and historical information about Bishop Grandin and Residential Schools can be found in **Attachment 3 - Background Information**.

### **Neighbouring Jurisdictions:**

The name of Grandin has recently been removed from Edmonton's municipal assets and references, including an Edmonton LRT station (2021), from multiple roads in the City of Winnipeg (2023), as well as multiple schools around the province:

- Bishop Grandin High School, in the Calgary Catholic School District (2021)
- Grandin Catholic Elementary School in the Edmonton Catholic School District (2021)
- Vital Grandin Catholic Elementary School in the Greater St. Albert Catholic School District (2021).

### **Assets:**

In addition to the Grandin Neighbourhood, the Municipal Assets in question are:

Grandin Road, Grandin Lane, Grandin Place, Grandin Nature Park, Grandin Ravine and the Grandin Clubhouse,

The first three assets listed (Grandin Road, Lane and Place) are all public roads with residential addresses.

Grandin Nature Park (also referred to as Grandin Pond or Grandin Eco Park), and the Grandin Clubhouse are both City owned assets which have on-site signage that would need to be updated if the name was changed, as well as references within the City website and materials.

Grandin Ravine is an environmental reserve, with no signage, as it is not intended for use as a park. Any updated name would only be reflected in City materials such as online maps.

If Council chooses to rename the neighbourhood and the Municipal Assets, Council has the option to choose a singular name that will replace all references to Grandin, or to individually rename the identified assets. There are a few naming conventions, which may assist Council in assigning asset names:

1. Parks, excluding City Parks, should have the same name as their adjacent roadway (Naming Policy section 26).
  - The Nature Park might be well served by having the same name as the adjacent road (currently Grandin Road)
2. Recreational Facilities should be named after the park or neighbourhood in which the facility is located (Naming Policy section 29).
  - The Grandin Clubhouse could receive either the name of the neighbourhood, or Grosvenor, to match the park and adjacent public pool.
3. It would be preferential, especially for the provision of emergency services, that the streets in question not receive duplicated names. However, it is recognized that both Garden and Gladstone are used on crescents.

If Council decides to remove the name Grandin, the change will only apply to municipal assets. Grandin Road, Grandin Lane and Grandin Place are City owned and maintained roads, so those names would be changed.

Grandin Woods Estates and Grandin Village are privately owned condominium complexes, containing private roads, therefore these developments would not be impacted. If, in future, the boards representing these condominiums request to change their names and private road names, administration can assist and support that process, in a similar manner to the address changes at hand.

Private businesses that include the name Grandin are not impacted by a potential name change to municipal assets and business owners are not required to change the name of their business but may choose to do so at their own discretion.

## **STAKEHOLDER COMMUNICATIONS OR ENGAGEMENT**

Information about the request to remove the name Grandin was posted to a *Cultivate the Conversation* page. A public survey to solicit new names was conducted from February 3 through 21. This survey received 338 responses, which were subsequently reviewed by the Naming Committee.

The survey report for this engagement project is provided as ***Attachment 4 - What We Heard Report*** and has also been posted on the *Cultivate the Conversation* page.

An informational letter was also sent to the residents of Grandin Road, Grandin Lane, and Grandin Place. This letter contained information on what to expect if the name change proceeds, as well as how the City will be supporting residents in the address transition. This letter was followed up by a drop-in information session at Servus Place in February 2025. Additional support sessions can be scheduled to assist in the address transition, if the name changes are approved by Council.

The Municipal Naming Policy (section 45) provides that “If the Naming Committee determines that an

application for name removal may meet the Name Removal Criteria, the Naming Committee will cause affected community groups and Equity-Deserving Groups to be notified and consulted.”

Consistent with this direction, City Administration notified local Indigenous Partners of the application on January 20, 2025 and had subsequent discussions with representatives from: Confederacy of Treaty 6 First Nations, St. Albert Métis District 11, St. Albert-Sturgeon County Métis Local #1904, and Friends of Michel Society through February 2025. **Attachment 5 - Letter of Support from Confederacy of Treaty Six First Nations** is included in the agenda package, from Grand Chief Greg Desjarlais, indicating support to rename municipal assets referring to ‘Grandin,’ and a renaming process that encourages First Nations language revitalization and promotes healing for the many children, parents, and communities impacted by the Indian Residential School System.

## **IMPACTS OF RECOMMENDATION(S)**

**If recommendation 1 passes, the following are the implications:**

There are 207 properties which would be re-addressed if the renaming of Grandin roadways goes ahead. Residents and property owners have been supplied with information regarding address changes (**Attachment 6 - Resident Checklist**), and further support will be available after the address change comes into effect.

To assist residents in the task of updating their addresses:

**Canada Post** - Has confirmed that changing addresses in their system takes 3-6 months. They will send out a letter advising residents of their new address and the implementation date. CP will also deliver any mail with the old address to the new address for one year, without any mail forwarding fees.

**Service Alberta (Registries)** - Has confirmed that residents can provide to registries either the Municipal letter or Canada Post letter confirming the address change. No government fees will be charged, but the registry agent may charge a service fee. The maximum service fee for a driver’s license is \$13, for an identification card is \$9, and for a passenger vehicle registration is \$13 (per the registry agent product catalogue).

**Land Titles Office** - A change of address on a title is free for the first title, and \$2 per additional title. A copy of the necessary form has been provided to residents, with the information that if their addresses do change, they can return their forms to the City. The City will ensure they are registered, and will cover the cost.

### Financial:

- Mail forwarding - no charge for residents or City
- Registries - Minor charges for residents, no charge for City
- Land Titles - estimated to be approximately \$100.
  - The majority of the residents are only changing the service address on one title. Condominiums owners usually have 2 titles, one for their residence unit, and a second for exclusive use units (titled parking spots or personal yards). The estimated fees at land titles are based on the number of condominium units with Grandin addresses, plus some leeway.

- **Signage**
  - Street signs - approximately \$6,000
  - Grandin Clubhouse sign - approximately \$10,000 to \$12,500
  - Grandin Nature Park - the signage in the park is due for replacement as part of RMR. A new name can be accommodated within this already approved budget.
  - Grandin Ravine - no signage to replace. This asset is named on maps and City databases only. No cost.

Total Estimated Cost to the City: \$16,000 - \$18,500, to be paid from each applicable area's operating budget.

**Compliance & Legal:**

The application for renaming has been processed and recommendations are being made in accordance with the Naming Policy.

**Program or Service:**

Municipal Naming Policy (section 48) indicates that:

If Council approves removal of a name from and renaming of a Municipal Asset, the Naming Committee shall engage with affected community groups and Equity-Deserving Groups to request feedback on signage, plaques, or other interpretative materials that provide information to the public about the cultural and/or historical context of the name removal and renaming.

Should Council remove the name 'Grandin' from the Grandin neighbourhood and municipal assets and approve new name(s), City Administration will change signage and communications materials later this year, in accordance with the Naming Policy.

**Organizational:**

None at this time.

**Risks**

None at this time.

**If recommendation 1 fails, the following are the implications:**

**Financial:**

None Identified.

**Compliance & Legal:**

In accordance with section 47 of the Municipal Naming Policy, a name removal application that has been rejected by the Naming Committee or rejected by Council if recommended for acceptance by the Naming Committee may not be considered again for two years from the original application date.

**Program or Service:**

None identified.

**Organizational:**

None identified.

### Risks

Relationships: Should Council not remove the name 'Grandin' from the neighbourhood and the municipal assets, there is likely to be a negative impact to the City's relationships with Indigenous Partners.

## **ALIGNMENT TO PRIORITIES IN COUNCIL'S STRATEGIC PLAN**

Initiative aligned with Strategic Priority: Community Well-Being

- Continue to support and collaborate on Indigenous-led initiatives to better develop meaningful relationships, honour truth, and action reconciliation.
- Foster a cohesive community that supports the physical and psychological well-being of all residents.

## **ALIGNMENT TO LEVELS OF SERVICE DELIVERY**

N/A

## **IMPACTS OF ALTERNATIVES CONSIDERED**

Alternatives 1 & 2 are applicable only if motion 1 in the agenda report is passed.

If alternate name(s) are desired, Council may choose any name. The following names are provided for Council's consideration:

1. Shortlisted names from the related public engagement as identified by the Naming Committee in attachment 2 including:
  - a. Gadwall
  - b. Gardenia
  - c. Ghostkeeper
  - d. Gladstone
  - e. Goldenrod
  - f. Gooseberry
  - g. Gosling
2. A name currently on the Names Reserve List. An excerpt from the Names Reserve List of those names beginning with the letter "G" is provided as attachment 7. Please note that the Names Reserve List has not been reviewed to reflect the 2023 updates to the Municipal Naming Policy.

**ALTERNATIVE 1:** If Council desires to rename the neighborhood and Municipal Assets to another singular name other than what is recommended, the following motions could be considered:

1. That the neighbourhood of Grandin be renamed to **X**, effective September 1, 2025.
2. That the name Grandin be replaced with the name **X** on all municipal assets effective September 1, 2025.

Financial:

Same as above.

Compliance & Legal:

Same as above.

Program or Service:

Same as above.

Organizational:

Same as above.

Risks

Same as above.

**ALTERNATIVE 2:** Council may direct that the Grandin neighbourhood and Grandin Municipal Assets be renamed to more than one name. The following motion could be used:

That the following are renamed accordingly, effective September 1, 2025:

- a. Neighbourhood - renamed to
- b. Grandin Road - renamed to
- c. Grandin Lane - renamed to
- d. Grandin Place - renamed to
- e. Grandin Clubhouse - renamed to
- f. Grandin Nature Park - renamed to
- g. Grandin Ravine - renamed to

Financial:

Same as above.

Compliance & Legal:

Same as above.

Program or Service:

Same as above.

Organizational:

Same as above.

Risks

Same as above.

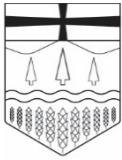
Report Date: March 18, 2025

Author(s): Paul Pearson, Director, Communications & Public Affairs

Department: Communications and Public Affairs

Managing Director: Diane McMordie

Chief Administrative Officer: William Fletcher



## CITY OF ST. ALBERT ADMINISTRATIVE BACKGROUNDER

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### Municipal Naming Committee - Request for Removal of Grandin

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#### QUESTION:

Review of the name Grandin, for possible removal from all municipal assets.

#### RESPONSE:

##### Request:

In July of 2024, an application was made to remove the name 'Grandin' from all municipal assets. The application contained all of the requested components, including 50 signatures of support, and examples where the name 'Grandin' had been removed in other Canadian communities. The Naming Committee convened in August to review the submission against the criteria for the removal of a commemorative name within the Municipal Naming Policy.

The request as it was received reads:

*"The Grandin name should be removed as it evokes continued recognition of a residential school system that caused great harm and intergenerational pain and trauma to Indigenous, Metis and Inuit people. Bishop Grandin is regarded as one of the primary individuals responsible for the establishment of the Indian Residential School system in Canada, an institutional regime that has been recognized by the Catholic Church and recently Pope Francis as an act of cultural genocide against indigenous people."*

*It is widely recognized, supported by written documentation, as noted in the TRC report that Grandin led the campaign for establishment and continued funding of residential schools. These schools forced separation of children from their families, communities and sought to erase traditional indigenous language and culture. The City of St Albert had 2 Residential schools: the St. Albert Youville Residential School and the Edmonton Poundmaker residential school. Removal of the Grandin name would be a significant tangible step for COSA towards Truth and Reconciliation"*

Excerpt from the TRC report:

*Bishop Vital Grandin of St. Albert played an important role in shaping the Oblates' educational thinking. He was convinced that Aboriginal people faced extinction, and doubtful that adult hunters and trappers could be transformed successfully into farmers. He pinned his hopes for the future of Aboriginal people on the education and conversion of children. He proposed boarding schools at which children would spend much of their time outdoors, either at work or*

*play, and would be converted to Christianity, fed local food, and provided with practical skills. Children who went through such an education at a mission school, he felt, would not be able to return to a life on the land. He boasted that the orphans educated at mission schools hated to be reminded of their Aboriginal ancestry.*

Further references to Bishop Grandin from the Truth and Reconciliation Commission report can be found in *Attachment 2 – Background Information*.

Information presented, as well as information found in the TRC report, indicated that Bishop Grandin campaigned for residential schools in Canada, and regularly lobbied the federal government for funding of these schools. His idea of boarding schools for Indigenous children, which would teach practical knowledge and trades, was modelled after a juvenile reformatory prison in France which Bishop Grandin had visited.

The name Grandin has become inextricably connected to the residential school system. Regardless of the original intentions, these institutions, and their legacies, have had a negative inter-generational impact on Indigenous Peoples.

It has been determined that the request aligns to the Municipal Naming Policy, Name Removal Criteria, specifically:

Section 40 - Applications for removal of a name from a Municipal Asset will be considered where the name:

- a. Refers to current or historic persons known for their discriminatory views or actions, including committing or perpetuating acts of racism, violence, and/or harm; and
- e. Brings the City of St. Albert into disrepute

Therefore, the Naming Committee recommends to Council that the name “Grandin” be removed from all City Assets.

### **Replacement Names:**

Communications and Public Affairs organized and ran the public engagement for submissions of new names to be considered. The Naming committee reviewed these names on February 28, 2025. The names were considered against the criteria detailed in the Naming Policy, as well as compared to the list of current street names to mitigate repetition.

The naming committee reviewed 94 individual names. The names that were suggested by the public the most frequently were:

- Garden/The Gardens (x28)
  - Including Gardenia (x5)
- Grand (x11)
- Grosvenor (x10)
- Ghostkeeper (x7)
- Goldenrod (x6)

Some names that were suggested are already in use, such as Grosvenor and Gervais.

In addition to the neighbourhood name, the Municipal Assets in question are:  
Grandin Road, Grandin Lane, Grandin Place, Grandin Nature Park, Grandin Ravine and the Grandin Clubhouse.

An overwhelmingly popular name for the neighbourhood was Garden, or a variation thereof. This name Aligns with St. Albert's "Botanical Arts City" brand (flora, fauna, natural elements), supports our motto of cultivate life, as well as continues naming theme (i.e., "G" name). Gardens are a common part of family homes, both historically and contemporary, being a place for families and friends to work together, share their bounty, spark conversations and bring people together. Kitchen gardens were often found outside Metis homes, and are a strong cultural influence in St. Albert.

If Council chooses to rename the aforementioned Assets, Council has the option to choose a singular name that will replace all references to Grandin, or to individually rename the identified assets. In addition to Garden, the Naming Committee has identified a short-list of names for Council to use if naming individual assets:

Gadwall	<ul style="list-style-type: none"> <li>• Native duck, significant in Indigenous waterfowl hunting traditions</li> <li>• Aligns with St. Albert's "Botanical Arts City" brand (flora, fauna, natural elements).</li> <li>• Recognizes Indigenous history, culture, or traditions.</li> <li>• Continues naming theme (e.g., "G" name).</li> </ul>
Gardenia	<ul style="list-style-type: none"> <li>• A variation on Garden</li> </ul>
Ghostkeeper	<ul style="list-style-type: none"> <li>• Long time St. Albert resident and Métis elder Tom Ghostkeeper advised St Albert city officials on Indigenous cultural relations for many years. Ghostkeeper was a co-host at the inaugural National Gathering of Elders in 2017, which saw some 5,000 Indigenous elders gather in Edmonton to share traditions. He was also a member of the provincial Elders Wisdom Circle that helped create Alberta's Indigenous Cultural Understanding Framework.</li> <li>• This name is on the Names Reserve List, but has not yet been used.</li> <li>• Recognizes Indigenous history, culture, or traditions.</li> <li>• Historical event or figure.</li> <li>• Reflects diversity (cultural, ethnic, linguistic, gender, etc.).</li> <li>• Continues naming theme (e.g., "G" name).</li> </ul>
Gladstone	<ul style="list-style-type: none"> <li>• In recognition of James Gladstone. James was from Alberta's Blood Nation and he was the first senator appointed of aboriginal descent. He was an activist for indigenous interests at a time when indigenous people couldn't vote in Canada (<a href="https://thecanadaquide.com/history/historical-figures/">https://thecanadaquide.com/history/historical-figures/</a>)</li> <li>• James Gladstone was an indigenous senator in Lethbridge Alberta</li> <li>• Gladstone attended the Industrial School in Calgary and was elected President of Indian Association of Alberta in 1949</li> </ul>

	<ul style="list-style-type: none"> <li>• Recognizes Indigenous history, culture, or traditions.</li> <li>• Historical event or figure.</li> <li>• Reflects diversity (cultural, ethnic, linguistic, gender, etc.).</li> <li>• Continues naming theme (e.g., “G” name).</li> </ul>
Goldenrod	<ul style="list-style-type: none"> <li>• Goldenrod, is a herbaceous perennial with up to 120 species that is native Alberta prairie plant. Its small, bright yellow flowers can be found blooming from July into September.</li> <li>• Various Indigenous peoples have used Goldenrod for its medicinal properties. Traditional uses include wound healing, pain relief, as a diuretic, as an anti inflammatory, and to treat infections.</li> <li>• Grows prolifically in the St. Albert area, including within the Grandin Pond Nature Park.</li> <li>• Is significant to First Nations, Métis, and settlers.</li> <li>• Aligns with St. Albert’s “Botanical Arts City” brand (flora, fauna, natural elements).</li> <li>• Recognizes Indigenous history, culture, or traditions.</li> <li>• Continues naming theme (e.g., “G” name).</li> </ul>
Gooseberry	<ul style="list-style-type: none"> <li>• A plant that thrives in Alberta, reinforcing the botanical theme while being unique and evocative</li> <li>• In keeping with the "Migration" artwork in roundabout near the bottom (north end) of Grandin Road and the water fowl at Grandin Pond at the south end of Grandin Road.</li> <li>• Aligns with St. Albert’s “Botanical Arts City” brand (flora, fauna, natural elements).</li> <li>• Continues naming theme (e.g., “G” name).</li> </ul>
Gosling	<ul style="list-style-type: none"> <li>• An infant goose.</li> <li>• In keeping with the "Migration" artwork in roundabout near the bottom (north end) of Grandin Road and the water fowl at Grandin Pond at the south end of Grandin Road.</li> <li>• Aligns with St. Albert’s “Botanical Arts City” brand (flora, fauna, natural elements).</li> <li>• Continues naming theme (e.g., “G” name).</li> </ul>

There are a few naming conventions, which may assist Council in assigning asset names:

- Parks, excluding City Parks, should have the same name as their adjacent roadway (Naming policy section 26).
  - The Nature Park might be well served by having the same name as the adjacent road (currently Grandin Road)
- Recreational Facilities should be named after the park or neighbourhood in which the facility is located (Naming Policy section 29).

- The Grandin clubhouse could receive either the name of the neighbourhood, or Grosvenor, to match the park and adjacent public pool.
- It would be preferential, especially for the provision of emergency services, that the streets in question not receive duplicated names. However, it is recognized that both Garden and Gladstone are used on crescents.

## RECOMMENDATIONS:

The Naming Committee recommends to Council that the name “Grandin” be removed from all City Assets. It has been determined that the request aligns to the Municipal Naming Policy, Name Removal Criteria, specifically:

Section 40 - Applications for removal of a name from a Municipal Asset will be considered where the name:

- a. Refers to current or historic persons known for their discriminatory views or actions, including committing or perpetuating acts of racism, violence, and/or harm; and
- e. Brings the City of St. Albert into disrepute

The Naming Committee recommends that the neighbourhood be changed to *The Gardens*.

- Some variations of the name are *Garden Ridge*, *Garden District* or *Garden Estates*.

The top replacement asset names, as recommended by the Naming Committee, based on their merit and adherence to the Naming Policy are:

- Gadwall
- Gardenia
- Ghostkeeper
- Gladstone
- Goldenrod
- Gooseberry
- Gosling

Date Completed: March 7, 2025

Author: Suzanne Ruegg, Planner and Naming Committee Clerk

Department: Naming Committee

Department Director: Kristina Peter

Managing Director: Adryan Slaght

Chief Administrative Officer: Bill Fletcher

Canada's Residential Schools:  
**The History, Part 1**  
**Origins to 1939**

The Final Report of the  
Truth and Reconciliation  
Commission of Canada

Volume 1



Truth and  
Reconciliation  
Commission of Canada

Civilisation of Africa, "It is the Bible and plough that must regenerate Africa." The Bible stood for conversion to Christianity; the plough stood for the adoption of Western-style agriculture, complete with the private ownership of land.<sup>85</sup>

Training in manual labour was to be an essential part of missionary schooling. In the 1850s, Rev. Venn of the Church Missionary Society reported, "In India, New Zealand, and all our missions, an industrial department is being added to our schools."<sup>86</sup> In developing plans for a residential school in the Canadian Northwest, Roman Catholic Bishop Vital Grandin drew on a visit he had made to a reformatory prison in Citeaux, France. In his view, the controlled and disciplined environment that he observed there, coupled with the instruction in trades and the musical education the students received, transformed the young French prisoners and would do the same for Aboriginal children in Canada.<sup>87</sup>

Missionary life was not easy. Anglican Bishop Isaac Stringer became known as "The Bishop Who Ate His Boots" after a 1909 trek through the Mackenzie Mountains. After running out of food, he survived by boiling and eating his sealskin boots.<sup>88</sup> Food shortages were so severe at Fort Providence in the North-West Territories in 1881 that the Grey Nuns announced they were transferring their nuns to more southerly missions. Bishop Taché intervened before the decision could be implemented. He said that it would be "a great misfortune" for the Grey Nuns to withdraw and pointed out that despite food shortages, "No one died."<sup>89</sup> In the face of this criticism, the Grey Nuns stayed.<sup>90</sup>

Some missionaries were attracted to the mission field precisely because of its dangers. For many years, Nicolas Coccola was a Catholic missionary and residential school principal in British Columbia. He wrote in his memoirs, "The desire of foreign missions with the hope of martyrdom appeared to me as a higher calling."<sup>91</sup>

Missionaries also brought with them elementary medical care and early forms of social assistance.<sup>92</sup> The Aboriginal people to whom they preached often were open to new forms of religious experiences, but did not feel that this required them to abandon long-standing practices.<sup>93</sup> Many resisted the missionaries' messages, while others adapted Christian ideas into their belief systems. But, over time, the missionaries succeeded in gaining converts. An 1899 Indian Affairs census reported that over 70,000 of the 100,000 First Nations people identified in the census were Christians.<sup>94</sup> The missionaries had hoped to establish self-sustaining Aboriginal churches, but Aboriginal people had limited opportunity for promotion in the churches. Although they could aspire to positions of local leadership, they rarely played a role in determining the policy or practice of national missionary organizations. The failure to recruit Aboriginal people into the clergy in the Canadian West was a topic of ongoing concern for the Roman Catholic missionaries, for example, from the 1820s to the 1940s.<sup>95</sup>

Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and the ongoing existence of Aboriginal people. They were determined to replace

sought to introduce English as a language of instruction. The French-speaking Métis parents objected and, in 1875, the English lessons were temporarily dropped.<sup>112</sup>

An 1873 federal government Order-in-Council authorized a federal subsidy of \$300 a year for the Oblate school at St. Albert. The following year, the government authorized similar payments to other schools for First Nations children, provided they had a minimum of twenty-five students. By 1876, at least three schools—St. Albert, Lac La Biche, and Île-à-la-Crosse—were receiving such support.

Bishop Vital Grandin of St. Albert played an important role in shaping the Oblates' educational thinking. He was convinced that Aboriginal people faced extinction, and doubtful that adult hunters and trappers could be transformed successfully into farmers. He pinned his hopes for the future of Aboriginal people on the education and conversion of children. He proposed boarding schools at which children would spend much of their time outdoors, either at work or play, and would be converted to Christianity, fed local food, and provided with practical skills. Children who went through such an education at a mission school, he felt, would not be able to return to a life on the land. He boasted that the orphans educated at mission schools hated to be reminded of their Aboriginal ancestry. With ten such schools, he claimed, he would be able to redeem the Aboriginal race on the Prairies. He further believed that parents, aware of the future they faced, would willingly give their children over to the Oblates at a young age. By 1879, he had begun to lobby the federal government to provide funding for church-run schools that would educate Aboriginal children from the ages of five to twenty-one. He estimated the annual cost of boarding each of these students to be \$80 a year, of which the federal government would pay half until the student turned sixteen. From that point on, the federal government would pay only \$40 and put the rest into a trust account for the student, who would have access to it upon graduation. Grandin took his case directly to Prime Minister Sir John A. Macdonald, saying that the Oblate success with schooling had been so great that, upon graduating, students so wished to live as Europeans that they refused to accept any grants intended for Aboriginal people.<sup>113</sup>

The federal government was increasingly receptive to Grandin's proposals. In 1870, Rupert's Land had been transferred to Canada. By 1877, missionaries had demonstrated their value to the Canadian state by assisting in the negotiation of seven Treaties with western First Nations. Canada's Aboriginal policy, expressed in the 1876 *Indian Act*, was one of aggressive assimilation of Aboriginal peoples. An 1879 report prepared for the federal government on residential schooling recommended the creation of a network of industrial schools, to be established by the federal government and run by the churches.

Bishop Vital Grandin of St. Albert (near present-day Edmonton) led the campaign for residential schooling. Convinced that Aboriginal people faced extinction, and doubtful that adult hunters and trappers could be transformed successfully into farmers, he argued in an 1880 letter to Public Works Minister Hector Langevin that “the only efficient means of saving them from destruction and civilizing the Indians of the N.W. is to begin with the young children, all other expenses incurred for this end will be nearly a dead loss.” Day schools could do good work, but the

young Indian living with his family will never attend regularly & if in spite of this he learns to read and write he will nevertheless live like his father by hunting and fishing only he will remain an Indian. To become civilized they should be taken with the consent of their parents & made to lead a life different from their parents and cause them to forget the customs, habits & language of their ancestors.

Grandin was convinced that parents would willingly give their children to boarding schools. “The poor Indians wish nothing more than the happiness of their children. They foresee well enough the future which awaits them and often beg of us to take them so that we can prepare them for a better prospect.”<sup>42</sup> In a letter to Prime Minister Macdonald in 1880, Grandin stressed the success that had been achieved at the missionary boarding schools, and reported, “The children whom we have brought up are no longer Indians & at the time of leaving our Establishments, the boys at least, do not wish to receive even the ordinary grants made to Indians, they wish to live like the whites and they are able to do so.” Given these successes, he proposed that the government “make a trial of letting us have children of five years old and leaving them in our Orphan Asylums & Industrial schools until the time of their marriage or the age of 21 years.”<sup>43</sup>

Grandin’s position came to dominate Catholic thinking, and, by early 1883, he was in Ottawa to lobby federal politicians directly.<sup>44</sup> In February of that year, the Archbishop of Québec wrote to Macdonald on behalf of Grandin, who, he said, held

with profound grief the distress of these unfortunate people deprived of their hunting grounds by the encroachments of the Pale faces and the sufferings which are the consequence and which threaten to despoil [sic] and even to entirely destroy them. The only means one can see of preventing or at least delaying these fatal results is to labor to civilize their children and young men by accustoming them either to work the land or to learn a trade.

The Archbishop urged Macdonald to support the Oblates’ efforts by committing the government to funding schools, workshops, and farms “under the management of their zealous Missionaries.”<sup>45</sup>

In April 1883, Edgar Dewdney, the lieutenant-governor and Indian commissioner for the North-West Territories, wrote to Macdonald that “the time has arrived” when industrial schooling “might be carried on with great advantage to the Indians.” The

### Parents respond and resist: 1867–1939

**A**n earlier chapter in this part of the history described the way in which parental opposition to industrial schools contributed to the failure of the industrial school initiative. It is important to recognize that Aboriginal parents and communities never ceased to speak out and act on behalf of their children. This resistance took numerous forms. Parents might refuse to enrol students, refuse to return runaways, or they might refuse to return students to school at the end of the summer holidays. They also called on the government to increase school funding, establish day schools, and improve the quality of education, food, and clothing. In taking these measures, they often put themselves at risk of legal reprisals. Various acts of opposition have been chronicled in chapters on such topics as discipline, food, work, truancy, and abuse.

Almost invariably, the system declined to accept parental and student criticisms as being valid. Parental influences were judged to be negative and retrograde, if not simply “evil,” to use the missionaries’ word. Once parents came to be viewed as the ‘enemy,’ their criticisms, no matter what their validity, could be discounted. This colonialist attitude made it impossible for the schools to generate the sort of parental support and involvement any education system needs to succeed.

Principals often claimed that parents were too quick to believe their children’s complaints about life in the school. For example, in 1889, Qu’Appelle principal Joseph Hugonnard reported, “Several of the boys ran away but they all came back except two. The excuse they make to their parents for doing this is, that they have too much work to do and not enough school, and the parents are generally ready to believe it.”<sup>1</sup>

Less than two months after receiving a report that conditions at the Elkhorn, Manitoba, school were good, the Indian Affairs office received a message from the local Indian agent that the majority of parents would not be returning their children to school at the end of the summer of 1926. According to the parents, the children were not well fed, the older boys compelled the younger boys to steal, and all were poorly clothed. The agent said that a physician had examined eleven children on their return to their home community and informed him that seven were in poor health

and should be under the doctor's care."<sup>2</sup> In response, departmental secretary J. D. McLean said he thought the parents' complaints were baseless. "As you are aware," he wrote, "it is quite common for Indian parents, who do not wish their children to remain at residential school to do everything possible to delay their return after the expiration of the holiday period." The parents were to be told that "their children must be returned" to the school.<sup>3</sup>

Parents often had a very clear understanding of the failings of the schools, and proposed realistic and effective solutions to those problems. In 1905, parents of children attending the Roman Catholic boarding school in Squamish, British Columbia, petitioned to have the school converted into an industrial school. Such a change would have led to a significant increase in the school's per capita grant. According to British Columbia Superintendent of Indian Affairs A. W. Vowell, the parents realized that the "amount paid for the support of their children at the boarding school is not sufficient to admit of anything but the bare necessities in the line of food and clothing being furnished by the Management."<sup>4</sup>

In the same vein, in 1907, Indian Commissioner David Laird wrote that he had received

complaints from parents in regard to the lack of proficiency attained by their children in class work, and believe that in some few cases they were justified. It is quite natural that the schools should profit by the outside work of the boys, the older ones at least, as well as the various occupations of the girls at housekeeping, butter-making, clothes-mending, &c.; but this may be overdone in certain quarters.<sup>5</sup>

When their complaints went unaddressed, parents often simply removed their children from the schools. Roman Catholic Bishop Vital Grandin asked the Indian commissioner in 1897 to help him stop parents from taking their children out of the Lac La Biche school in what is now Alberta.

Would it be too much to ask the Department to instruct their Agent to use his influence with his Indians in order to bring the parents to leave their children at school until we are satisfied that they know enough to be benefitted by their stay with us. This is our greatest difficulty just now. After three or four years, and even some times after only two years in the School, parents must take their children away, to have their help in their work. Good advice from the Agent or [farm] Instructor at such time would induce some of the parents, if not all, to leave their children with us and it would be a great help to us.<sup>6</sup>

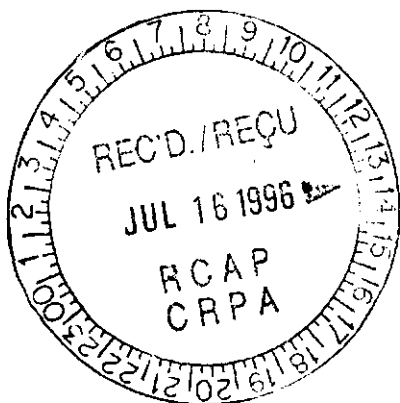
In 1904, a husband and wife attempted to remove their daughter from the Kuper Island, British Columbia, school. When Principal G. Donckele informed them that when they signed the admission form, they had given the government the right to determine when their daughter would be discharged, the father said, "I am the father

7402-201

# "SUFFER THE LITTLE CHILDREN"

## The Aboriginal Residential School System

1830 - 1992



Submitted to:  
The Royal Commission on Aboriginal Peoples  
by J. S. Milloy

May 1996

The restraints on church activities inherent in the old fur trade world were shattered in the region south of the Saskatchewan by the convergence of two events - the coming of Canadian authority to the west and the dreadful diminution of the buffalo herds in the 1860s and 1870s. These brought about the pre-conditions necessary for launching a western version of the policy of civilization and within that the development of the residential school system.

The decline of the great herds brought an end to traditional Plains life and seemed to promise the missionary that Aboriginal independence would be replaced by dependence upon the churches and a reliance upon European lifeways and spirituality. One Anglican missionary claimed to have direct evidence of this. The Plains Cree, he asserted, "are beginning to apprehend the scarcity of buffalo, and many are most anxious to try agriculture."<sup>15</sup>

If the precipitous decline in the herds provided the opportunity for "civilization," the Canadian government was to provide the means through the treaties it negotiated between 1870 and 1877. According to treaty promises - promises which stemmed from Aboriginal demands rather than government offers<sup>16</sup> - the region's Indian First Nations were to receive the training and technology necessary for them to move their communities onto a new economic foundation. By the terms of Treaty Six, for example, the Cree were to be given "reserves for farming lands" and, "for the encouragement of the practise of agriculture among the Indians," every type of agricultural implement, livestock and seed.

By such instruments, the world of Aboriginal people was to be refashioned. Agricultural technology was a bridge from the old world to the new, but so too were schools and teachers, the technology of education. In each of the Treaties, One through Six, "Her Majesty agrees to maintain a school on each reserve hereby made, whenever the Indians should desire it." And in Treaty Seven "Her Majesty agrees to pay the salaries of such teachers to instruct the children of said Indians as to her Government of Canada may seem advisable, when said Indians are settled on their reserves and shall desire teachers."<sup>17</sup>

Missionaries, Catholic and Protestant, were involved in the treaty-making process as facilitators, witnesses and interpreters but the degree of influence they may have had on the proceedings or on the determination of the terms is difficult to gauge. In view of the promises of agricultural assistance and education, historians might speculate that their presence was not inconsequential. The noted historian, H. Dempsey, has gone much further. In his most detailed description of the Treaty Six negotiations, he asserts that some leading chiefs and band elders like the venerable Sweet

Grass, were clearly "under Catholic influence," and that "Christian Indians had dominated the treaty proceeding" thus blocking the "concerns of the non-Christian buffalo hunters." Sweet Grass apparently was advised throughout the negotiations by Bishop Grandin and it was he, Sweet Grass, who asked for schools and that missionaries be assigned to the reserves. J. McDougall was equally active among the Methodist adherents.<sup>18</sup> Significantly, both Grandin and McDougall became involved almost immediately in the promotion of residential schools.

Whatever may have been the churches' role in the making of Treaty Six, and in the other six treaties, there can be little doubt that they rejoiced at the government's new commitments. The treaty promises, in the area of education, gave them a lever to move the government to provide funding for schools and teachers. They did not hesitate to use it. The appointment of Davin in 1879, only two years after the last treaty was signed and one year after Prime Minister Macdonald's return to office in 1878, may have been one of the first fruits of their efforts. It was an opportunity at least that the Catholic church did not miss. Lacombe was in Winnipeg to meet Davin with Bishop Tache. They were, interestingly enough, the only clerics Davin lists among those "who could speak with authority on the subject."<sup>19</sup> No doubt, they tried to guide his hand in framing his recommendations. Indeed, the Catholic hierarchy strove to steer the government after Davin's recommendations were submitted and Parliament aside \$44,000 in the supplementary estimates of 1883-84 to implement them.<sup>20</sup> The Archbishop of Quebec wrote directly to Macdonald requesting support for missionaries in the west and in particular for "a liberal sum towards the establishment amongst those Indians of Schools, workshops and above all farms under the management" of those same missionaries.<sup>21</sup>

The Catholic church and the other denominations did not patiently wait on the government, however. They moved forward independently and tried, more often than not successfully, to drag the Department along behind them. The Bishop's letter to Macdonald was actually in support of a petition from Bishop Grandin requesting funds for a residential school at St. Albert, already constructed and accepting students. Subsequently, \$1500 was placed in the Parliamentary estimates for that purpose.<sup>22</sup>

McDougall, the other Treaty Six veteran, also petitioned in 1883, and with equal success, for his McDougall Orphanage and Training Institution in Morley operating under the authority of the Missionary Society of the Canadian Methodist Church. [r8] Students were not a problem, they already had 14 with room for 40, however, "our great difficulty just now is want of means." McDougall hoped for a subsidy of between \$100 and \$150 per student leaving "a large margin for Voluntary

Subscription and Self Support."<sup>23</sup> Here again, as in the St. Albert instance, the move was coordinated with church headquarters. The Rev. A. Sutherland, the general secretary of the society, had already approached Macdonald proposing a general partnership between government and churches to bring schools to the Aboriginal people of the region.<sup>24</sup>

With the funding of Morley and St. Albert, the pattern by which the system would be built was set. As was explained to the Minister, Charles Stewart in 1927, the churches expanded the system according to the lights of their mission strategies and budgets and the Department followed as best it could. By 1907, the year of Bryce's first report on tuberculosis, with 55 boarding schools and 22 industrial schools on the books, an expenditure for that year of \$206,000 and yet no sign that the flood of petitions was abating, Martin Benson proclaimed, with evident exasperation, "The clergy seem to be going wild on the subject of Indian education and it is time some limit should be fixed as to their demands."<sup>25</sup>

At no point before 1907 was the Department able to fix limits on the number of schools or the expenditures for them and it had great difficulty doing so for a fair length of time after that date. Even with the implementation of Davin's recommendations which saw the opening by the government in 1883-84 of three "undenominational" schools, that is schools built, owned and operated by the government but assigned to a particular denomination, the pattern was not disrupted, the Department did not capture the lead. While its three schools were being readied - Battleford an Anglican school to be housed in the converted government building<sup>26</sup> and the Catholic High River and Qu'Appelle in newly constructed premises - the Department was entertaining Presbyterian plans for an Industrial school to be built at Long Lake outside Regina and in the 1886 estimates funds were set aside to support the project.<sup>27</sup>

This was followed the very next year by a proposal from the E. Wilson the founder of Shingwauk, another school which had opened and then went in search of government support, for a network of schools, one every 200 miles, each with an initial \$1,000 grant from the government.<sup>28</sup> In a more practical vein, he proposed to open a school at Elkhorn, Manitoba. In fact, true to form, he informed Lawrence Vankoughnet that he had already proceeded having built a small establishment for 16 pupils but had a target of 80 pupils. Some of his Shingwauk students would be transferred to this new school in the belief that they would have "a beneficial effect on the new pupils." Despite private fund raising, he could make no further progress without government support at the rate of \$60 a student.<sup>29</sup>

# **The Missionary Oblates of Mary Immaculate**

## **An Apology to the First Nations of Canada by The Oblate Conference of Canada (2001)**

The Missionary Oblates of Mary Immaculate in Canada wish, after one hundred and fifty years of being with and ministering to the Native peoples of Canada, to offer an apology for certain aspects of that presence and ministry.

A number of historical circumstances make this moment in history most opportune for this:

First, there is a symbolic reason. Next year, 1992, marks the five hundredth anniversary of the arrival of Europeans on the shores of America. As large scale celebrations are being prepared to mark this occasion, the Oblates of Canada wish, through this apology, to show solidarity with many Native people in Canada whose history has been adversely affected by this event. Anthropological and sociological insights of the late 20th century have shown how deep, unchallenged, and damaging was the naive cultural, ethnic, linguistic, and religious superiority complex of Christian Europe when its peoples met and interrelated with the aboriginal peoples of North America.

As well, recent criticisms of Indian residential schools and the exposure of instances of physical and sexual abuse within these schools call for such an apology.

Given this history, Native peoples and other groups alike are realizing that a certain healing needs to take place before a new and more truly cooperative phase of history can occur. This healing cannot however happen until some very complex, long-standing, and deep historical issues have been addressed.

It is in this context, and with a renewed pledge to be in solidarity with Native peoples in a common struggle for justice, that we, the Oblates of Canada, offer this apology:

We apologize for the part we played in the cultural, ethnic, linguistic, and religious imperialism that was part of the mentality with which the peoples of Europe first met the aboriginal peoples and which consistently has lurked behind the way the Native peoples of Canada have been treated by civil governments and by the churches. We were, naively, part of this mentality and were, in fact, often a key player in its implementation. We recognize that this mentality has, from the beginning, and ever since, continually threatened the cultural, linguistic, and religious traditions of the Native peoples.

We recognize that many of the problems that beset Native communities today - high unemployment, alcoholism, family breakdown, domestic violence, spiraling suicide rates, lack of healthy self-esteem - are not so much the result of personal failure as they are the result of centuries of systemic imperialism. Any people stripped of its traditions as well as of its pride falls victim to precisely these social ills. For the part that we played, however inadvertent and naive that participation, might have been, in the setting up and maintaining of a system that stripped others of not only their lands but also of their cultural, linguistic, and religious traditions we sincerely apologize.

Beyond this regret for having been part of a system which, because of its historical privilege and assumed superiority did great damage to the Native peoples of Canada, we wish to apologize more specifically for the following:

In sympathy with recent criticisms of Native Residential Schools, we wish to apologize for the part we played in the setting up and the maintaining of those schools. We apologize for the existence of the schools themselves, recognizing that the biggest abuse was not what happened in the schools, but that the schools themselves happened ... that the primal bond inherent within families was violated as a matter of policy, that children were usurped from their natural communities, and that, implicitly and explicitly, these schools operated out of the premise that European languages, traditions, and religious practices were superior to native languages, traditions, and religious practices. The residential schools were an attempt to assimilate aboriginal peoples and we played an important role in the unfolding of this design. For this we sincerely apologize.

We wish to apologize in a very particular way for the instances of physical and sexual abuse that occurred in those schools. We reiterate that the bigger issue of abuse was the existence of the schools themselves but we wish to publicly acknowledge that there were instances of individual physical and sexual abuse. Far from attempting to defend or rationalize these cases of abuse in any way, we wish to state publicly that we acknowledge that they were inexcusable, intolerable, and a betrayal of trust in one of its most serious forms. We deeply, and very specifically, apologize to every victim of such abuse and we seek help in searching for means to bring about healing.

Finally, we wish to apologize as well for our past dismissal of many of the riches of native religious tradition. We broke some of your peace pipes and we considered some of your sacred practices, and we considered some of your sacred practices as pagan and superstitious. This too had its origins in the colonial mentality, our European superiority complex, which was grounded in a particular view of history. We apologize for this blindness and disrespect.

One qualification is, however, in order. As we publicly acknowledge a certain blindness in our past, we wish, too, to publicly point to some of the salient reasons for this. We do this, not as a way of subtly excusing ourselves or of rationalizing in any way so as to denigrate this apology, but as a way of more fully exposing the reasons for our past blindness and, especially, as a way of honoring, despite their mistakes, those many men and women, Native and white alike, who gave their lives and their very blood in a dedication that was most sincere and heroic.

Hindsight makes for 20-20 vision and judging the past from the insights of the present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naive belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the

Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naive and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their sincerity, the goodness of their intent, and the goodness, in many cases, of their actions.

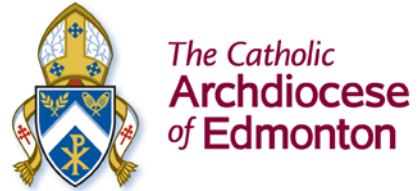
Recognizing that within every sincere apology there is implicit the promise of conversion to a new way of acting. We, the Oblates of Canada, wish to pledge ourselves to a renewed relationship with Native peoples which, while very much in line with the sincerity and intent of our past relationship, seeks to move beyond past mistakes to a new level of respect and mutuality. Hence ...

We renew the commitment we made 150 years ago to work with and for Native peoples. In the spirit of our founder, Blessed Eugene De Mazenod, and the many dedicated missionaries who have served in native communities during these 150 years, we again pledge to Native peoples our service. We as} : help in more judiciously discerning what forms that service might take today.

More specifically, we pledge ourselves to the following:

- We want to support an effective process of disclosure visa-vis Residential Schools. We offer to collaborate in any way we can so that the full story of the Indian Residential Schools may be written, that their positive and negative features may be recognized, and that an effective healing process might take place.
- We want to proclaim as inviolable the natural rights of Indian families, parents and children, so that never again will Indian communities and Indian parents see their children forcibly removed from them by other authorities.
- We want to denounce imperialism in all its forms and, concomitantly, pledge ourselves to work with Native peoples in their efforts to recover their lands, their languages, their sacred traditions, and their rightful pride.
- We want, as Oblates, to meet with Native peoples and together help forge a template for a renewed covenant of solidarity. Despite past mistakes and many present tensions, the Oblates have felt all--along-as if the Native peoples and we belonged to the same family. As members of the same family it is imperative that we come again to that deep trust and solidarity that constitutes family. We recognize that the road beyond past hurt may be long and steep but we pledge ourselves anew to journey with Native peoples on that road.

Reverend Doug Crosby OMI  
President of the Oblate Conference of Canada  
On behalf of the 1200 Missionary Oblates of Mary Immaculate  
living and ministering in Canada.



## BISHOP VITAL GRANDIN BACKGROUNDER

### Venerable Bishop Vital-Justin Grandin - BACKGROUND

Vital-Justin Grandin was born at St-Pierre-la-Cour, France, on February 8, 1829. In 1854, he was ordained a priest of the Oblate Missionaries of Mary Immaculate, a French order whose members were among the first missionaries to the country that would become Canada.

His first assignment was to the Métis settlement of St. Boniface in Manitoba, and just three years later at age 28, he was appointed coadjutor bishop, or assistant, to Bishop Alexandre Taché in the vast new Diocese of St. Boniface. The young priest had a speech impediment and suffered from chronic poor health, and records suggest he didn't think he was worthy of the appointment. At his installation as Bishop of St. Albert in 1859, he adopted the motto *Infirma mundi elegit Deus* (God chooses the weak of this world). Most Rev. Vital Grandin, OMI was the first Roman Catholic bishop of the Diocese of St. Albert, which would eventually be elevated to become the Catholic Archdiocese of Edmonton.

Bishop Grandin served nearly 50 years in what is now Manitoba, Saskatchewan, Alberta, and the Northwest Territories. It's estimated that he travelled more than 25,000 miles (just over 40,000 kilometres) on snowshoes and many more by dogsled and horseback as he visited remote missions across the region.

When he was appointed bishop of the St. Albert in 1871, Grandin had five Oblate priests to assist him. By the time he died in 1902, there were 52 priests and five congregations of religious sisters serving a diocese that had grown to 18,000 Catholics. Bishop Grandin had overseen the establishment of some 55 parishes and missions, more than 40 schools and orphanages, five hospitals, and the first seminary in Alberta.

Grandin battled with church officials over lack of funding for the Canadian missions, and eventually persuaded the Catholic Bishops to establish an annual collection. He advocated passionately for rights of Francophone Catholics to maintain their own language and schools.

He defended the land rights of the Métis and pleaded with government on behalf of starving Indigenous people. His fellow Oblate missionaries befriended the Blackfoot and Cree people, learned their languages, and assisted in negotiating several treaties across the prairies.

Missionaries often accompanied bison-hunting parties for months on their travels, sharing the joys and hardships of the hunters in order to share also the Gospel. Had it not been for the hospitality and skills of the First Nations people, many of the missionaries would have perished in the wilderness.

In an 1869 letter to the Oblate superior general in Rome, Grandin explained their approach to evangelization in the language of the day: "The best way, the only way to convert and to educate the infidels is to go live with them, to accompany them into their numerous camps for a part of the year."

With the influx of white settlers and the demise of Prairie bison herds, Grandin became convinced that a European-style Catholic education was the only hope for the survival of the Indigenous people.

Bishop Grandin promoted the establishment of government-funded Indian residential schools, where Catholic priests and sisters would teach the skills needed to take up farming, trades, or household management. The Oblates would go on to operate nearly half the residential schools in Canada. It was a sentiment that was shared by officials in the government of Prime Minister Sir John A. Macdonald, which pursued an aggressive policy of assimilating Indigenous peoples.

### **The Catholic Church & the Truth and Reconciliation Commission**

Some accounts of Grandin's role in the residential schools are included in the final report of the Truth and Reconciliation Commission (TRC). The accounts are jarring to the contemporary reader.

The Oblates of Mary Immaculate have apologized formally for their role in the schools, first in 1991 and then again in 2014, at a TRC national event in Edmonton.

The Bishops of Alberta and the NWT also apologized at the same TRC event, and pledged to "continue to find ways for Catholics, together with other concerned Canadians, to support more effectively Aboriginal peoples in their ongoing struggles to achieve justice and equity in Canadian society."

### **2021 Events**

In a June 4 letter this year, Edmonton Archbishop Richard Smith reiterated his words from 2014 during the TRC listening circles:

"We apologize to those who experienced sexual and physical abuse in residential schools under Catholic administration. We also express our apology and regret for Catholic participation in government policies that resulted in children being separated from their families, and often suppressed Aboriginal culture and language at the residential schools."

Archbishop Smith also committed the Archdiocese to "full transparency with respect to any relevant archives and records, and sharing them with the National Centre for Truth and Reconciliation; offering any support that we can to Indigenous peoples, and continue walking together with them along the long road towards reconciliation."

In a May 30, 2021 news release, Oblate Provincial Rev. Ken Thorson, expressed "heartfelt sadness and sincere regret for the deep pain and distress the discovery of the remains of children buried on the grounds of Kamloops Indian Residential School brings to the Tk'emlúps te Secwépemc First Nation, and other affected Indigenous communities, especially family members of the deceased. I appreciate the sensitive and respectful way in which this difficult work is being carried out. This heart-breaking discovery brings the tragedy of the residential school system into the light once again and demands that we continue to confront its legacy."

The Oblates once again acknowledged in a June 24, 2021 news release, their sorrow for their involvement in residential schools and the harms they brought to Indigenous peoples and communities. They reiterated their commitment and intent to disclose all historical documents in their possession, in accordance with all legislation, about our involvement.

### **Mural at Grandin LRT Station**

Francophonie Jeunesse de l'Alberta (FJA) board commissioned a mural in 1989 which depicts Bishop Grandin, and a nun holding an Indigenous baby. FJA said the mural was designed to honour Monseigneur Grandin for his contributions to Francophone culture, language, and religion. The mural also features images of St. Joachim Church, St. Joseph's Cathedral Basilica, and Grandin Elementary School.

The mural at the Grandin / Gov't Centre LRT station first sparked controversy in 2011 when there were calls for its removal. During this time, artists, academics, city officials, and other residents came together to come up with another solution.

Sylvie Nadeau, the original artist of the Grandin Mural, along with Cree and Métis artist Aaron Paquette worked together to create two additional works mounted on either side of the original — one showing a smiling Indigenous girl; the other showing a young boy as a strong youth.

In 2021, following news of the discovery of 215 unmarked graves at the former Kamloops Residential School, both Nadeau and Paquette (now an Edmonton city councillor) agreed it was time for the mural to come down.

Edmonton city council unanimously passed a motion on June 7, 2021 to cover up the Grandin LRT mural and to remove his name from the LRT station. The city will consult with a group of Indigenous and Francophone leaders. That group will work with the city's naming committee to decide on a new name.

### **Reflection**

In a reflection written after the TRC hearings, Father Forster (former Provincial of the Oblates) conceded that the good work done by Grandin and the Oblate missionaries will always be tempered.

"We, today, are very aware of the extremely negative impact of the residential schools on individual Aboriginal children and on the very fabric of society through destruction of family ties," Forster wrote.

"At the disappearance of the buffalo and starvation that threatened the First Nations, the decision the Oblates made had an impact that reverberates to our day. They were men of their day, believing that assimilation was the only chance for survival as hunting was terminated.

"We might still ask the question today: What might have been the way to accompany First Nations to a new economy, after the demand for robes led to the extermination of the buffalo? Reservations, land grabbing, starvation, diseases were realities of the day. White man's education as a co-operative of government and

church, aimed at assimilation with aspirations of evangelization, was the path that was embraced by our Oblate pioneers.”

One of Bishop Grandin’s final acts was to ask for forgiveness as he lay on his deathbed in St. Albert in 1902. Bishop Émile Legal, would go on to succeed him as Archbishop of Edmonton.

In 1937, the Vatican issued a decree for the introduction of Grandin’s cause for beatification, a first step in the Church’s process of recognizing someone as a saint. Vital Justin Grandin was declared venerable in 1966, in recognition of his “heroic virtue”.

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Government  
of Canada

Gouvernement  
du Canada

[Canada.ca](#) › [Crown-Indigenous Relations and Northern Affairs Canada](#) › [Reconciliation](#)

› [Papal apology for residential schools in Canada](#)

# Address of His Holiness Pope Francis, Maskwacis

Madam Governor General,

Mr Prime Minister,

Dear indigenous peoples of Maskwacis and of this land of Canada,

Dear brothers and sisters!

I have been waiting to come here and be with you! Here, from this place associated with painful memories, I would like to begin what I consider a pilgrimage, a penitential pilgrimage. I have come to your native lands to tell you in person of my sorrow, to implore God's forgiveness, healing and reconciliation, to express my closeness and to pray with you and for you.

I recall the meetings we had in Rome four months ago. At that time, I was given two pairs of moccasins as a sign of the suffering endured by indigenous children, particularly those who, unfortunately, never came back from the residential schools. I was asked to return the moccasins when I came to Canada; I brought them, and I will return them at the end of these few words, in which I would like to reflect on this symbol, which over the past few months has kept alive my sense of sorrow, indignation and shame. The memory of those children is indeed painful; it urges us to work to ensure that every child is treated with love, honour and respect. At the same time, those moccasins also speak to us of a path to follow, a

journey that we desire to make together. We want to walk together, to pray together and to work together, so that the sufferings of the past can lead to a future of justice, healing and reconciliation.

That is why the first part of my pilgrimage among you takes place in this region, which from time immemorial has seen the presence of indigenous peoples. These are lands that speak to us; they enable us to remember.

To remember: brothers and sisters, you have lived on these lands for thousands of years, following ways of life that respect the earth which you received as a legacy from past generations and are keeping for those yet to come. You have treated it as a gift of the Creator to be shared with others and to be cherished in harmony with all that exists, in profound fellowship with all living beings. In this way, you learned to foster a sense of family and community, and to build solid bonds between generations, honouring your elders and caring for your little ones. A treasury of sound customs and teachings, centred on concern for others, truthfulness, courage and respect, humility, honesty and practical wisdom!

Yet if those were the first steps taken in these lands, the path of remembrance leads us, sadly, to those that followed. The place where we are gathered renews within me the deep sense of pain and remorse that I have felt in these past months. I think back on the tragic situations that so many of you, your families and your communities have known; of what you shared with me about the suffering you endured in the residential schools. These are traumas that are in some way reawakened whenever the subject comes up; I realize too that our meeting today can bring back old memories and hurts, and that many of you may feel uncomfortable even as I speak. Yet it is right to remember, because forgetfulness leads to indifference and, as has been said, "the opposite of love is not hatred, it's

indifference... and the opposite of life is not death, it's indifference" (E. WIESEL). To remember the devastating experiences that took place in the residential schools hurts, angers, causes pain, and yet it is necessary.

It is necessary to remember how the policies of assimilation and enfranchisement, which also included the residential school system, were devastating for the people of these lands. When the European colonists first arrived here, there was a great opportunity to bring about a fruitful encounter between cultures, traditions and forms of spirituality. Yet for the most part that did not happen. Again, I think back on the stories you told: how the policies of assimilation ended up systematically marginalizing the indigenous peoples; how also through the system of residential schools your languages and cultures were denigrated and suppressed; how children suffered physical, verbal, psychological and spiritual abuse; how they were taken away from their homes at a young age, and how that indelibly affected relationships between parents and children, grandparents and grandchildren.

I thank you for making me appreciate this, for telling me about the heavy burdens that you still bear, for sharing with me these bitter memories. Today I am here, in this land that, along with its ancient memories, preserves the scars of still open wounds. I am here because the first step of my penitential pilgrimage among you is that of again asking forgiveness, of telling you once more that I am deeply sorry. Sorry for the ways in which, regrettably, many Christians supported the colonizing mentality of the powers that oppressed the indigenous peoples. I am sorry. I ask forgiveness, in particular, for the ways in which many members of the Church and of religious communities cooperated, not least through their indifference, in projects of cultural destruction and forced assimilation promoted by the governments of that time, which culminated in the system of residential schools.

Although Christian charity was not absent, and there were many outstanding instances of devotion and care for children, the overall effects of the policies linked to the residential schools were catastrophic. What our Christian faith tells us is that this was a disastrous error, incompatible with the Gospel of Jesus Christ. It is painful to think of how the firm soil of values, language and culture that made up the authentic identity of your peoples was eroded, and that you have continued to pay the price of this. In the face of this deplorable evil, the Church kneels before God and implores his forgiveness for the sins of her children (cf. John Paul II (roman numeral 2), Bull Incarnationis Mysterium (29 November 1998), 11: AAS 91 [1999], 140). I myself wish to reaffirm this, with shame and unambiguously. I humbly beg forgiveness for the evil committed by so many Christians against the indigenous peoples.

Dear brothers and sisters, many of you and your representatives have stated that begging pardon is not the end of the matter. I fully agree: that is only the first step, the starting point. I also recognize that, "looking to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient" and that, "looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening" (Letter to the People of God, 20 August 2018). An important part of this process will be to conduct a serious investigation into the facts of what took place in the past and to assist the survivors of the residential schools to experience healing from the traumas they suffered.

I trust and pray that Christians and civil society in this land may grow in the ability to accept and respect the identity and the experience of the indigenous peoples. It is my hope that concrete ways can be found to make those peoples better known and esteemed, so that all may learn to walk together. For my part, I will continue to encourage the efforts of all Catholics to support the indigenous peoples. I have done so on other

occasions and in various places, through meetings, appeals and also through the writing of an Apostolic Exhortation. I realize that all this will require time and patience. We are speaking of processes that must penetrate hearts. My presence here and the commitment of the Canadian Bishops are a testimony to our will to persevere on this path.

Dear friends, this pilgrimage is taking place over several days and in places far distant from one another; even so, it will not allow me to accept the many invitations I have received to visit centres like Kamloops, Winnipeg and various places in Saskatchewan, Yukon and the Northwest Territories. Although it is not possible, please know that all of you are in my thoughts and in my prayer. Know that I am aware of the sufferings and traumas, the difficulties and challenges, experienced by the indigenous peoples in every region of this country. The words that I speak throughout this penitential journey are meant for every native community and person. I embrace all of you with affection.

On this first step of my journey, I have wanted to make space for memory. Here, today, I am with you to recall the past, to grieve with you, to bow our heads together in silence and to pray before the graves. Let us allow these moments of silence to help us interiorize our pain. Silence. And prayer. In the face of evil, we pray to the Lord of goodness; in the face of death, we pray to the God of life. Our Lord Jesus Christ took a grave, which seemed the burial place of every hope and dream, leaving behind only sorrow, pain and resignation, and made it a place of rebirth and resurrection, the beginning of a history of new life and universal reconciliation. Our own efforts are not enough to achieve healing and reconciliation: we need God's grace. We need the quiet and powerful wisdom of the Spirit, the tender love of the Comforter. May he bring to fulfilment the deepest expectations of our hearts. May he take us by the hand and enable us to advance together on our journey.



## *Statement of Apology – to former students of Indian Residential Schools*

**T**he treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, “to kill the Indian in the child”. Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as “joint ventures” with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada’s role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever again prevail. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada  
The Right Honourable Stephen Harper,  
Prime Minister of Canada

June 11, 2008



## *Présentation d'excuses aux anciens élèves des pensionnats indiens*

**L**e traitement des enfants dans ces pensionnats est un triste chapitre de notre histoire.

Pendant plus d'un siècle, les pensionnats indiens ont séparé plus de 150 000 enfants autochtones de leurs familles et de leurs communautés. Dans les années 1870, en partie afin de remplir son obligation d'instruire les enfants autochtones, le gouvernement fédéral a commencé à jouer un rôle dans l'établissement et l'administration de ces écoles. Le système des pensionnats indiens avait deux principaux objectifs : isoler les enfants et les soustraire à l'influence de leurs foyers, de leurs familles, de leurs traditions et de leur culture, et les intégrer par l'assimilation dans la culture dominante. Ces objectifs reposaient sur l'hypothèse que les cultures et les croyances spirituelles des Autochtones étaient inférieures. D'ailleurs, certains cherchaient, selon une expression devenue tristement célèbre, « à tuer l'Indien au sein de l'enfant ». Aujourd'hui, nous reconnaissons que cette politique d'assimilation était erronée, qu'elle a fait beaucoup de mal et qu'elle n'a aucune place dans notre pays.

Cent trente-deux écoles financées par le fédéral se trouvaient dans chaque province et territoire, à l'exception de Terre-Neuve, du Nouveau-Brunswick et de l'Île-du-Prince-Édouard. La plupart des pensionnats étaient dirigés conjointement avec les Églises anglicane, catholique, presbytérienne ou unie. Le gouvernement du Canada a érigé un système d'éducation dans le cadre duquel de très jeunes enfants ont souvent été arrachés à leurs foyers et, dans bien des cas, emmenés loin de leurs communautés. Bon nombre d'entre eux étaient nourris, vêtus et logés de façon inadéquate. Tous étaient privés des soins et du soutien de leurs parents, de leurs grands-parents et de leurs communautés.

Les langues et les pratiques culturelles des Premières nations, des Inuits et des Métis étaient interdites dans ces écoles. Certains de ces enfants ont connu un sort tragique en pension et d'autres ne sont jamais retournés chez eux.

Le gouvernement reconnaît aujourd'hui que les conséquences de la politique sur les pensionnats indiens ont été très néfastes et que cette politique a causé des dommages durables à la culture, au patrimoine et à la langue autochtones. Bien que certains anciens élèves aient dit avoir vécu une expérience positive dans ces pensionnats, leur histoire est de loin assombrie par les témoignages tragiques sur la négligence, l'abus émotif, physique et sexuel d'enfants sans défense, et ainsi que la séparation de leurs familles et communautés impuissantes.

L'héritage laissé par les pensionnats indiens a contribué à des problèmes sociaux qui persistent dans de nombreuses communautés aujourd'hui.

Il a fallu un courage extraordinaire aux milliers de survivants qui ont parlé publiquement des mauvais traitements qu'ils ont subis. Ce courage témoigne de leur résilience personnelle et de la force de leur culture. Malheureusement, de nombreux anciens élèves ne sont plus des nôtres et sont décédés avant d'avoir reçu des excuses du gouvernement du Canada.

Le gouvernement reconnaît que l'absence d'excuses a nui à la guérison et à la réconciliation. Alors, au nom du gouvernement du Canada et de tous les Canadiens et Canadiennes, je me lève devant vous, dans cette chambre si

vitale à notre existence en tant que pays, pour présenter nos excuses aux peuples autochtones pour le rôle joué par le Canada dans les pensionnats indiens.

Aux quelque 80 000 anciens élèves toujours en vie, ainsi qu'aux membres de leurs familles et à leurs communautés, le gouvernement du Canada admet aujourd'hui qu'il a eu tort d'arracher les enfants à leurs foyers et s'excuse d'avoir agi ainsi. Nous reconnaissons maintenant que nous avons eu tort de séparer les enfants de leur culture et de leurs traditions riches et vivantes, créant ainsi un vide dans tant de vies et de communautés, et nous nous excusons d'avoir agi ainsi. Nous reconnaissons maintenant qu'en séparant les enfants de leurs familles, nous avons réduit la capacité de nombreux anciens élèves à élever adéquatement leurs propres enfants et avons scellé le sort des générations futures, et nous nous excusons d'avoir agi ainsi. Nous reconnaissons maintenant que, beaucoup trop souvent, ces institutions donnaient lieu à des cas de sévices ou de négligence et n'étaient pas contrôlées de manière adéquate, et nous nous excusons de ne pas avoir su vous protéger. Non seulement vous avez subi ces mauvais traitements pendant votre enfance, mais, en tant que parents, vous étiez impuissants à éviter le même sort à vos enfants, et nous le regrettons.

Le fardeau de cette expérience pèse sur vos épaules depuis beaucoup trop

longtemps. Ce fardeau nous revient directement, en tant que gouvernement et en tant que pays. Il n'y a pas de place au Canada pour les attitudes qui ont inspiré le système de pensionnats indiens, pour qu'elles puissent prévaloir à nouveau. Vous tentez de vous remettre de cette épreuve depuis longtemps, et d'une façon très concrète, nous vous rejoignons maintenant dans ce cheminement.

Le gouvernement du Canada présente ses excuses les plus sincères aux peuples autochtones du Canada pour avoir si profondément manqué à son devoir envers eux, et leur demande pardon.

Entrée en vigueur le 19 septembre 2007, la Convention de règlement relative aux pensionnats indiens s'inscrit dans une démarche de guérison, de réconciliation et de règlement des tristes séquelles laissées par les pensionnats indiens. Des années d'efforts de la part des survivants, des communautés et des organisations autochtones ont abouti à une entente qui nous permet de prendre un nouveau départ et d'aller de l'avant en partenariat. La Commission de vérité et de réconciliation est au cœur de la Convention de règlement. La Commission constitue une occasion unique de sensibiliser tous les Canadiens et Canadiennes à la question des pensionnats indiens. Il s'agira d'une étape positive dans l'établissement d'une nouvelle relation entre les peuples autochtones et les autres Canadiens et Canadiennes, une relation basée sur la connaissance de notre histoire commune, sur un respect mutuel et sur le désir de progresser ensemble, avec la conviction renouvelée que des familles fortes, des communautés solides et des cultures et des traditions bien vivantes contribueront à bâtir un Canada fort pour chacun et chacune d'entre nous.

Au nom du gouvernement du Canada  
le très honorable Stephen Harper,  
premier ministre du Canada

le 11 juin 2008

# Renaming Grandin Community What We Heard Report

Public Engagement Insights on Potential Name Changes and  
Community Perspectives



# RENAMING GRANDIN COMMUNITY WHAT WE HEARD

## REPORT

### Overview

Between February 3 and February 21, 2025, the City of St. Albert conducted public engagement to gather suggested new names for the Grandin neighbourhood and its associated assets (Grandin Road, Lane, Place, Ravine, Pond, and Clubhouse) in anticipation of a potential renaming. While the survey was designed to collect name recommendations, some participants also provided feedback on whether a name change should occur. A total of **335** responses were received. This report provides additional detail on the specific themes, suggestions, and concerns participants raised. All feedback summarized here will be considered under **Municipal Naming Policy (C-CC-05)**.

### *Public Input and Survey Interpretation*

#### Understanding the Purpose of the Engagement Process

The engagement process was designed to gather proposed new names in anticipation of a potential renaming, as the Municipal Naming Policy (C-CC-05). The policy outlines a two-step decision-making process:

1. Council must first decide whether to rename the Grandin neighbourhood and its associated assets.
2. If Council decides to proceed with renaming, a new name (names) will be selected based on public feedback and in alignment with the City's naming criteria.

#### How Participants Used the Survey to Address Renaming

Despite the survey's intent on gathering new name suggestions, many participants used the open-ended response fields, particularly the "Provide Rationale" section, to express their views on whether or not renaming should occur. Specifically:

- Some participants proposed "Grandin" as a suggested name in an effort to retain the existing name.
- Others used the rationale section to argue against renaming, rather than explaining how their suggested names met the selection criteria.

This was not the survey's original intent but reflects the public interest in the broader renaming discussion.

#### Participation Snapshot

- **Total Responses:** 335
- **Location:**
  - Grandin residents: 149 (44 percent)
  - Other St. Albert neighbourhoods: 176 (53 per cent)
  - Business owner: 1
  - Visitor/other connection: 5
  - Work/study in St. Albert, live elsewhere: 4
- **Familiarity** (multiple selections allowed):
  - Very familiar: 175
  - Somewhat familiar: 148
  - Not very familiar: 13
  - Not familiar at all: 2
  - Total “familiarity” mentions: 338

### *What We Heard in Detail*

#### **1. Reconciliation and Inclusivity**

- **Strong Emphasis on Indigenous Recognition**  
Over half of the open-ended comments explicitly mentioned the importance of reflecting or honouring First Nations and Métis heritage. Participants often connected the renaming to a broader need for reconciliation, indicating that names can carry significant cultural weight.
- **Desire for Local Knowledge Keepers**  
Many felt new names should be developed in consultation with Elders or community leaders who can accurately represent Indigenous history. There was frequent mention that “tokenistic” changes should be avoided and that meaningful engagement was essential.
- **Link to Contemporary Values**  
Respondents favouring renaming frequently stated that municipal names should evolve to reflect current values. Some explicitly argued that continuing to use “Grandin” contradicts the City’s commitments to inclusivity and respect.

*“We should consult the knowledge holders in the community to find a name that truly reflects the spirit of this land and its people.”*

*“This is about more than just a name—it’s about a chance to do right by those who have been overlooked.”*

## 2. Keeping or Changing the Name “Grandin”

- **Mixed Opinions**

Approximately one-third of those leaving open-ended feedback favoured retaining “Grandin,” whereas around two-thirds saw a rename as necessary or at least strongly worth exploring.

- **Reasons for Keeping “Grandin”**

- **Personal and Historical Ties:** Some have lived in Grandin for decades and feel deeply attached to the name. A few commented that “Grandin has never caused them personal offense” and is “part of the city’s history.”
- **Concerns About Erasure:** Several worried that eliminating the name might “erase” or distort local history rather than educating about it.
- **Practical Realities:** Those opposed to change often cited costs, logistical complexity, and potential confusion.

*“I’ve lived here for over 30 years. It’s part of my identity, and I’m concerned changing the name won’t fix deeper issues.”*

- **Reasons for Changing “Grandin”**

- **Moral and Historical Imperatives:** Many stated that if the name is linked to contentious or harmful historical figures, continuing its use conflicts with the City’s stated values of reconciliation.
- **Desire for Updated Identity:** Some commented that a new name could revitalize local identity and showcase the City’s commitment to learning from the past.
- **Alignment with Indigenous and Botanical Themes:** Several proposals (e.g., Goldenrod, Gagnon, Savard) reflected local flora/fauna or Métis/First Nations family names.

*“If we keep Grandin, we must be certain it doesn’t undermine our reconciliation efforts.”*

## 3. Costs and Logistics

- **Address and Signage**

Most Grandin residents (as self-identified in open-ended feedback) expressed worry about updating their personal documents, home addresses, business registrations, and other official records. Several asked the City to provide transitional support or at least a timeline for when changes would occur.

- **Who Pays?**

Numerous respondents wanted clarity on whether the City would absorb all or part of the cost for new road signs and whether homeowners would be compensated or assisted with changes to property deeds, driver's licenses, etc.

- **Phased or Gradual Implementation**

About 20 percent of the comments referencing costs suggested a phased approach to mitigate financial strain and reduce confusion for emergency services, postal delivery, and mapping systems.

*“Renaming might be fine, but I need to know if I’m stuck paying for every address update.”*

#### 4. Name Suggestions and Rationale

- **Consideration of “Grandin” as a Suggested Name**

A number of respondents proposed retaining “Grandin” as their suggested name, with Grandin being mentioned 207 times. While all submissions were reviewed, the engagement was designed to collect potential replacement names should Council decide to proceed with renaming. Since “Grandin” is the existing name rather than a new proposal, it does not meet the criteria under the Municipal Naming Policy (C-CC-05) and has been omitted from the list of names.

- **Focus on the Letter “G”**

Most new names proposed began with G (e.g., Gaillardia, Ghostkeeper, Gagnon), maintaining continuity with the existing naming convention for the neighbourhood. Many participants felt this would help preserve local identity and mitigate confusion.

- **First Nations or Métis Families**

Suggestions like *Savard*, *Gagnon*, and *Benoit* reflected early settlers or leaders in the area with a Métis background. Several comments highlighted these families’ deep roots and contributions to St. Albert’s development.

- **Botanical and Natural Themes**

Names like *Goldenrod*, *Gooseberry*, and *Green Ridge* were repeatedly proposed as an extension of St. Albert’s “Botanical Arts City” branding. Participants emphasized the city’s abundant green spaces and wildlife.

- **Figures with Positive Legacies**

A subset of respondents proposed local civic leaders or historical figures they felt had universally positive reputations—e.g., *Fowler* (a former mayor and MLA).

*“‘Savard’ is one of the earliest families here. We should acknowledge them.”*

#### 5. Desire for Continued Communication

- **Transparency on the Process**

A significant number of respondents asked for more frequent updates, including:

- Why is the name being reviewed now?
- How new name ideas are being assessed against policy.
- Whether there will be a shortlist or vote before final decisions.

- **Potential for Further Engagement**

About 15 percent of open-ended remarks explicitly urged additional public sessions—like open houses or workshops—so residents can better understand potential names, costs, and timelines.

*“Keep us informed: who is deciding, how are they deciding, and what’s the timeline?”*

### ***Concluding Observations***

Many participants appreciate the opportunity to address historical naming in light of contemporary values. Approximately two-thirds of open-ended responses endorse a rename, citing reconciliation and inclusivity; about one-third either oppose or question whether a name change is worth the disruption or cost. Despite differing opinions, there is a common call for:

- **Clear rationale** behind any decision.
- **Transparent cost allocation** and transitional planning.
- **Meaningful consultation** with Indigenous communities and local residents.

Staff will review these findings against the **Municipal Naming Policy (C-CC-05)** and other relevant guidelines. Any subsequent decision-making process will benefit from the robust insights offered here, including the numerous suggested names and rationales.

## **Appendix A: Comprehensive List of Proposed Names**

Below is a detailed table of all name suggestions, including participant rationales and indications of how each name aligns with policy criteria. The original wording used by participants has been retained as closely as possible.

<b>Name Proposed</b>	<b>Criteria Met</b>	<b>Public Rationale</b>
<b>Astoria</b>	• Historical event or figure	“Came off your list of approved names. One of the first hotels in St. Albert.”

<b>Benoit</b>	<ul style="list-style-type: none"> <li>• Recognizes Indigenous history, culture, or traditions</li> <li>• Historical event or figure</li> </ul>	“History. Used on Benoit pedestrian bridge, in honour of Joe Benoit who played for the Montreal Canadiens. Other Benois are in the Black Robes.”
<b>Fowler (x2)</b>	<ul style="list-style-type: none"> <li>• Historical event or figure</li> </ul>	“Richard Sherwood Fowler served St. Albert as a local businessman, Councillor, Mayor, MLA, Solicitor General, Minister of Justice, and Provincial Court Judge. He lived his entire adult life in the Grandin neighbourhood. ‘People like Richard Fowler do not come along very often.’”
<b>Gaa-wiika Park (Gah-WEE-kah)</b>	<ul style="list-style-type: none"> <li>• Recognizes Indigenous history, culture, or traditions</li> <li>• Reflects diversity</li> <li>• Continues naming theme (“G”)</li> </ul>	“Meaning ‘Never Forgotten’ in Cree, a tribute to Indigenous history.”
<b>Gabourey (x2)</b>	<ul style="list-style-type: none"> <li>• Recognizes Indigenous history, culture, or traditions</li> <li>• Historical event or figure</li> <li>• Reflects diversity</li> <li>• Continues naming theme (“G”)</li> </ul>	“Etienne Gaboury was an architect and distant relative of Louis Riel. Marie-Anne Gaboury Lagimodière was the first European woman to settle in Western Canada and grandmother of Louis Riel. Her courage, sense of adventure, and determination are an inspiration.”
<b>Gadwall</b>	<ul style="list-style-type: none"> <li>• Aligns with “Botanical Arts City” brand (flora, fauna)</li> <li>• Recognizes Indigenous history</li> <li>• “G” theme</li> </ul>	“Native duck, significant in Indigenous waterfowl hunting traditions.”
<b>Gagnon</b>	<ul style="list-style-type: none"> <li>• Recognizes Indigenous history, culture, or traditions</li> <li>• Historical event or figure</li> <li>• “G” theme</li> </ul>	“Recognizing early Métis families like the Gagnons, who lived in the St. Albert area. Donald Gagnon’s life and legacy make him an excellent candidate: strong ties to the city’s heritage, dedicated service, and positive impact on the community. ‘By choosing to honour Donald Gagnon, St. Albert acknowledges its proud Indigenous roots.’”
<b>Gagos</b>	<ul style="list-style-type: none"> <li>• Botanical Arts/natural elements</li> <li>• Recognizes Indigenous history</li> <li>• “G” theme</li> </ul>	“Dene for ‘swan.’”

<b>Gaiety</b>	• “G” theme	“Feelings of joy and cheerfulness through laughter and positivity in your home.”
<b>Gainly</b>	• “G” theme	“Means graceful.”
<b>Gah</b>	• Botanical Arts/natural elements • Recognizes Indigenous history • “G” theme	“Dene for rabbit/hare.”
<b>Gaillardia (x2)</b>	• Botanical Arts/natural elements • “G” theme	“Native Flower.”
<b>Gall</b>	• Historical event or figure • Reflects diversity • “G” theme	“Honouring Gerald Gall, a longtime St. Albertan of one of the first Jewish families in the city, a defender and promoter of freedom and justice, an authority on Human Rights, recognized as a man of action who championed issues of world concern.”
<b>Galette</b>	• Recognizes Indigenous history, culture, or traditions • “G” theme	“Métis style bannock.”
<b>Gallium</b>	• Botanical Arts/natural elements • Recognizes Indigenous history • “G” theme	“Native plant species.”
<b>Gander</b>	• Botanical Arts/natural elements • “G” theme	“Each suggestion is in keeping with the ‘Migration’ artwork in the roundabout and the water fowl at Grandin Pond. A reference to geese.”
<b>Gannon</b>	• Historical event or figure • “G” theme	“The Gannon family has deep roots in St. Albert, with many generations having lived in the area. ‘There are still many Gannons in the community.’”
<b>Garden (x28)</b> <b>Variations: Garden Valley, Garndens, Garden Ridge, Gardenia (x5), Garnden Grove, Garden Hill, Garden District, The Gardens</b>	• Botanical Arts/natural elements • “G” theme	“Garden” aligns with the Botanical Arts City branding. It’s a lovely name for a community and keeps the ‘G’ theme. Gardens were a common part of Metis homes. A place where families and friends work together, share bounty, and spark conversations.”
<b>Garneau (x2)</b>	• Recognizes Indigenous history, culture, or traditions • Historical event or figure • “G” theme	“Could reference Laurent Garneau, a Métis rebel who fought with Louis Riel, or Marc

		Garneau, the astronaut. Strong French connection.”
<b>Garnet (x2)</b>	• “G” theme	“A red gemstone fitting with nature/beauty.”
<b>Gaspard</b>	• Historical event or figure Reflects diversity• “G” theme	“After Dominique François Gaspard, a WWI hero and doctor of African descent who bridged barriers of race, language, and class.”
<b>Gateway (x2)</b>	• Geography/topographical• “G” theme	“Symbolizes the community as a gateway into St. Albert from Edmonton/Henday. Invites a path to the rest of the city.”
<b>Gatineau</b>	• Geography/topographical• “G” theme	“Named after a river in Quebec.”
<b>Gaudreau</b>	• Historical event or figure• “G” theme	“Keeps the G foundation and French roots of St. Albert.”
<b>George Simpson</b>	• Historical event or figure• “G” theme	“Scottish explorer.”
<b>Geranium</b>	• Botanical Arts/natural elements• “G” theme	“A well-known flower that aligns with St. Albert’s garden-focused identity.”
<b>Gervais</b>	• Historical event or figure. • Continues naming theme (e.g., “g” name).	
<b>Gentian</b>	• Botanical Arts/natural elements• Recognizes Indigenous history• “G” theme	“Native flower, used in traditional Indigenous medicine.”
<b>Ghostkeeper (X7)</b>	• Recognizes Indigenous history, culture, or traditions• Historical event or figure• Reflects diversity• “G” theme	“Honours Métis Elder Tom Ghostkeeper, who advised City officials on Indigenous cultural relations and co-hosted the inaugural National Gathering of Elders in 2017.”
<b>Gillespie (x2)</b>	• Historical event or figure• “G” theme	“Reference to the flour mill built in 1908 and later sold to Gillespie Flour Mills. Part of St. Albert’s heritage.”
<b>Giverny</b>	• Geography/topographical• “G” theme	“French town, home of Monet.”
<b>Giwedinnook (Gee-way-din-nook)</b>	• Botanical Arts/natural elements• Recognizes Indigenous history• Reflects diversity• “G” theme	“Anishinaabe word for ‘North Wind,’ representing the natural beauty of the land.”

<b>Glade(s)</b>	• Geography/topographical• Botanical Arts/natural elements• “G” theme	“Evokes a clearing in a forest, aligning with the city’s natural environment.”
<b>Gladiola</b>	• Botanical Arts/natural elements• “G” theme	“Flower.”
<b>Gladstone (x3)</b>	• Recognizes Indigenous history, culture, or traditions• Historical event/figure• Reflects diversity• “G” theme	“Named after James Gladstone, the first Status Indian to serve in the Canadian Senate. He was an activist for Indigenous interests at a time when Indigenous people could not vote in Canada.”
<b>Gladu</b>	• Historical event or figure• Reflects diversity• “G” theme	“Common last name with local ties.”
<b>Glendale</b>	• Geography/topographical• “G” theme	“‘Glendale’ is a generic name signifying beautiful, fertile land.”
<b>Glenora</b>	• Continues naming theme (e.g., “G” name).	“Nice name associated with Edmonton
<b>Glenmore</b>	• Continues naming theme (e.g., “G” name).	“Calgary resevoir:
<b>Golden (x3) Variations: Golden Hill</b>	• “G” theme	“Many native plants to the area are called ‘golden’ (Golden Aster, Goldenrod, Golden Bean). Gold is rich, timeless, ancient.”
<b>Golden Eagle</b>	• Botanical Arts/natural elements• Recognizes Indigenous history• “G” theme	“One of the largest birds in Alberta, important in Indigenous cultures (honour, strength, courage). Distinctive name.”
<b>Goldenrod (x6)</b>	• Botanical Arts/natural elements• Recognizes Indigenous history• “G” theme	“A native herbaceous perennial used medicinally by Indigenous peoples. Symbolizes the area’s natural heritage.”
<b>Goldeye</b>	• Botanical Arts/natural elements• “G” theme	“Fish species found in Big Lake.”
<b>Goldeneye</b>	• Botanical Arts/natural elements• “G” theme	“Duck species found in Big Lake and near the Grandin duck pond.”
<b>Goldfinch</b>	• Botanical Arts/natural elements• “G” theme	“A native bird to Alberta, fitting local wildlife and the ‘Botanical Arts City’ theme.”
<b>Goodwill</b>	• Recognizes Indigenous history, culture, or traditions• Historical event or figure• Reflects diversity• “G” theme	“Jean Cuthand Goodwill was one of the first Indigenous nurses in Canada and an advocate for Indigenous health.”
<b>Gooseberry (x3)</b>	• Botanical Arts/natural elements• “G” theme	“A plant thriving in Alberta, reinforcing the botanical theme.”

<b>Gosling (x2)</b>	• Botanical Arts/natural elements• “G” theme	“In keeping with the ‘Migration’ artwork and waterfowl near Grandin Pond. Symbolizes young geese.”
<b>Graeg</b>	• “G” theme	“Means ‘grey.’”
<b>Gracious</b>	• “G” theme	“Represents kindness and goodwill.”
<b>Great Lake</b>	• Geography/topographical• Botanical Arts/natural elements• Recognizes Indigenous history• “G” theme	“Refers to the Cree phrase Mista Sakahikun (Big Lake). The English words preserve the ‘G’ theme but present the Cree words as well.”
<b>Great White (Buffalo)</b>	• Botanical Arts/natural elements• Recognizes Indigenous history• “G” theme	“Refers to the great white buffalo, an iconic symbol in Indigenous culture.”
<b>Grainfield</b>	• Botanical Arts/natural elements• “G” theme	“Honors the area’s agricultural and natural heritage.”
<b>Grand (x11) Variations: Grande, Grand Arbre, Grand Bois, Grandeur</b>	• “G” theme	“Simply truncate ‘Grandin’ to ‘Grand.’ The neighborhood is a grand one. Could ease the transition since the first five letters remain.”
<b>Grand Chief</b>	• Recognizes Indigenous history, culture• “G” theme	“Respects local First Nations peoples and keeps the ‘Grand’ tie.”
<b>Grandville / Granville (x4)</b>	• Historical event or figure• “G” theme	“Easy to say, still has ‘grand.’ Nice name that begins with G.”
<b>Grandview (x2)</b>	• Geography/topographical• “G” theme	“Keeping the ‘Grand’ portion for an easier transition. Reflects the mature landscape and well-established walking paths.”
<b>Grateful</b>	• “G” theme	“A harmless play on the idea of a progressive city that wants to move forward from an old harmful name.”
<b>Grazing Meadows</b>	• Geography/topographical• Botanical Arts/natural elements• “G” theme	“Honours wildlife and green space in our area, also referencing Indigenous traditions of respecting the land.”
<b>Green Acres</b>	• Geography/topographical• Botanical Arts/natural elements• “G” theme	“Widely used internationally, promoting the beauty of natural environment. Grandin is known for its trees and landscapes.”
<b>Green Ash</b>	• Botanical Arts/natural elements• “G” theme	“Common tree — many tall ash trees in Grandin.”

<b>Green Alder</b>	• Botanical Arts/natural elements• Recognizes Indigenous history• “G” theme	“Common tree, also used in Métis medicine.”
<b>Greenbriar (x2)</b>	• Botanical Arts/natural elements• “G” theme	“Briar is a natural plant. Evokes greenery.”
<b>Greenfield (x3)</b>	• Geography/topographical• Botanical Arts/natural elements• “G” theme	“Represents fertile land, growth, and opportunity, highlighting natural beauty and renewal.”
<b>Greenhill, Green Haven (x3), Green Grove (x3), Greenland, Green Meadows, Greenridge (x3), Greenview (x3), Greenway (x3), Greenwich (x3), Greenwood (X4)</b>	• Geography/topographical• Botanical Arts/natural elements• “G” theme	“Focuses on ‘green’ to highlight the lush foliage, mature trees, and the natural environment of the area, aligning with St. Albert’s Botanical Arts identity and continuing the G naming tradition.”
<b>Grenfell, Greyeyes, Grey Hill</b>	• Varies (some reference historical figures, some reference topography, some reference Indigenous history)	“Mary Greyeyes was the first Indigenous woman in the Canadian Armed Forces. ‘Grey Hill’ references the hill overlooking the Grey Nuns forest. ‘Grenfell’ is proposed as a G-based name.”
<b>Griffin (x2)</b>	• “G” theme	“A mythical creature.”
<b>Griswold</b>	• “G” theme	“Clark Griswold is a fictional character symbolizing family-oriented values.”
<b>Grizzly</b>	• Botanical Arts/natural elements• “G” theme	“Refers to the grizzly bear, an iconic species in Alberta’s wildlife.”
<b>Groot</b>	• “G” theme	“Comic book character.”
<b>Grosvenor (x10)</b>	• Historical event or figure• “G” theme	“References Grosvenor Boulevard and pool—part of St. Albert for decades. Means ‘great hunter’ in French.”
<b>Grove (x2)</b>	• Geography/topographical• Botanical Arts/natural elements• “G” theme	“Represents a grouping of trees, matching the city’s emphasis on green spaces.”
<b>Growth</b>	• “G” theme	“Symbolizing the city’s desire to move forward and cultivate life.”
<b>Gruffalo</b>	• “G” theme	“A mythical creature from a children’s book.”
<b>Interurban Railway (x3)</b>	• Historical event or figure• “G” theme	“Much of Grandin Road follows the former right-of-way built for

		the Edmonton Interurban Railway, established in the 1910s.”
<b>Irene Murdoch</b>	<ul style="list-style-type: none"> <li>• Historical event or figure</li> <li>• “G” theme (<i>the “G” theme is less direct but included in the submission</i>)</li> </ul>	“She was an Alberta farmer-rancher whose case, ‘Murdoch vs. Murdoch,’ spurred changes in Canadian marital property law, a fight for women’s rights.”
<b>Kikiwaw / Kikinaw</b>	<ul style="list-style-type: none"> <li>• Recognizes Indigenous history, culture</li> <li>• Diversity</li> <li>• “G” theme (<i>pronounced with a G sound</i>)</li> </ul>	“Means ‘our home.’ Sounds like ‘G’ when pronounced.”
<b>Laurel</b>	<ul style="list-style-type: none"> <li>• Botanical Arts/natural elements</li> </ul>	“A flower signifying honour and victory.”
<b>Richardson</b>	<ul style="list-style-type: none"> <li>• Historical event or figure</li> </ul>	“The naming of Richardson Street is good; it’s from the significant names list. Dan Richardson served on Town Council and was a key organizer.”
<b>Savard</b>	<ul style="list-style-type: none"> <li>• Historical event or figure</li> <li>• Recognizes Indigenous history, culture, or traditions</li> </ul>	“One of the first Métis families to settle St. Albert. ‘By changing the name to Savard, the City honours its history and embraces reconciliation.’”
<b>Violet</b>	<ul style="list-style-type: none"> <li>• Botanical Arts/natural elements</li> </ul>	“Better to stop naming things after people, in 40 years someone might be offended.”
<b>Wynn</b>	<ul style="list-style-type: none"> <li>• Historical event or figure</li> </ul>	“After Constable Dave Wynn, who served the community and gave his life.” ( <i>Note: Some participants acknowledged the Wynn family has requested no further use of his name.</i> )

## Appendix B: Participant Quotes and Additional Rationale

Below are direct quotes submitted by participants, grouped by theme. Offensive or profane language has been omitted.

## **1. Concerns About Changing Names & Erasing History**

*“Renaming changes St. Albert’s culture. Renaming this area is hiding the history of St. Albert. Leave the names alone.”*

*“There is no need to change the name of this neighbourhood. ... A balanced approach is necessary to make decisions based on truth, common sense and not strictly on emotional reactions all these decades later.”*

*“I am disappointed in this whole agenda of renaming Grandin, the streets and schools. You have no right to do this without the public voting on this.”*

*“Stop trying to erase history as well as cater to the me too crowd / woke crowd.”*

*“Grandin Road is part of the history of St Albert and will always be in its history. Please keep history and its name.”*

*“Retaining the name allows us to remember the events of that era, not to suppress them, so we are reminded that we can always do better.”*

## **2. Financial and Logistical Burdens**

*“We cannot rewrite history at the expense of residents. Who is going to pay for new signage or the address changes on my mortgage, insurance, and more?”*

*“What about reprinting all my business cards, marketing materials, and licensing? Will the City help at all?”*

*“Unless the city is going to reimburse me for the HOURS I would have to spend changing addresses ... I am adamantly opposed to this.”*

*“Please leave the name alone. This is an unnecessary debate and a waste of taxpayers’ money.”*

## **3. Perspectives on Bishop Grandin Himself**

*“Bishop Grandin was a decent and dedicated person who did great work for all people in the St Albert area.”*

*“Although Bishop Grandin was the architect of Indian Residential Schools, he did not do it out of malice. He could be compared to a modern day politician where he lobbied the Canadian government for funding...”*

*“Bishop Grandin did a lot of good. What he did had no malice intent. It was what was acceptable at that time. We need to acknowledge that it is no longer acceptable and move on.”*

*“He was not only important to our history and culture but a far more moral man than anybody in our current St Albert government. ... Let’s not remove him from history.”*

## **4. Support for Keeping “G” Names and Other Thematic Ideas**

*“Goldenrod is a medicine native to our homeland ... a beautiful way to transition to a more appropriate name while maintaining the ‘G’ theme.”*

*“Each suggestion is in keeping with the ‘Migration’ artwork in the roundabout near Grandin Road, and the water fowl at Grandin Pond.”*

*“Name does not need to change; but if we do need to change the name, ‘Ghostkeeper’ would be so cool. Plus, it represents Indigenous history.”*

*“Greenfield: Represents fertile land, growth, and opportunity, highlighting natural beauty and renewal.*

*Greenwood: Represents lush and mature trees...*

*Greenridge: Suggests a scenic, elevated area... with a focus on nature and peaceful surroundings.”*

*"I would like to submit the name 'Golden Eagle' ... The Golden Eagle is one of the largest and most identifiable birds native to Alberta. ... This choice would also serve to keep the neighbourhood in the 'G's."*

## **5. Calls for Referendums or Public Votes**

*"Stop caving to every fringe request. Have a referendum and see how many people actually want the name to change. You are supposed to represent the will of the majority."*

*"I am disappointed in this whole agenda of renaming Grandin ... You have no right to do this without the public voting on this."*

*"If the majority wants to change the name, I would ask you to keep with the 'G' naming convention."*

## **6. Examples of Botanical, Indigenous, or Hybrid Suggestions**

*"Goldenrod, is a herbaceous perennial with up to 120 species native to the area ... used in Indigenous medicine for wound healing, pain relief, etc."*

*"'Garden' aligns with the Botanical Arts City branding. It's a lovely name for a community and keeps the 'G' theme."*

*"Garneau: Could reference Laurent Garneau, a Métis rebel who fought with Louis Riel, or Marc Garneau the astronaut. Strong French connection."*

*"Ghostkeeper ... brings positive attention due to the name being unique and interesting. It also represents Indigenous history in a meaningful way."*

*"Gagnon for recognizing early Métis families who lived in the St. Albert area."*

*Giwedinnook is the Anishinaabe word for 'North Wind.'"*

## **7. Balancing Acknowledgment of Past Wrongs with Present Realities**

*"We should teach the history of the name and leave it as is. At least people can see and remember it happened, rather than rename and forget."*

*"We cannot erase the past. Let's add a sign or plaque explaining the story, not pretend it never happened."*

*"Historical Significance – The name 'Grandin' has been part of St. Albert's history for many years. Changing the name risks erasing an important part of the city's past, rather than acknowledging it and learning from it."*

## **8. Additional Reasoning on Specific Names**

*"Garden is an obvious and safe choice. Simple, appropriate, and botanical. Sounds similar enough to Grandin, and is not offensive."*

*"Grand is easy and cost-effective: just truncate the last two letters from signage, addresses, etc. Could keep the same postal code."*

*"Gillespie was a flour mill built in 1908 and later sold to Gillespie Flour Mills. Part of St. Albert's heritage."*

*"Wynn: After Constable Dave Wynn, who served this community and gave his life. But note the Wynn family requested no further use of his name."*

## **9. Broader Reflections on History and Learning**

*"Renaming doesn't fix the real issues. We need honest education on the harm that was done, and how we can prevent it from happening again."*

*“Erasing names from maps doesn’t erase the suffering of those who were impacted; it might just make it easier for us to forget.”*  
*“We must remain open to the possibility that historical figures had complicated legacies. Should we define them only by their worst mistakes?”*

### **End of What We Heard Report**

For further questions or clarifications, please contact the Office of the City Clerk.

# CONFEDERACY OF TREATY SIX FIRST NATIONS

HEAD OFFICE: ENOCH CREE NATION NO. 135 P.O. BOX 270, ENOCH AB T7X 3Y3



February 12, 2025

Mayor and Council  
City of St. Albert  
5 St. Anne Street  
St. Albert, AB T8N 3Z9

RE: Support for "Grandin" Renaming

On behalf of the Confederacy of Treaty No. 6 First Nations, I would like to offer my support for the renaming of all City of St. Albert municipal assets referring to "Grandin". The Treaty No. 6 Chiefs applaud all efforts being made by the City to reconcile its colonial founding narrative and address the ongoing negative impact of memorializing such a destructive historical figure throughout your community.

As you are likely all aware, Bishop Grandin and the policies he upheld had significant impacts for First Nations Peoples, in Treaty No. 6 and beyond. His documented racist beliefs about First Nations Peoples and their children are prevalent throughout the Truth and Reconciliation Commission of Canada's final report. Grandin led the Roman Catholic campaign for the creation of, and advocated to government for the funding of, the Indian Residential School system. Throughout his 50+ year career as a Catholic leader, Grandin would have directly and indirectly traumatized thousands of Indigenous children due to loss of culture, language, traditions, and kinship ties with family and with the Land. The impact of Grandin's time as an influential leader in the church is still being felt by First Nations today.

The Confederacy of Treaty No. 6 First Nations is supportive of all efforts to remove "Grandin" from all municipal assets and place naming in the City of St. Albert and elsewhere. Like the City of Winnipeg's process to remove this name from a prominent roadway, the Treaty No. 6 Chiefs would support a renaming process that encourages First Nations language revitalization and promotes healing for the many children, parents, and communities impacted by the Indian Residential School System.

Grand Chief Greg Desjarlais  
Confederacy of Treaty No. 6

# POTENTIAL ROAD NAME CHANGE FOR GRANDIN ROAD, GRANDIN LANE AND GRANDIN PLACE

January 30, 2025

## Dear Resident:

On March 18, 2025, St. Albert City Council will consider a request to change the name of all municipal assets that contain the word Grandin. If Council approves a name change, as a resident living on Grandin Road, Grandin Lane or Grandin Place, your address will change. The City of St. Albert has put together this resource guide, which contains information to assist you on the steps you need to take to change your address.

The first question you probably have is the cost of changing your address. Fortunately, most organizations do not charge a fee for you to change your address. All you would have to do is call them and ask them to update your address. For a few organizations, there is a small fee to change your address. The City of St. Albert is exploring ways to minimize this cost for residents. Here are the highlights regarding fees for address changes:

## Canada Post

There is no cost to change your address with Canada Post. The City of St. Albert and Canada Post will send you a letter advising you of your new address and the implementation date. It takes Canada Post about 3-6 months to update addresses in their system. Canada Post will also deliver any mail with your old address to your new address for one year, without any mail forwarding fees. This gives you plenty of time to notify organizations of your new address.

## Service Alberta (for Registries)

There may be a fee to change your address with Registries. You can provide the Canada Post/City of St. Albert letter to any registry agent confirming the address change and ask them to update your records. No government fees will be charged, but the registry agent may charge a service fee. The maximum service fee for a driver's license is \$13, for an identification card is \$9, and for a passenger vehicle registration is \$13. Each registry agent establishes their own fees, so some of the fees might be lower than those listed here.

## Land Titles Office

The City of St. Albert is going to cover the cost of any potential address change to your land title. Addresses can be changed on your land title via a mail-in form. Instructions and the form can be found at [www.alberta.ca/land-titles-procedures-manual](http://www.alberta.ca/land-titles-procedures-manual).

For your convenience, a hard copy of the form is included in this package. Affected residents can complete and return the form to the 2nd Floor of St. Albert Place (5 St. Anne Street), and City staff will register the change for you.

## Checklist

If Council approves a name change, consider using the checklist provided in this package to assist you in updating your addresses with various organizations.

For more information: [naming@stalbert.ca](mailto:naming@stalbert.ca)

## DROP-IN INFORMATION SESSION

To answer any questions you might have on the potential address change, residents living on Grandin Road, Grandin Lane, and Grandin Place are invited to attend a drop-in information session:

**Where:** Homes by Avi Community Room  
Main Floor, Servus Credit Union Place,  
400 Campbell Road in St. Albert  
**See map on opposite side for details**

**When:** Friday, February 14, 2025  
3 to 7 p.m.

# POTENTIAL ROAD NAME CHANGE FOR GRANDIN ROAD, GRANDIN LANE AND GRANDIN PLACE

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## ADDRESS CHANGE CHECKLIST

Examples of organizations you should contact, including but not limited to the following:

### 1. Municipal Services

- ☐ **City of St. Albert:**  
The City is endeavouring to make all address updates for City Property Taxes, City Utilities, City Recreation Accounts, etc. on your behalf, should your address change

### 2. Provincial Services

- ☐ **Alberta Registry Services:**
  - Update Driver's License and Vehicle Registration
    - Find a registry office:  
[alberta.ca/registry-agents.aspx](http://alberta.ca/registry-agents.aspx)
    - General Inquiries: 780-427-7013
- ☐ **Alberta Health Services:**
  - Update Alberta Health Care Insurance Plan (AHCIP)
    - Website: [alberta.ca/ahcip.aspx](http://alberta.ca/ahcip.aspx)
    - Phone: 780-427-1432 (Toll-free: 310-0000 first)
- ☐ **Alberta Student Aid (if applicable):**
  - Website: [studentaid.alberta.ca](http://studentaid.alberta.ca)
  - Phone: 1-855-606-2096
- ☐ **Provincial Voting Records:**
  - Alberta Elections Voter Registration:
    - Website: [elections.ab.ca](http://elections.ab.ca)
    - Phone: 780-427-7191

### 3. Federal Services

- ☐ **Canada Revenue Agency (CRA):**
  - Update Address:
    - Website: [canada.ca/cra](http://canada.ca/cra)
    - Phone: 1-800-959-8281
- ☐ **Service Canada:**
  - Update EI, CPP, OAS, etc.:
    - Website: [canada.ca/service-canada](http://canada.ca/service-canada)
    - Phone: 1-800-622-6232
- ☐ **Elections Canada:**
  - Update Federal Voting Records
    - Website: [elections.ca](http://elections.ca)
    - Phone: 1-800-463-6868
- ☐ **Immigration, Refugees, and Citizenship Canada (IRCC) (if applicable):**
  - Website: [canada.ca/ircc](http://canada.ca/ircc)
  - Phone: 1-888-242-2100

### 4. Utilities and Services

- ☐ **EPCOR (Water, Electricity):**
  - Website: [epcor.com](http://epcor.com)
  - Phone: 310-4300
- ☐ **Other Energy Providers (e.g., Direct Energy):**
  - Contact via customer service on their respective websites.
- ☐ **Internet/TV/Phone Providers:**
  - Example: TELUS, Shaw, or Rogers
  - Contact via customer service on their respective websites.
- ☐ **Canada Post:**
  - Canada Post will automatically update your address once the City contacts them, should your address change.
  - Mail Forwarding
    - Website: [canadapost-postescanada.ca](http://canadapost-postescanada.ca)
    - Phone: 1-866-607-6301

### 5. Financial Institutions

- ☐ **Major Banks and Credit Unions:**
  - Contact via customer service on their respective websites.
  - Example:
    - RBC: 1-800-769-2511 | [rbc.com](http://rbc.com)
    - TD: 1-866-222-3456 | [td.com](http://td.com)
    - Servus Credit Union: 1-877-378-8728 | [servus.ca](http://servus.ca)

### 6. Education and Employment

- ☐ **Schools and Daycares:**
  - Contact directly through school board or daycare.
  - **St. Albert Public Schools**
    - Phone: 780-460-3712
    - Website: [spschools.org](http://spschools.org)
  - **Greater St. Albert Catholic School Division**
    - Phone: 780-459-7711
    - Website: [gsacrd.ab.ca](http://gsacrd.ab.ca)
  - **Greater North Central Francophone Education Region No. 2**
    - Phone: 780-468-6440 or 1-800-248-6886
    - Website: [centrenord.ab.ca](http://centrenord.ab.ca)
- ☐ **Employer:**
  - Update through your HR department or employer's portal.

# POTENTIAL ROAD NAME CHANGE

## FOR GRANDIN ROAD, GRANDIN LANE AND GRANDIN PLACE

Page 4

### 7. Personal Accounts and Subscriptions

- ☐ **Medical/Dental Clinics:**
  - Contact your clinic directly.
- ☐ **Subscription Services:**
  - Examples:
    - Amazon: Update in account settings.
    - Magazine publishers: Check individual websites.
- ☐ **Loyalty Programs:**
  - Shoppers Optimum: 1-800-746-7737 | shoppersdrugmart.ca
  - Air Miles: 1-888-247-6453 | airmiles.ca

### 8. Miscellaneous

- ☐ **Home Security Providers:**
  - Contact your service provider (e.g., Vivint, ADT).
- ☐ **Professional Associations or Unions:**
  - Update directly through your membership portal or contact customer service.
- ☐ **Any other organizations to which you belong or do business:**
  - Notify them by email or phone.
- ☐ **Friends and Family:**
  - Notify them by email or phone.

This list is a handy reference to help ensure you cover all essential services and subscriptions during your address change.

ST. ALBERT NAMES RESERVE LIST

(Updated October 2019)

Name	Significance	Notes	Year Approved
G			
Gagnon, Georges and Nancy	Georges was born in 1833 in Quebec. He came west at 18 years old, working his way through the US and BC. He arrived in St. Albert in 1873 from Kamloops via the Yellowhead Pass. He broke land and grew grain on land between St. Albert and Edmonton and was an early investor in the Sturgeon River Mill. Georges married Nancy Cunningham and had 14 children. The family was good friends with Bishop Vital Grandin and Father Lacombe.		2015
Gairdner, George	Came to Canada in 1867 as an HBC clerk. Moved his family to St. Albert for safety in 1885 from the Riel Rebellion. Later became a teacher at the Bellerose school.	Sounds like Garden Crescent in Grandin. Could be used for new building name, but not street.	2015
Galye, Larry	Larry moved to St. Albert in 1975 and has worked for the City of St. Albert for over 38 years. A civil tech by trade, Larry was named Director of Engineering at the City by the mid-1980's. He retired once, for two weeks, but has returned to keep building what parts of the city that he can. Officially retired in August 2019.	Potential building, infrastructure name.	Dec 2018
Garritty, Lorie	Teacher for 35 years, High School Principal and two-term councillor (between 2004 and 2010), Lorie is committed to education and public service. He is also a passionate advocate for affordable housing, supporting the Habitat for Humanity project in St. Albert.		Dec 2018
Gaulin, George	Businessman (Auto Service). Served on Town Council from 1938 to 1946. Also served as a school trustee, including two terms as Chairman.		2015
Gauthier, Josephine	Travelled by wagon from South Dakota to St. Albert in 1886 with four sisters, two brothers and her parents.		2015
Gawlak, Sue	Managing editor of the St. Albert Gazette for 20 years. Dedicated to ensuring readers had a clear understanding of all issues facing the community. Encouraged the development of citizen journalists long before the internet, blogs or social media. Committed to the recognition of community volunteers.		2015
Geddes, David	Former teacher, author, historian, and founding member of the St. Albert Singers. Honoured with an Alberta Centennial medal in 2005 in recognition of his achievements and community contributions.		2015
Ghostkeeper, Tom	Long time St. Albert resident and Métis elder Tom Ghostkeeper advised St Albert city officials on Indigenous cultural relations for many years. Ghostkeeper was a co-host at the inaugural National Gathering of Elders in 2017, which saw some 5,000 Indigenous elders gather in Edmonton to share traditions. He was also a member of the provincial Elders Wisdom Circle that helped create Alberta's Indigenous Cultural Understanding Framework.		2019
Gibson, James and Catherine	Immigrants who came from Ireland via Ontario in 1892 to settle on the Sturgeon River. James and Catherine established a homestead and had six children.		2015
Gillespie	In 1908 the town built and operated a flour mill on the north side of the Sturgeon River just below Mission Avenue and Mill Drive. It was later sold to Gillespie Flour Mills and destroyed by fire in 1938.		2015
Gillies, Angus and Mary Ann	Angus bought River lots 5 and 6 and married Mary Ann in 1906. The year's supply of hay in the barn was lost twice due to fires caused by lightning strikes. They later moved to Edmonton where Angus worked as an accountant.		2015
Glock, George and Oillie	George and Oillie immigrated from Germany with their 8 year old daughter in 1913. Farmed near Riviere Qui Barre until 1928. Moved and farmed near Villeneuve until retirement in 1935.		2015
Goh, Jim	Dr. Jim Goh moved to St. Albert with his wife Claudette in 1972 and had three children. He was one of the first surgeons to work at the Sturgeon Community Hospital and was a founding member of the Liberton Medical Centre in the 1980's. Jim was also a world-class badminton player and regularly mentored young players.		Dec 2018
Goodman/Goodmen, Albert	Albert was born in Montana and farmed in Alberta prior to enlisting with the Canadian Army in 1916. He was killed in action in April 1918.	Used for street name in Downtown Grandin Park Redevelopment (Apr 2015).	2015
Grenier, Arthur	Arthur was the son of a wealthy Montreal merchant. He married Maria Legris, then came west via train. They bought River lot 35. Arthur and Maria lost their first 5 children to diseases, but subsequently had 8 more children.		2015
Grey Nuns	Sister Zoe Le Blanc-Emery, Sister Adele Lamy, Sister Marie Jacque-Alphonse travelled from St. Boniface and arrive in Lac Ste. Anne in 1859. Opened a school and cared for sick and orphans. In 1863 they came to St. Albert with Father Lacombe and served the community for 100 years.		2015
Grotto	Religious shrine to blessed Virgin Mary, erected in St. Albert in 1920.		2015



## CITY OF ST. ALBERT CITY COUNCIL POLICY

NUMBER	TITLE
<b>C-CC-05</b>	<b>Municipal Naming (Effective January 1, 2024)</b>
ORIGINAL APPROVAL DATE	DATE LAST REVISED
August 30, 2010	June 20, 2023

### Purpose

To provide a consistent process and framework for the naming of Municipal Assets in the City of St. Albert.

### Policy Statement

Names of Municipal Assets in the City of St. Albert shall reflect the City's diverse history, culture, languages and values. The naming or renaming of a Municipal Asset should be an equitable, inclusive, transparent, and comprehensive process, and should reflect the City's goal of establishing a welcoming, diverse, and inclusive community as expressed in the *Diversity and Inclusion Declaration*. This Policy is intended to allow residents and persons having a substantial connection with the City an opportunity to suggest names of Municipal Assets that reflect their histories, cultures, languages, and values. To that end this Policy establishes a framework for naming and renaming of Municipal Assets that reflects modern day values while allowing the capacity to adapt to continually evolving values in the City of St. Albert.

### Scope

This Policy applies only to Municipal Assets, with the exception of:

- Any Municipal Asset for which naming rights have been sold;
- St. Albert Place;
- City facilities that are leased to third parties where the lease allows the lessee to name the facility, or the leased portion of the facility, for the term of the lease;
- Any name recognition made conditional upon the exchange of money, land, or services (sponsorships or donations). Naming of Municipal Assets in connection with sponsorship and donation shall be negotiated by the Chief Administrative Officer for approval by Council or in accordance with other Council policies or bylaws; or

- Any Municipal Asset whose naming rights are under the jurisdiction of St. Albert school boards or the Province.

## Definitions

“Area Structure Plan” means a plan adopted by Council as an Area Structure Plan Bylaw pursuant to the Municipal Government Act that provides a framework for future subdivisions and development of an area.

“Chief Administrative Officer” or “CAO” means the individual appointed by Council to the position of Chief Administrative Officer under section 205 of the Municipal Government Act.

“City” means the municipal corporation of the City of St. Albert, or where the context so requires, the area contained within the boundaries of the City of St. Albert.

“City Park” means a major multi-purpose destination for structured and unstructured recreation, social gathering, and community events that attracts residents from across City and motivates people from the Capital Region to visit the City.

“Commemorative Name” means a name of a person that is alive or deceased, a family name of persons who are alive or deceased, or a name representing or evoking the memory of a group of people.

“Council” means the municipal council of the City of St. Albert.

“Council Committee” has the meaning set out in the *Municipal Government Act*.

“Council-Named Asset” means a Municipal Asset the naming or renaming of which is exclusively the responsibility of Council under this Policy, including any City Park, Crosstown Road, Municipally-Owned Building, Neighbourhood (at the level of an Area Structure Plan) or Significant Infrastructure, and may include any other Municipal Asset that Council by resolution assumes responsibility for naming or renaming.

“Crosstown Road” means a major street (traditionally defined as a major arterial) that allows users to travel across the City without changing corridors. These streets provide connectivity for public transit buses and may provide for commercial / large load movements.

“Diversity” means the conditions, expressions and experiences of all people that encompass their unique qualities and characteristics.

“Equity”, which is distinguished from equality, means fairness and justice in process and in results, and is the act of overcoming social barriers including racism, sexism, and socioeconomic challenges that prevent the full participation of individuals from all groups. It is not about sameness of treatment. Equitable outcomes often require

differential treatment and resource distribution so as to achieve a level playing field among all individuals and communities.

“Equity-Deserving Groups” means groups of persons who have been historically disadvantaged or underrepresented and/or who suffer from exclusion due to societal and systemic barriers, including without limitation: Indigenous peoples, persons with disabilities and members of visible minorities.

“Inclusion” means an environment in which all people are respected, their differences are embraced, and they all have the same opportunities.

“Indigenous” means a person or group of people who identify as First Nations, Métis, and/or Inuit.

“Municipal Asset” means a City Park, Crosstown Road, Municipally Owned Building, Neighbourhood, Park, Recreational Facility, Roadway, Significant Infrastructure, and Stormwater Management Facility.

“Municipally-Owned Building” means any building owned or wholly leased by the City that primarily serves the public and/or functions to provide City services and operations. Examples include, but are not limited to, heritage buildings, civic office buildings, or fire halls. Recreational Facilities are excluded from this definition.

“Names Reserve List” means a list of potential names to be used in the naming or renaming of Municipal Assets.

“Naming Committee” means a committee established by the CAO that is responsible for reviewing and approving names submitted for naming and applications for name removal or renaming of Municipal Assets, and for maintaining a Names Reserve List. Membership of the Naming Committee consists of one representative from each of the following City departments and external organizations:

- a. Arts and Heritage Foundation of St. Albert
- b. Community Services
- c. Emergency Services
- d. Government/Indigenous Relations and Environment (one representative from each of the Indigenous Relations and Environment branches of this department)
- e. Information Technology
- f. Planning & Development
- g. Policing Services

## h. Recreation & Parks

“Neighbourhood” means a residential area containing a mix of housing types, Neighbourhood type commercial uses, schools, and Neighbourhood Parks. The boundary of a Neighbourhood may be based on the boundary of its Area Structure Plan or its Neighbourhood Plan.

“Neighbourhood Plan” means a plan that focuses on a geographic sub-area contained within a larger area encompassed by an Area Structure Plan.

“Park” means a tract of land designated and used by the public for active and passive recreation. City Parks are excluded from this definition.

“Recreational Facility” means a building or developed land that is maintained by the City for the purpose of recreational activity. Examples include, but are not limited to, aquatic facilities, sports fields, or baseball diamonds.

“Roadway” means a local or collector road for the movement of lower volumes of traffic, and typically located within Neighbourhoods. Crosstown Roads are excluded from this definition.

“Significant Infrastructure” means capital infrastructure owned by the City and of a magnitude that warrants being named. Examples include, but are not limited to, transit stations, vehicular or pedestrian bridges, recognition monuments, water reservoirs, or booster stations. Stormwater Management Facilities are excluded from this definition.

“Sponsor” means the City department designated by the CAO to be responsible for overseeing and coordinating the process under this Policy for naming or renaming a particular Municipal Asset or a class or category of Municipal Assets.

“Stormwater Management Facility” or “SWMF” means a wetland or wet pond designed to temporarily store stormwater runoff in order to promote the settlement of runoff pollutants and to restrict discharge to predetermined levels to reduce downstream flooding and erosion potentials.

## Responsibilities

1. Council is responsible for approving names for Council-Named Assets in accordance with the standards of this Policy. Subject to paragraph 2 of this “Responsibilities” section, Council may by resolution delegate its responsibility to approve the naming or re-naming of any Council-Named Asset or any class or category of Council-Named Assets to the CAO or to a Council Committee .
2. Only Council may approve:
  - a. a Commemorative Name for a newly acquired, constructed or commissioned Municipal Asset; or

- b. the removal of an existing name from a Municipal Asset or the renaming of a Municipal Asset.
- 3. The Sponsor, whose operational mandate an Asset falls under, is responsible for overseeing and coordinating the naming process for that Asset, in accordance with this Policy and related administrative procedures. For example, a transit centre facility will be coordinated by the Transit Department, a sports field by the Recreation and Parks Department, etc.
- 4. The Planning & Development Department is responsible for approving names for Parks, Roadways, Neighbourhoods (at Neighbourhood Plan), and Stormwater Management Facilities, in accordance with this Policy and related administrative procedures.
- 5. The Naming Committee is responsible for:
  - a. reviewing and approving names for addition to the Names Reserve List, and
  - providing advice related to naming new Council-Named Assets, removing the name of a Municipal Asset, and renaming a Municipal Asset, as required and in accordance with this policy and related administrative procedures.
- 6. The Naming Committee is not responsible for approving names for Council-Named Assets.

## **Service Standards / Expectations**

### Naming Principles

- 7. Naming shall be easily understood and allow for systematic expansion as St. Albert grows.
- 8. Naming shall follow good cartographic practices and enable geographic locations to be found quickly and without incident to ensure efficient emergency response of first responders, and to avoid interfering with the functions of delivery services, utility services, mail delivery, and wayfinding.
- 9. Naming recommendations shall follow a transparent process allowing for consistency in the decision-making process.
- 10. A recommendation for a name for a newly acquired, constructed or commissioned Municipal Asset may be made by:
  - a. any Council member,

- b. City Administration, or
  - c. any person who resides in or has a substantial connection with St. Albert
- using a Naming Request Submission Form prescribed by the CAO.

10.1 Commemorative Names of Municipal Assets should encourage greater Diversity, Equity and Inclusion in place naming throughout the City, should promote Equity in understanding of history and its legacy on communities, and acknowledge the impacts of colonialism.

11. Names and themes may be in any language used by residents of the City of St. Albert with consideration given to local Indigenous languages.

12. Proposed names in a language other than English should be supplemented with pronunciation guides and correctly accented characters.

### Naming Criteria

13. Names shall reflect or reference at least one of the following:

- a. Local geography, or topographical feature of the local or regional area.
- b. Flora, fauna, or other natural features, reflecting the City's Botanical Arts City brand.
- c. Traditional usage, ways of knowing, cultural and historic interpretive elements of local and regional Indigenous peoples.
- d. A historical event significant to local Indigenous communities, the City of St. Albert, the Province of Alberta, or Canada.
- e. Historical, cultural, ethnic, language, or gender or other aspects of Diversity of the community.
- f. Generic names that support an approved theme or existing naming structure. For example, names of Roadways that follow the first letter of the Neighbourhood name.

14. Commemorative Names shall be given to Municipal Assets only on rare occasions and shall meet at least two of the following criteria or sub-criteria:

- a. Associated with an Equity-Deserving Group that is traditionally underrepresented in naming practices.
- b. Commemorates an individual or group:

- i. who has demonstrated excellence, courage, or exceptional dedication to service;
- ii. who gives or has given extraordinary help or care to individuals, families, service clubs, cultural groups, ethnic organizations, community organizations, or support for community services or humanitarian causes, or for boards working to enhance the quality of life in the City of St. Albert;
- iii. that fosters equality and reduces discrimination;
- iv. who risks or has risked their own life to save or protect others;
- v. who achieves a deed or activity performed in an outstanding professional manner or of an uncommonly high standard that brings considerable benefit or great honour to the City St. Albert, to Alberta, or Canada;
- vi. that has contributed in a prominent role in advocating for the service being rendered by the Municipal Asset;
- vii. who has made an exceptional contribution of service in areas that have benefited the community;
- viii. who is of historical significance in contributing to the establishment or growth of the City of St. Albert.

15. Names of Municipal Assets shall not:

- a. Be or be perceived to be discriminatory or derogatory of any person or group.
- b. Reference a person, group, symbol, practice, or event that oppressed or caused harm to anyone in the past or that may cause present or future harm..
- c. Result in inappropriate abbreviations or acronyms.
- d. Duplicate another name of a Municipal Asset.
- e. detract from the character or integrity of the community, or from the aesthetic quality of the Municipal Asset or or interfere with its enjoyment or use.
- f. Cause the City to be in breach of any agreement related to the acquisition or management of the Municipal Asset; or

- g. Make a direct or indirect reference to recent events or recently deceased individuals. Events or names of deceased individuals may be considered only after two years have elapsed from the time of the event or date of death.

### Commemorative Naming Applications

- 16. Commemorative Naming nominations shall follow a process established by Administrative Directive of the CAO to ensure that vetting of Commemorative Names is consistent, that applications for Commemorative Naming meet the Commemorative Naming Criteria and that the process is accessible to all persons who reside in or have a substantial connection to St. Albert.
- 17. Proposed names in an Indigenous language recognizing an Indigenous organization, event, or concept shall require consultation with Indigenous communities and adherence to appropriate Indigenous practices or protocols.

### Naming New Council-Named Assets

- 18. The Sponsor of a newly acquired, constructed or commissioned Council-Named Asset shall refer to the Names Reserve List for an appropriate name. Should a proposed name not be on the Names Reserve List, the proposed name shall comply with the Naming Criteria outlined within this Policy.
- 19. The Sponsor may request input from the Naming Committee who will identify specific impacted user groups or Equity Deserving Groups to seek input from regarding the naming of a Council-Named Asset.
- 20. The Sponsor will recommend a name to Council and provide rationale to support the recommendation. Alternative recommendations may also be provided.
- 21. Municipally-Owned Buildings shall be named to include their functional use, where appropriate. Examples include, but are not limited to, “St. Albert Business Centre”, “Fountain Park Recreation Centre”, etc.
- 22. Significant Infrastructure shall be named to include its functional use, where appropriate. Examples include, but are not limited to, “Children’s Bridge” and “Nakî Transit Centre & Park and Ride.”
- 23. Crosstown Roads may be named after former mayors of St. Albert, provided they are in alignment with the Naming Criteria.

### Naming of Neighbourhoods

24. The naming of a Neighbourhood that shares the same boundaries as its Area Structure Plan, shall be approved by Council prior to or at the time of passage of its Area Structure Plan Bylaw.
25. The naming of a Neighbourhood that shares the same boundaries as its Neighbourhood Plan, shall be approved by the Director of Planning & Development, in accordance with the Naming Criteria and otherwise in conformance with this Policy.

#### Naming of Parks

26. Parks, excluding City Parks, should have the same name as their adjacent Roadway.
27. The naming of City Parks shall be in accordance with the naming process for Council-Named Assets, except if the name is the same as the name of the adjacent Neighbourhood.
28. The park shall be named to include its functional use, i.e., “Park”.

#### Naming of Recreational Facilities

29. Recreational Facilities should be named after the park or Neighbourhood in which the facility is located, where appropriate and in alignment with the Naming Criteria.
30. The facility shall be named to include its functional use, where appropriate. Examples include, but are not limited to, “Field”, “Arena”, etc.
31. Should the name deviate from the process of naming Recreational Facilities, the Sponsor shall follow the process for naming Council-Named Assets, and the name is to be approved by Council.

#### Naming of Roadways

32. The naming structure for Roadways within a Neighbourhood should either:
  - a. begin with the first letter of its Neighbourhood name; or
  - b. follow a theme (i.e., flora, fauna, natural features, Indigenous language, other diverse languages, events in history, etc.).
33. Roadway names in Neighbourhoods may follow either the current alphabetization or apply a theme to follow.

34. Should the City be limited on letters of the alphabet for the naming of new Neighbourhoods, duplication of alphabet letters may occur.
35. If a Neighbourhood shares the same boundaries as its Area Structure Plan, the naming structure for Roadways shall be applied to the Area Structure Plan as a whole.
36. If a Neighbourhood shares the same boundaries as its Neighbourhood Plan, the naming structure for Roadways shall be applied to the Neighbourhood Plan as a whole.

#### Naming of Stormwater Management Facilities

37. A Stormwater Management Facility should be named after the Neighbourhood in which it is located and numbered based upon the number of Stormwater Management Facilities within the same Neighbourhood, as identified in its Area Structure Plan or Neighbourhood Plan.
38. Stormwater Management Facilities shall be named to include their functional use, i.e., “Stormwater Management Facility” or “SWMF”.

#### Public Recognition

39. Should Council approve a name in commemoration of an individual, a public recognition event may be held by the City to commemorate the history or significant contributions of the individual.

#### Name Removal Criteria

40. Applications for removal of a name from a Municipal Asset will be considered where the name:
  - a. Refers to current or historic persons known for their discriminatory views or actions, including committing or perpetuating acts of racism, violence, and/or harm;
  - b. Includes derogatory terms that might represent or be linked with discriminatory views and actions;
  - c. Negatively represents any group or its culture;
  - d. Is inconsistent with City’s membership in the *Coalition for Inclusive Municipalities*, and the City’s *Diversity and Inclusion Declaration*; or
  - e. Brings the City of St. Albert into disrepute.

## Name Removal/Renaming Process

41. Any person who
  - a. resides in or has a substantial connection with St. Albert; and
  - b. demonstrates a substantial level of community support for their proposal in a manner set out in an Administrative Directive issued by the CAOmay submit an application to remove a name from or rename an existing Municipal Asset.
42. Applications for naming removal/renaming shall be dealt with through an established and transparent process prescribed by the CAO in an Administrative Directive.
43. The Naming Committee may request additional information from an applicant for name removal and/or renaming, and/or conduct additional research and/or public consultations, to determine the appropriate response to the request.
44. The Naming Committee, in working with the Sponsor, and other City departments as appropriate, will review applications for name removal based on the Name Removal Criteria.
45. If the Naming Committee determines that an application for name removal may meet the Name Removal Criteria, the Naming Committee will cause affected community groups and Equity-Deserving Groups to be notified and consulted.
46. The Naming Committee will make one of the following responses to an application for removal of a name from a Municipal Asset and/or for renaming of the Municipal Asset:
  - a. Serve notice of rejection of the application for name removal and/or renaming, giving written reasons for the rejection to the applicant with a copy of the rejection notice provided to the CAO and to all members of Council.
  - b. Recommend to Council that the name of the Municipal Asset be removed, and make a concurrent recommendation for a new name for the Municipal Asset in accordance with the Naming Criteria or drawing from the Names Reserve List.
47. A name removal application that has been rejected by the Naming Committee or rejected by Council if recommended for acceptance by the

Naming Committee may not be considered again for two years from the original application date.

48. If Council approves removal of a name from and renaming of a Municipal Asset, the Naming Committee shall engage with affected community groups and Equity-Deserving Groups to request feedback on signage, plaques, or other interpretive materials that provide information to the public about the cultural and/or historical context of the name removal and renaming.
49. Authority to rename a Municipal Asset for any reason specified in the Naming Criteria is held by Council.

### Renaming Criteria

50. Renaming a Municipal Asset may occur under one of the following circumstances:
  - a. When a name removal Application has been approved by Council; or
  - b. When a non-commemorative name of a Municipal Asset is to be replaced with a Commemorative Name or an Indigenous language name to honour an individual or local Indigenous community.

### **Legal References**

*Municipal Government Act, R.S.A., 2000 c.M-26*

### **Cross References**

*Administrative Directive A-P&E-03 – Municipal Naming*

*Administrative Directive A-CS-14 – Fund Development Policy*

DATE REVIEWED	NEXT REVIEW DATE	REVISIONS
2023 - Planning & Development	2027	November 22, 2010 - C667-2010 May 6, 2013 - C177-2013 March 23, 2015 - C357-2015 December 3, 2018 – CB-18-033 January 21, 2019 – AR-19-003 June 20, 2023 – CB-23-34

[Link to March 18, 2025 City Council Minutes](#)



## SUBDIVISION APPEAL FORM

Clerk, Subdivision and Development Appeal  
Board c/o Legislative Services  
3rd Floor, 5 St. Anne Street  
St. Albert, AB T8N 3Z9  
Phone: (780) 459-1500  
email: SDABsubmissions@stalbert.ca

For Office Use Only	
Date Received	mm / dd / yyyy
Appeal Fee 4222-2210-100	Please Review Schedule "F" of the Master Rates Bylaw
Receipt No.	

This personal information is being collected under the authority of Section 685 of the *Municipal Government Act* and will be used to process your request for a development appeal hearing before the Subdivision and Development Appeal Board and will form part of a file available to the public for this purpose only. The personal information in this application is protected by the privacy provisions of the *Freedom of Information and Protection of Privacy Act*. If you have any questions about the collection of this information, please contact Legislative Services at SDABsubmissions@stalbert.ca or (780) 459-1500.

### Part A: APPELLANT/ PROPERTY INFORMATION: (please print)

Name of Appellant MARK CASSIDY			
Mailing Address: 9 GRANTHAM Place, St. Albert			Postal Code T8N-0W8
Telephone Number(s) Residential: 780-699-9278		Cell: 780-699-9278	Business: - Fax: -
Email marksold@hotmail.com			
Municipal Address of Subject Property: GRANDIN Park subdivision		Legal Description: Lot Block Plan	
If you are an agent/representative for the owner of the subject property being appealed, please indicate on whose behalf you are acting? - I Live within the subdivision Name (please print) Interest (i.e. buyer, seller, neighbour, contractor)			
<small>Note: Agents and representatives must provide written authorization from the subject property owner prior to the hearing. An appeal will not be processed unless Parts A and B are completed and the appeal fee is paid.</small>			

### Part B: REASONS FOR APPEAL: (please be specific and attach additional sheets if necessary)

as per attached information
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In accordance with the City of St. Albert Bylaw and subject to all provisions and regulations stated therein, including revocation and termination, by typing my full name below and dating this application I certify that all information contained in this application is complete and accurate.

Date: April 15, 2025

Name: ~~April 15, 2025~~ Max Cassidy

Please email this completed Appeal form to sdabsubmissions@stalbert.ca. Upon receipt of the form, an invoice with the Appeal fee will be emailed to the email provided on this form (Please note we do not accept Visa-Debit), or, it can be filed with Legislative Services at:

City of St. Albert  
St. Albert Place, 3rd Floor  
5 St. Anne Street  
St. Albert AB T8N 3Z9

Once payment is confirmed further information will be sent to the email address provided on this form.

Your Appeal is not considered to be filed until payment is received in full. A delay in making payment can result in the expiration of the

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**\*\*Part B: REASONS FOR APPEAL:\*\*** (please be specific and attach additional sheets if necessary)

**\*\*Reason for Appeal:\*\***

I am appealing the decision to rename Grandin Park for the following reasons:

1. The historical significance of the name "Grandin" to our community and the potential loss of identity associated with the renaming.

2. The public consultation policy (representation shall be fair to all stakeholders) and naming policy have been breached by city administration. There was inadequate public consultation regarding the renaming process, specifically the failure to notify by mail all affected residents, particularly those living in the Grandin subdivision, which includes numerous condominiums such as Grandin Village and Grandin Woods.

3. The city survey results were not fully disclosed. Of the 335 respondents, 207 expressed a desire to keep the name "Grandin Park," while only 28 favored the name "The Gardens." This significant preference for retaining the original name highlights the community's strong sentiment, yet it was not transparently communicated prior to the council's decision.

4. The decision to rename Grandin Park appears to have been influenced by motivations of reconciliation rather than genuine community consensus. While there are 94 recommendations related to reconciliation, not one explicitly mentions renaming as part of that process.

5. Throughout the renaming process, beginning with the initiation by Natalie Joly in 2021 and leading up to the renaming decision on March 18, 2025, the St. Albert Gazette has reported extensively on the potential discovery of mass graves in Kamloops. However, it is important to note that, as of today's date, not one body has been discovered there. This ongoing narrative may have influenced public perception and council decisions, diverting focus from a clear consensus within our community regarding the renaming.

By typing my full name below and dating this application, I certify that all information contained in this application is complete and accurate.

**\*\*Date:\*\*** April 15th, 2025

**\*\*Name:\*\*** Mark Cassidy

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## **Submission to the Subdivision and Development Appeal Board (SDAB)**

Subject: Appeal Regarding the Renaming of Grandin Subdivision

Appellant: Mark Cassidy

Address: 9 Grantham Place, St. Albert, Alberta

Contact Information: 780-699-9278 | [marksold@hotmail.com](mailto:marksold@hotmail.com)

### **Introduction**

I, Mark Cassidy, am submitting this appeal to the Subdivision and Development Appeal Board concerning the renaming of the Grandin subdivision.

Bishop Vital Grandin played a crucial role as one of the founders in St. Albert's history and served as the first Archbishop of Alberta. His legacy is intertwined with the community, which is one of Alberta's oldest fortified communities. The significance of this name reflects not only a historical figure but also the shared heritage and identity of our community.

In what follows, I will present the reasons why I believe the SDAB has the jurisdiction to hear my appeal, based on several breaches of procedure and community engagement outlined below.

### **Legal Basis for Jurisdiction**

I would like to emphasize that I was previously informed that there was no option to appeal the council's decision regarding the renaming of the Grandin subdivision, as the council was stated to be the final authority on this matter. However, in light of the procedural issues and community concerns, I subsequently exercised my right to file an appeal with the SDAB.

As outlined in the Municipal Government Act (MGA) - Part 17; Division 10, Section 678, an applicant is permitted to appeal decisions made by subdivision authorities. While the circumstances of my appeal may not fit neatly into typical development permit appeals, the community's identity and heritage are at stake, necessitating a review by the SDAB.

Furthermore, if the SDAB determines that it does not have jurisdiction over this appeal, I respectfully request that the Board refer me to the appropriate authority, as stated in the MGA - Part 17; Division 3, Section 627. This provision underscores the importance of ensuring that appeals are directed to the right venue. Additionally, the MGA states that if an appeal is filed with the wrong board, that board must refer the appeal to the

appropriate board, which must hear the appeal as if the notice of appeal had been originally filed within the appropriate timeline.

As per Section 687 of the MGA, the SDAB has the authority to hear appeals regarding decisions made by municipal councils. While renaming a public space may not traditionally fit within development permits, it significantly impacts the community's identity and heritage. Therefore, it is essential that this matter be reviewed by the SDAB to uphold democratic values and ensure community representation.

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## **Five Identified Breaches**

I have identified five breaches of the MGA as follows:

1. Inadequate petition process;
2. Failure to notify affected residents;
3. Inadequate public engagement;
4. Denial of right to appeal; and
5. Breaches related to shared history.

I have provided six case laws that I believe are relevant to this appeal.

### **1. INADEQUATE PETITION PROCESS**

We have learned that the administration relied on a petition that required only 50 unwitnessed and subsequently redacted names (SEE ANNEX B, ATTACHED). The City of St. Albert's renaming public portal used the term "petition" to access the name change forms, which raises concerns about the expectations set for community participation.

Given that the MGA outlines specific requirements and processes for petitions, it is reasonable to expect that all relevant stipulations and procedural guidelines mandated by the Act should be provided alongside the name change request. This oversight could lead to confusion regarding the legitimacy and impact of the signatures collected, as well as the expectations for community support in this important decision.

**NOTE:** Under the Municipal Government Act (MGA) of Alberta, petitions must meet specific requirements for them to be considered valid. Here's a summarized list of those requirements along with information about the number of signatures needed, and whether witnessing or notarization is required:

**Requirements for Petitions under the Alberta MGA:  
(SEE ANNEX A, ATTACHED)**

**a. Eligibility of Signers:**

Signatures must be collected from individuals who are eligible voters within the municipality.

**b. Clear Statement of Purpose:**

The petition must clearly articulate the specific request or action being sought.

**c. Minimum Signature Requirement:**

The petition must typically contain the signatures of at least 10% of the registered voters in the municipality for most matters, but this percentage can vary for specific actions depending on local bylaws.

**d. Identification of Signers:**

Each signer must provide their name and residential address. Some petitions may require additional identifying information.

**e. Format and Presentation:**

The petition must be formatted in a manner that complies with any specific local regulations regarding layout and presentation.

**f. Submission Process:**

The petition must be submitted to the designated municipal authority, usually the city clerk, within a prescribed timeframe.

**g. No Misleading Information:**

The contents of the petition must be accurate and not misleading.

**Here are my concerns regarding the form: (SEE ANNEX C, ATTACHED)**

- a. The form does not clearly outline the nature of what the signers are supporting in terms of the removal being requested. This lack of clarity could lead to confusion about the purpose of their signatures.
- b. The city has redacted portions of the form, which undermines transparency in the process and prevents the public from verifying its legitimacy.
- c. Notably, this form omits a reference to Grandin Lane, a street that is part of the proposed renaming, which could lead to an incomplete understanding of the changes being considered.
- d. Additionally, other redacted forms lack any explanatory writing, leaving signers without guidance on what they are supporting through their signatures.

**The response to the FOIP request provided only the numbers and origins of the names on the application for name change. (SEE ANNEX D, ATTACHED)**

The concerns raised about the inclusion of non-resident signatures and their impact on the petition's validity can be linked to Section 207 of the Municipal Government Act (MGA). This section emphasizes the necessity for municipalities to engage the community effectively and ensure that public participation reflects the views and interests of the local population.

Additionally, this situation may also touch upon Section 636, which discusses the requirement for municipalities to establish procedures for public participation that are fair and transparent.

## **2. FAILURE TO NOTIFY AFFECTED RESIDENTS**

The notification process was severely lacking, with letters concerning the renaming sent only to three streets directly impacted, while thousands of other residents within the Grandin subdivision were left uninformed. This raises concerns under Section 3 of the MGA, which mandates transparency and public participation and illustrates a failure to adequately engage all stakeholders in this significant decision. Using only a Facebook post and a local newspaper article to communicate such an important change is insufficient and discriminatory toward many residents who may not frequent these media.

**It's important to point out that:**

- a. The survey only solicits new name suggestions, lacking questions about the reasons for the renaming. **(SEE ANNEX E, ATTACHED)**
- b. Notification about the survey was sent only to three streets in the Grandin neighbourhood, not the entire subdivision. **(SEE ANNEX F, ATTACHED)**
- c. Areas around Grandin Pond and Clubhouse were not notified, despite being impacted by the proposed name change.
- d. Other locations with the Grandin name were not notified, such as hundreds of townhouses in Grandin Village and Grandin Woods, despite being impacted by the proposed name change. The removal of the subdivision name may have a monetary effect on property resale values, which has not been adequately communicated.
- e. The survey was the only online form of communication and lacked an open process, expressing a foregone conclusion, which was further reinforced by the council's approval.

### 3. INADEQUATE PUBLIC ENGAGEMENT

The sole form of public engagement provided was a survey on the City of St. Albert's naming page. However, this survey focused exclusively on asking residents **what they wanted the new name to be, rather than whether they even supported the idea of changing the name at all.** In total, there were 335 respondents, of which 207 indicated they wanted to keep the Grandin name. This significant response was never disclosed in the survey results. **(SEE ANNEX G, ATTACHED)**

This prescriptive approach violates the principles of community engagement outlined in Section 3 of the MGA, which emphasizes transparency and active participation from the public in municipal decisions.

Furthermore, it undermines Section 7(1), which necessitates accountability and meaningful public input. By not allowing residents the opportunity to express their views on whether the name should even be changed, the administration has failed to adequately grasp the full sentiment of the community.

#### Flaws in the Renaming Process:

##### Disregard for Community Sentiment

Out of 335 respondents, 207 preferred "Grandin," but it was omitted, ignoring strong community attachment.

##### Inflexible Policy Application

The strict application of Municipal Naming Policy (C-CC-05) prioritized procedural criteria over the community's genuine wishes.

##### Undermined Engagement Intent

Excluding a widely-supported name raises concerns about the authenticity of the engagement process.

##### Disrupted Continuity and Identity

Many residents sought names starting with "G" alongside support for "Grandin," indicating a desire to maintain neighborhood identity.

##### Inconsistent Result Summary

By excluding all references to "Grandin" in the results summary, the city presents a misleading picture of community preferences, undermining the validity of the engagement process.

#### **4. DENIAL OF RIGHT TO APPEAL**

The insufficient notification process effectively deprived many residents of their right to appeal, as outlined in Section 687 of the MGA.

Additionally, administration is defending the position that there is no appeal process, despite the blatant violations of several sections of the MGA. This highlights the urgent need for a structured process that includes oversight to ensure compliance with the law and protect residents' rights to actively participate in their governance and understand the decisions that impact their community identities.

The Administration's response to a query concerning an appeal was simply to state: "There is no appeal." **(SEE ANNEX H, ATTACHED)**

#### **Importance of Providing Guidance on the Right to Appeal**

##### **a. Transparency and Accountability**

Ensuring that residents are informed about their rights to appeal fosters transparency in local governance and helps hold elected officials accountable for their decisions.

##### **b. Public Engagement**

Engaging with the community about rights and processes encourages public participation in municipal decisions, allowing residents to voice their opinions or concerns effectively.

##### **c. Awareness of Procedures**

Clear communication regarding the appeal process, including timelines, necessary documentation, and how to effectively submit an appeal, is crucial for affected residents who may want to contest a decision.

##### **d. Commitment to Fairness**

Providing comprehensive guidance demonstrates the administration's commitment to fairness and inclusivity in decision-making processes, particularly regarding issues that impact community identity and historical significance.

##### **e. Legal Obligation**

Under the Municipal Government Act (MGA), municipalities have a responsibility to inform the public of their rights concerning council decisions, including appealing decisions made by the council or municipal bodies.

### **Specific Context: Renaming of Grandin**

In the context of the renaming of the Grandin subdivision, the administration's failure to adequately inform residents about their right to appeal could result in significant concerns over disenfranchisement in community governance. The renaming of public spaces often holds historical and cultural significance, affecting many residents' sense of identity and belonging. Therefore, the administration should have ensured that affected residents were aware of their rights to appeal such a significant decision.

In short, the administration should have provided thorough guidance on the right to appeal the renaming decision, aligning with principles of good governance, transparency, and community engagement.

## **5. BREACHES RELATED TO SHARED HISTORY**

The decision to rename the Grandin subdivision also breaches the critical responsibility of safeguarding our shared history, as outlined in the Calls to Action from the **Truth and Reconciliation Commission (TRC)**. **(SEE ANNEX I, ATTACHED)**

Specifically, **Call to Action #79** emphasizes the importance of preserving Indigenous heritage and cultural significance. **(SEE ANNEX J, ATTACHED)**

The **Payhonin Report** reinforces this by highlighting the need to respect and maintain local histories that foster understanding and reconciliation. Ignoring the legacy of Bishop Grandin undermines these Calls to Action and detracts from our collective efforts to learn from the past. **(SEE ANNEXES K & L, ATTACHED)**

Upholding the Grandin name is not just about honoring an individual; it is about preserving a vital part of our community's heritage that informs our current and future relationships. **(SEE ANNEX M, ATTACHED)**

**Lastly, there is one petition and three graphs derived from polls that need to be considered:**

- This **petition** received 434 verified signatures, demonstrating significant community support for retaining the Grandin name; **(SEE ANNEX N, ATTACHED)**
- The **first poll** regards the intention to rename “Grandin” assets; **(SEE ANNEX O, ATTACHED)**
- The **second poll** indicates how some residents voted on the proposed renaming; **(SEE ANNEX P, ATTACHED)** and

- The **third poll** was taken after the decision to rename was made, and it reflects how residents feel about it. **(SEE ANNEX Q, ATTACHED)**

## Conclusion

Given these significant breaches in both process and community engagement, I respectfully urge the Subdivision and Development Appeal Board to seriously consider my appeal.

I have attached and cited various case laws that I believe are relevant to this appeal.

The implications of the renaming decision extend beyond a mere name change; they resonate deeply within our community's identity and historical legacy, particularly relating to the contributions of Bishop Grandin. I believe it is crucial for the SDAB to review this case to ensure that local governance reflects the voices of all its constituents.

Thank you for your consideration. I look forward to the opportunity to present my case and discuss these concerns further.

## CITIZENS REACT TO THE RENAMING OF GRANDIN PROCESS

### Grandin Renaming



The City of St. Albert has received a request, compliant with the City's [Municipal Naming Policy \(C-CC-05\)](#), to rename municipal assets that contain the name Grandin. In addition to the name of the neighbourhood, these municipal assets are:

- Grandin Road
- Grandin Lane
- Grandin Place
- Grandin Ravine
- Grandin Pond
- Grandin Clubhouse

We are inviting your input to help shape this important renaming process! If Council decides to change the name, your feedback will guide the selection of names that reflect St. Albert's identity, heritage, and aspirations for the future.

For some St. Albert residents, a perceived lack of public consultation and lack of transparency has led to anger, confusion and a sense that their voices aren't being properly heard.

The Cultivate the Conversation portal opened on Feb. 3 and closed Feb. 21, which was an online consultation survey done by the city to collect suggestions for new names for the Grandin municipal assets. Respondents were required to input a postal code and email address. The results are being reviewed by city staff and will be brought forth to the March 18 meeting.

For St. Albert resident Marilyn Wangler, the process has felt disorganized and as though a decision was made from the start. She expressed frustration over a panel on renaming held in October 2022, as well as the plebiscite motion being voted on two weeks before the renaming decision when the Cultivate the Conversation results and background information will be released. The online survey itself added to that frustration.

"I thought to myself, 'this seems kind of weird. It's all about new names when renaming hasn't even occurred,'" Wangler said. She decided to suggest the current name, Grandin, and put her justification into the subsequent text fields.



## CITED CASE LAWS

### 1. Muirhead v. City of Calgary (2006)

- Citation: Muirhead v. City of Calgary, 2006 ABCA 225.
- Relevance to Grandin Renaming: This case underscores the necessity of community engagement in municipal decision-making. The Alberta Court of Appeal affirmed that residents have a right to appeal decisions that significantly impact their community, emphasizing the importance of considering public sentiment in the renaming process of the Grandin subdivision.

### 2. Murdoch v. City of Fort Saskatchewan (2012)

- Citation: Murdoch v. City of Fort Saskatchewan, 2012 ABCA 46.
- Relevance to Grandin Renaming: This case highlights the obligation of local governments to actively engage with residents and ensure transparency. It supports our argument that the renaming process of the Grandin subdivision lacked adequate public consultation, undermining residents' rights to be heard in significant community matters.

### 3. Daniels v. Canada (Minister of Indian Affairs and Northern Development) (2016)

- Citation: Daniels v. Canada, 2016 SCC 12.
- Relevance to Grandin Renaming: This Supreme Court decision emphasizes the importance of recognizing historical and cultural contexts in governance decisions. Bishop Grandin's legacy is intertwined with the community's identity, and failure to honor this in the renaming process reflects a disregard for the historical significance that is vital to community cohesion.

### 4. R v. Sparrow (1990)

- Citation: R v. Sparrow, [1990] 1 S.C.R. 1075.
- Relevance to Grandin Renaming: The principles established in this landmark decision require proper consultation with communities regarding decisions that affect their cultural identity. Applying this reasoning to our case, the renaming of the Grandin subdivision necessitates a thorough consideration of its cultural and historical significance, especially regarding Indigenous ties to the legacy of Bishop Grandin.

### 5. Municipal Government Act, RSA 2000, c M-26

- Relevance to Grandin Renaming: While not a case law, the MGA requires municipalities to engage the public effectively and allow for community participation in decisions impacting them (Sections 207, 636, and 687). This statutory requirement supports our claim that the renaming process did not meet legal obligations to involve affected residents adequately.

### 6. Urban Development Institute v. City of Edmonton (2016)

- Citation: Urban Development Institute v. City of Edmonton, 2016 ABQB 265.
- Relevance to Grandin Renaming: This case reinforces the concepts of procedural fairness in municipal decisions. It illustrates that a lack of transparency and adequate public notice in the renaming of the Grandin subdivision undermines community trust and highlights the need for a more inclusive decision-making process.

## ANNEX A

MGA Section	Purpose of Petition	Population Requirement
		the assessments for the land on which the tax will be imposed.
Section 572	Inquiry	Electors numbering at least 20% of the municipality's population or in the case of summer village, 20% of the electors in the summer village.

### 8. General Requirements

The general requirements for a petition are contained in section 224 of the *MGA*. Each page of the petition must contain an identical statement of the purpose of the petition. The wording of a petition is very important. It is recommended that legal or professional assistance be obtained to draft a petition.

The petition must include, for each petitioner:

- (a) the printed surname and printed given names or initials of the petitioner,
- (b) the signature of the petitioner,
- (c) the street address of the petitioner (a "Rural Route" or "Post Office Box" address is not sufficient), or the legal description of the land on which the petitioner lives, and
- (d) the date on which the petitioner signs the petition.

The signature of an adult witness must be included next to each petitioners signature. Each witness must also take an affidavit that, to the best of the person's knowledge, the signatures witnessed are those of the persons entitled to sign the petition. A sample witness affidavit is attached as Appendix C.



A sample petition format is attached as Appendix B. **The format must be adapted to accommodate petitions to local council or petitions to the Minister.**

Upon completion of the petitioning process, and prior to submission, a signed statement of the Representative of the Petitioners must be attached to the petition. A sample is attached as Appendix D. The statement must state:

- (a) that the person named in the statement is the representative of the petitioners, and
- (b) that the municipality or the Minister of Municipal Affairs may direct any inquiries about the petition to the representative.

Be aware of the time constraints mentioned earlier that a petition must be submitted no later than 15 days after the date of the last advertisement for financial bylaws and resolutions and no later than 60 days after the date of the last advertisement for other bylaws and resolutions. Also note that petitioners cannot sign the petition more than 60 days before the petition is filed.

**ANNEX B**

Demonstrated community support from a minimum of 50 people with substantial connection to St. Albert. This support can include, but is not limited to, a **list of supporting signatures**  or **letters of support** .

**Community Support \***

Upload the petition signatures or letters of support you have collected.

[Choose File](#) no file selected

Max file size: 10MB

File types accepted: pdf, doc, docx

## ANNEX C

**Support for Removal of a Name from a Municipal Asset**  
*Grandin neighborhood, Grandin Club House, Grandin Road, Grandin Ravine, Grandin Pond, Grandin Place*

	Printed Name	Signature	Address	Connection to St. Albert	Date (DD-MM-YY)
12. 51	<b>Section 17(1)</b>			<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	3-July-2024
13. 52				<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	• 3/JULY/2024
14. 53				<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	03/07/24
15. 54				<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	4/07/24
16. 55				<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	4/07/24
17. 56				<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	5/07/24
18. 57				<input checked="" type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	16/07/24
19.					
20.				<input type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	
21.				<input type="checkbox"/> I confirm I have a Substantial Connection to St. Albert	

This personal information is being collected under the authority of Section 33(c) of the Freedom of Information and Protection of Privacy Act, R.S.A., 2000 and will be used in the administration of the Municipal Naming Program. It will be treated in accordance with the privacy protection provisions of Part 2 of the Freedom of Information and Protection of Privacy Act. If you have any questions about the collection, contact the FOIP Coordinator at [foip@stalbert.ca](mailto:foip@stalbert.ca) or 780-418-6663

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**ANNEX D**

Legal and Legislative Services  
Phone: 780-418-6663

5 St. Anne Street  
St. Albert, AB T8N 3Z9  
www.stalbert.ca

File: FOIP 7-2025

April 25, 2025

Mark Cassidy  
9 Grantham Place  
St. Albert, AB T8N 0W8

Via Email

**Re: Requests to Access Information – Grandin Renaming Records**


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In response to your request for information dated April 8, 2025, a search for records was conducted and our response is as follows:

1. The total number of individuals who signed the petition initiating the renaming process, ensuring it meets the minimum criteria of 50 signatories.
  - *The total number of individuals who signed the application is 57.*
2. The total number of those signatories who have St. Albert addresses.
  - 45.
3. The number of signatories who do not reside in St. Albert.
  - 12.
4. The name of the consulting firm that worked with the naming committee on the renaming process for Grandin.
  - *Non-responsive. No consulting firm worked with the naming committee on the renaming process for Grandin.*
5. The names and addresses of those individuals who signed the initial name change form requesting the name change.




## ANNEX E

**City of St. Albert**...




Feb 3 • 

Starting today, the City of St. Albert invites residents to suggest potential new names for the Grandin community and City infrastructure that includes the name Grandin. Your suggestions will inform a recommendation on a new name, which Council will be considering at its March 18 meeting. Learn more: <https://loom.ly/oFe7dlc>




conversation.stalbert.ca


**Grandin Renaming**




Vintage St. Albert + 22

13 shares

 Like

 Copy

 Share

## ANNEX F

## Grandin Renaming



The City of St. Albert has received a request, compliant with the City's [Municipal Naming Policy \(C-CC-05\)](#), to rename municipal assets that contain the name Grandin. In addition to the name of the neighbourhood, these municipal assets are:

- Grandin Road
- Grandin Lane
- Grandin Place
- Grandin Ravine
- Grandin Pond
- Grandin Clubhouse

We are inviting your input to help shape this important renaming process! If Council decides to change the name, your feedback will guide the selection of names that reflect St. Albert's identity, heritage, and aspirations for the future.

## ANNEX G

### 4. Name Suggestions and Rationale

- **Consideration of “Grandin” as a Suggested Name**

A number of respondents proposed retaining “Grandin” as their suggested name, with Grandin being mentioned 207 times. While all submissions were reviewed, the engagement was designed to collect potential replacement names should Council decide to proceed with renaming. Since “Grandin” is the existing name rather than a new proposal, it does not meet the criteria under the Municipal Naming Policy (C-CC-05) and has been omitted from the list of names.

- **Focus on the Letter “G”**

Most new names proposed began with G (e.g., Gaillardia, Ghostkeeper, Gagnon), maintaining continuity with the existing naming convention for the neighbourhood. Many participants felt this would help preserve local identity and mitigate confusion.

- **First Nations or Métis Families**

Suggestions like *Savard*, *Gagnon*, and *Benoit* reflected early settlers or leaders in the area with a Métis background. Several comments highlighted these families’ deep roots and contributions to St. Albert’s development.

- **Botanical and Natural Themes**

Names like *Goldenrod*, *Gooseberry*, and *Green Ridge* were repeatedly proposed as an extension of St. Albert’s “Botanical Arts City” branding. Participants emphasized the city’s abundant green spaces and wildlife.

**ANNEX H**

The MGA does not provide appeal of a Council decision, as municipally there is no higher authority than Council. If you have further questions on the matter, you can reach the Legislative Services department through the main email at [stalbert@stalbert.ca](mailto:stalbert@stalbert.ca).

Suzanne Ruegg

Planner

Phone: 780-418-6055 ext. 4340

2nd Floor, 5 St. Anne Street

Mistahi Sâkahikan | St. Albert, AB | T8N 3Z9

## ANNEX I

### *What We Heard in Detail*

#### **1. Reconciliation and Inclusivity**

- **Strong Emphasis on Indigenous Recognition**

Over half of the open-ended comments explicitly mentioned the importance of reflecting or honouring First Nations and Métis heritage. Participants often connected the renaming to a broader need for reconciliation, indicating that names can carry significant cultural weight.

- **Desire for Local Knowledge Keepers**

Many felt new names should be developed in consultation with Elders or community leaders who can accurately represent Indigenous history. There was frequent mention that “tokenistic” changes should be avoided and that meaningful engagement was essential.

- **Link to Contemporary Values**

Respondents favouring renaming frequently stated that municipal names should evolve to reflect current values. Some explicitly argued that continuing to use “Grandin” contradicts the City’s commitments to inclusivity and respect.

## ANNEX J

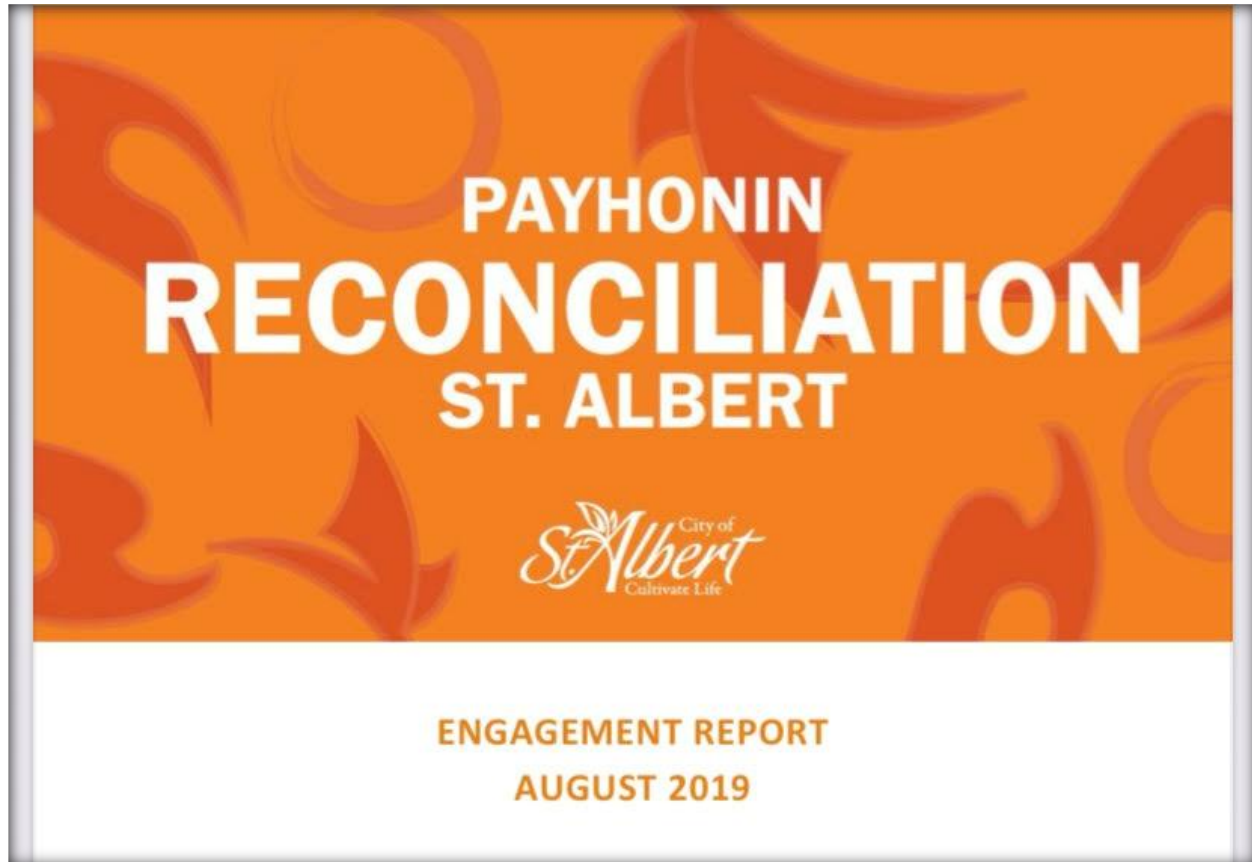
**Call to Action #79** of the Truth and Reconciliation Commission (TRC) states:

**"We call upon the federal, provincial, territorial, and municipal governments to work together with the Métis Nation and the Métis to develop and implement education policies that reflect their cultures and languages. This includes, but is not limited to, the development and implementation of curricula that recognizes and reflects the history, contributions, and rights of the Métis."**

This call emphasizes the need for collaborative efforts to ensure that education systems acknowledge and incorporate the history and cultural significance of the Métis Nation in Canada. If you need more information or specifics about other calls to action, please let me know!



## ANNEX K



**ANNEX L****Conclusion (Payhonin Report)**

The report paints a picture of a community striving to evolve its shared culture and heritage through recognition, partnership, and committed action. By valuing Indigenous voices, understanding past injustices, and promoting inclusive dialogue, St. Albert can foster a reconciliatory approach that enriches its collective identity while ensuring the legacies of all its residents are respected.

## ANNEX M



## ANNEX N

4



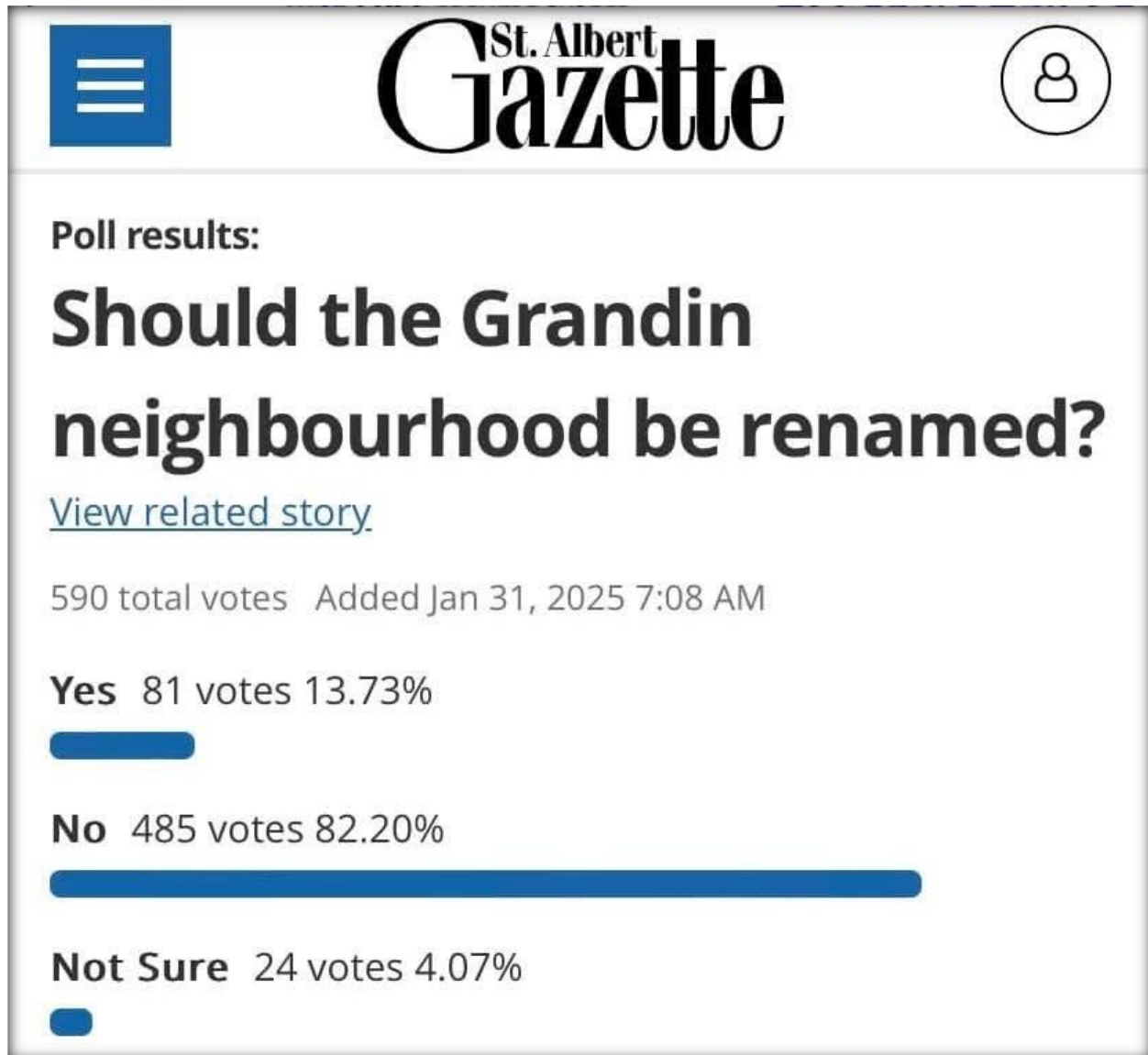
**Preserve the Grandin  
Park Subdivision Name  
in St. Albert**

 **Sign petition**

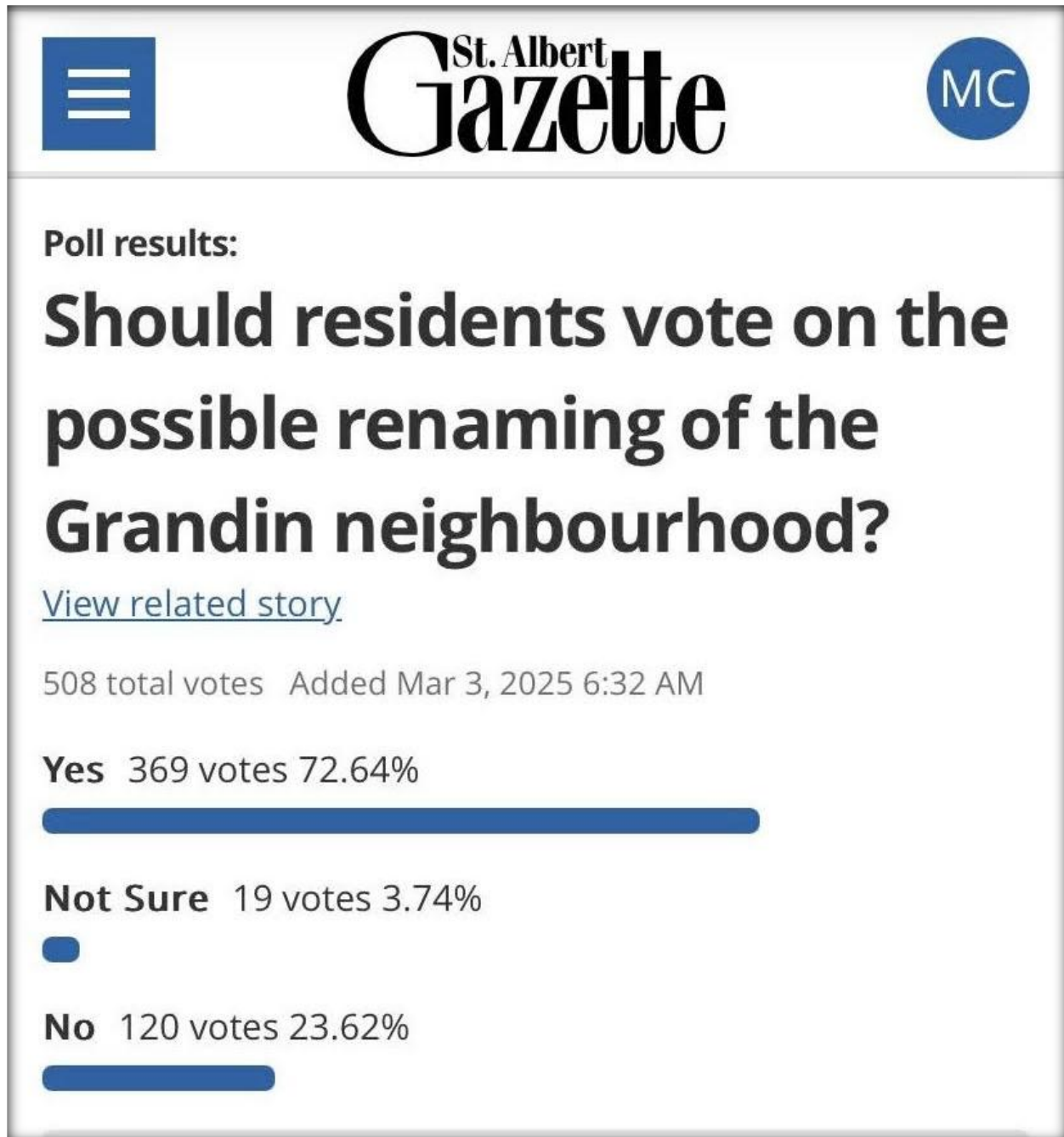
**434** 

Verified signatures 

## ANNEX O



## ANNEX P



## ANNEX Q

