

**Monuments and Memory: An Examination of the Newfoundland  
and Labrador Commemoration Landscape and its place in the Global Monumentality**

**Issue**

By

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### Abstract

This MA dissertation examines the monument landscape in Canada, specifically Newfoundland and Labrador, and how many factors in our society have shaped it. This thesis explores the need for a discussion surrounding the changes seen and not seen in the monument landscape. Currently, the most relevant research on this subject is from the United States, as they are directly dealing with their monuments due to multiple public rallies for the Black Lives Matter movement and other forms of organization. However, we can also see research and change of commemorative heritage in countries such as Germany, England, and Australia. The US and other countries are still working towards a better future, but they have taken the first steps to create change on multiple levels. Although this discussion has been introduced in Canada, the monument landscape seems to lack upheaval, unlike in other countries. Canada has a history of colonialism and discrimination of certain groups, in particular, Indigenous and First Nations peoples. This history is only starting to be called into question. Our ‘negative history,’ Canada’s dark past with multiple attempts at extinguishing the Indigenous and First Nations peoples, tends to be ignored or displayed inaccurately, as seen with many commemorative heritage structures around the country. Monuments have been toppled, and there have been other forms of attack on particularly dated commemorative heritage. However, since there is little to no discussion surrounding the monument landscape, Canada has been unable to make the same progress as the United States.

To explore the monument landscape in Canada and think critically about this discussion among the public, I researched through theoretical approaches of relationality, postcolonial (decolonization) theory, landscape memory/public memory, and nationalism and colonialism. I used various methods as I gathered quantitative and qualitative data. The information I collected for the background of monuments came from exploratory research through multiple scholarly and media-based sources. I also conducted online and in-person surveys to explore NL residents’ current views of monuments and their purpose in our society. Interviews followed the online survey with certain participants to gain a more in-depth view of their opinions and gauge their understanding through various questions. Interviews with Indigenous leaders/elders were also conducted to gain an outlook on monuments and Canada’s monument landscape from an Indigenous perspective. The final interviews were targeted towards individuals who had qualities that would help to further the understanding of how monuments work within society. I also catalogued all the monuments in St. John’s in a document that houses the information I could procure for each monument and created an interactive map through Google Maps to showcase where the monuments are located in the city. Through all these forms of research, I gained a comprehensive view and understanding of monuments throughout history and how they continue to work in the modern day as they display history.

From my surveys and interviews, there is a widespread (while vague) condemnation of racism, but there are outliers to this notion. No significant population took one side of the discussion, i.e., everything should change or nothing should change. This discussion is difficult to start, as each monument needs guidelines for its change or contextualization. This discussion includes the need for education, Indigenous collaboration, and the consideration of money and power. We must consider the abovementioned ideas to further the discussion of monuments in Canada, both among the public and the three levels of government. I discuss the importance of creating this discussion and how to keep it going by exploring how racism and discrimination have been combated in other workplaces/disciplines. With this, I conclude with future areas of

research that can be conducted to help keep this discussion moving and to better the outcomes of changing or contextualizing a monument.

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This topic is something I have become very passionate about in my undergraduate studies and is something I hope to work with in the future as I believe it is an important topic when we are discussing Canada's heritage and the reminders left behind from the people of the past. It was my co-supervisor Dr. Meghan Burchell who helped me start this journey and I want to thank her for all her help with my research data I obtained through my two surveys and figuring out how to create tables and graphs to appropriately display the data. I always looked forward to our meetings because of her excitement and passion for my project, which got me excited for it too. I also wanted to thank my other co-supervisor Dr. Oscar Moro for all of his help to understand how a master's thesis should be written and what ideas and examples I should focus on. He has helped me step up my writing and has helped me to become more direct in my wording. He has always answered all of my questions promptly and has helped me further explore monuments and how they work within our society. Both of my supervisors have immensely helped to create something I am extremely proud of, and I appreciate both of them and the time they took to work with me. Thank you.

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I would like to take this time to respectfully acknowledge the land in which Memorial University of Newfoundland and St. John's, Newfoundland are located, as the ancestral and traditional land of the Beothuk. I would also like to acknowledge the histories and territories of the Beothuk and the Mi'kmaq of Newfoundland and the Innu of Nitassinan, the Inuit of Nunatsiavut, and the Inuit of NunatuKavut as the original people of Labrador. I have been able to research and write during the course of my graduate studies on this Island and wish to appropriately recognize my ability to do so on a sacred land. I recognize my privilege to be able to conduct this research and hope to be able to express issues within the heritage and monument landscape in Canada that Indigenous people have been dealing with since colonization in my following thesis.

The following MA dissertation discusses topics of racism and discrimination. There is also the discussion of Indigenous slurs, violence against Indigenous peoples in the past and present, mention of residential schools, and discussion of monuments dedicated to individuals who hurt Indigenous communities.

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### Definitions

I thought it would be best to define some of the key words I will be using throughout my writing. They are listed below.

**Archaeology:** The study of the human past through material remains (can be any object created, modified, or used).

**Collective Memory:** The collective group remembrance of an individual or event passed from one generation to the next.

**Commemoration:** A celebration or ceremony done to remember an individual or event.

**Heritage:** Something that is passed down/inherited from the past.

**Heritagization:** A process to “adapt and use culture heritage to promote images favorable for the political management” (Per Åke Nilsson, 35, 2018).

**Iconography:** The use of images or symbols used to convey certain meanings.

**Interiorization:** To make a part of one’s own inner being or mental structure (Merriam-Webster, 2024).

**Memorialization:** To preserve a memory. In other words, to commemorate.

**Monument:** An object or structure dedicated to commemorating an individual or event that has occurred. Also serves to demonstrate to outsiders what the community values and are a reminder to the community members to uphold these values in their own lives (University of Illinois Urbana-Champaign, 2024).

## CHAPTER 1

### INTRODUCTION

#### 1.1 Commemoration and Memorialization



*Figure 1.1 Defaced monument of John A. Macdonald after a 'Defund the Police' protest in Montreal, QC, Canada in the summer of 2020. The Canadian Press/Graham Hughes (2020)*

What is the first thing you think of when you look at this picture? What type of emotions do you feel? Anger? Happiness? Do you agree or disagree with this defacement of one of Canada's founders? These are just some of the questions one may ask themselves when looking at this picture of a defaced John A. Macdonald statue painted and torn down during a "Defund the Police" protest in the summer of 2020 in Montreal, Quebec (Hickey, 2020). This attack is one of the most recent and well-known statue removals during a protest in Canada. Recently, it



was decided that this monument will not be reinstalled in its former spot (Bruemmer, 2023). Instead, the city of Montreal has recommended maintaining the pedestal and monument surrounding the statue and adding a new plaque to describe its historical significance (Bruemmer, 2023). The city has also opted to place the statue in a “local cultural institution” so it can still be displayed (Bruemmer, 2023). Erika Alneus, the executive committee member responsible for the culture and heritage of the city, said, “the future of this statue, while it reminds us of a certain era, also invites us to be in step with today, to be able to take a critical look at our history while preserving our heritage.” (Bruemmer, 2023).

We have become acquainted with the memorialization and commemoration of individuals and events to represent history, as they are a frequent form of display for history. These can be monuments, the names of places, buildings, named holidays, murals, memorials, marches and parades, and music or dramas, to name just a few. Particularly in Canada and the United States, what we today in a white settler society deem as ‘commemoration’ has occurred since settlers arrived, with the results of these commemorative acts and objects shaping our lives in foundational ways (Gobel and Rossell, 2013). Still, their meaning is multivalent and conflicted (Gobel and Rossell, 2013). Schudson notes that “once commemoration gets underway it picks up steam; it operates by a logic and force of its own. Not only are records kept, diaries saved, and news accounts written, but statues are built, museums are endowed, brass plaques are engraved and placed in sidewalks and on the walls of buildings” (Schudson, 1989:108)

## **1.2 Monuments as Commemoration**

Commemoration, in its most basic sense, is “the honouring of the memory of a person, event or idea” (Canadian Heritage, 2017). It is complicated and controversial, reminding us of the triumphs and tragedies in the many histories they represent (Gobel and Rossell, 2013). It is

used to remember certain parts of history that specific individuals want to be remembered for certain reasons. However, it can be one of the most essential tools for sharing history with the public (Beatty, 2018). Unlike history, which tends to deal with “circumstance,” commemoration deals with “feeling” (Beatty, 2018). From this, we can recognize and understand commemoration, even when it is not directed at us or is about a history connected with our own (Beatty, 2018). Commemoration is entwined with learning, as its information and educational aspects can fuel how the public values their engagement with a commemoration (Beatty, 2018). It is essential to note that everyone “remembers different acts and achievements from different perspectives for different reasons” (Gobel and Rossell, 2013). Just like every commemoration has multiple angles, so do the interpreters, who also have varied insights into commemoration (Gobel and Rossell, 2013).

Monuments, the primary type of commemoration discussed in this thesis, ‘heroize’ and mark pertinent events within our society and our lifetimes. They can take many forms, they are on street corners, in front of buildings, in parks, and wherever people may come across them. They tend to represent a snippet of history someone thought necessary enough to commemorate. The history a monument represents could be viewed as a “triumph” to one group of people but a “tragedy” to another (Bruggeman, 2019) (Gobel and Rossell, 2013). The choices about what becomes enshrined and what becomes erased are what memorials and monuments convey to society today (Bruggeman, 2019). Monuments are “arguments about the past presented as if there were no argument” (Bruggeman, 2019). Monuments do not have a fixed narrative; they may have had an original objective when they were built, but this meaning can change over time as the world around them becomes contemporary. Monuments tend to tell us more about those who erected them than those who they commemorate (Bruggeman, 2019). Nevertheless, society

needs monuments to evoke memory and remembrance “despite their tendency to misrepresent” (Bruggeman, 2019).

### **1.3 Landscape Archaeology**

Landscape archaeology is the “understanding of archaeological remains (artifacts, sites, and site complexes) in terms of the wider spatial realms (both physical and meaningful) of past human experience” (Denham, 2016:464). This theory can be a helpful tool when it comes to exploring monuments. Since the mid-1970s, the term ‘landscape archaeology’ has been used in archaeological research all over the world (Kluiving and Guttman-Bond, 2012: 9) (Denham, 2016:465). It is an integrated term that surrounds the environmental and human aspects of an area of land (Denham, 2016:464). A landscape is “explicitly or implicitly associated with layers of human meaning and value” (Denham, 2016:464). Until recently, in archaeological inquiry, landscape approaches were based on environmental archaeology and used to provide backdrops where material traces were plotted and assessed; this was developed through New Archaeology in the 1960s and post-processualism in the 1980s (Anschuetz et al., 2001:157-58) (Kluiving and Guttman-Bond, 2012:9).

Over the last few decades, there has been an increase in archaeologists’ and researcher’s recognition of the role of the landscape setting of monuments (Millican, 2012:28). Before it was argued that cultures and their surviving artifacts are predictable, but Hodder (1986) argued that “cultures are not predictable, and that artefacts and symbols have different meanings depending on context and culture” (Kluiving and Guttman-Bond, 2012:9). Since this, studies have “stressed the importance of particular visual and spatial relationships between monuments and other landscape features, whereby monuments are focused on locations with recurring relationships that reflect and enable social and cosmological meanings” (Millican, 2012:28). The

landscape plays a vital part in the construction, experience, and use of monuments, as locations are carefully chosen (Millican, 2012:28). New approaches have evolved to show the continuous use and reuse of monuments and the constant shuffling of landscapes in societies with different social, ritual, and mnemonic systems (Kluiving and Guttman-Bond, 2012:9).

Landscape archaeology has since broadened to include ethnoarchaeology, humanistic, phenomenological, and symbolic interpretations, as well as political and Indigenous critiques (Denham, 2016:465). These new ways of using landscape archaeology “draw on diverse intellectual traditions to prioritize the meanings attributed to places, including the distribution of archaeological finds” (Denham, 2016:465). Many of these approaches are often criticized, but they represent serious attempts to convey a sense of the ways people were connected to places in the past (Denham, 2016:465). The monument discussion and landscape is a shining example of this.

Monuments are products of cultural practices in the area where they reside, and their effectiveness in captivating the public derives from where they have been built and the cultural significance that is associated with that place (Harmanşah, 2011:56). Monuments are meaningful, not just because of their inscriptions or symbolism, but because of their place, i.e. the “way they speak to the cultural landscape to which they are introduced” (Harmanşah, 2011:56). The growth of the use of landscape approaches results from the significant change in popular archaeological thinking about landscapes (Anschuetz et al., 2001:158). Landscape approaches allow us as researchers to accommodate and integrate varying theoretical contexts while they “exist in tension with one another,” such as memory and public engagement (Anschuetz et al., 2001:159). Archaeologists have recognized that there needs to be a shift away from the “investigation of single sites” to focus more on how we look at regional change and

variation (Anschuetz et al., 2001:161). In the case of this thesis, by looking at the whole of the monument landscape in Canada or in NL, it can be seen how change in commemoration varies across the country and the province. As a discipline, archaeology has lacked a concept that can fully implement this shift from single sites, but landscape theory can provide diversification in interpretative “cultural-historical frameworks” where we can assess and interpret various observations about the “spatial and temporal variability in the structure and organization of material traces” (Anschuetz et al., 2001:162) (Denham, 2016:468).

Much research has been conducted on the relationship between environmental sustainability and landscape archaeology, and many points have been made that can relate to heritage sustainability and this thesis topic. Landscape narratives based on archaeological research could provide spaces where the “complex baggage” of heritage discourse can be constricted, meaning archaeologists can provide research that does away with many of the inaccurate ideas for specific monuments or commemorations (Turner et al., 2020:592). This can be done by explaining and sharing insights from landscape archaeology, and archaeologists could provide ways to “legitimize recognition of the potential for change,” [i.e. this thesis and the introduction of change to the Canadian monument landscape] (Turner et al., 2020:592). Archaeology also provides recognition that through history, landscapes have changed, whether for the better or for the worse, including commemorative heritage, which sits upon these landscapes (Turner et al., 2020:592). Landscapes will continue to change as that is what they do, and so will the commemorative heritage on them.

#### **1.4 Monuments and Memory**

Sociologist M. Halbwachs (1941) discusses that for memories to live on, they must be “physically anchored,” especially to spatial references in the landscape (Gangloff, 2020:108).

Urban landscapes are expressions of identity, so by looking at what is placed where, one can see how relationships are formed between the landscapes and with those who live in them (Gosden, 2001:189). Monuments and other forms of memorialization and commemoration in our landscapes influence the idea of memory, precisely what a collective society wants to remember and how. Some monuments tend to tell us a lot about the time they were built and those who built them, rather than the histories they represent. For example, the Memorial to Robert Gould Shaw and the Massachusetts Fifty-Fourth Regiment. This bronze sculpture depicts Colonel Shaw leading members of the 54<sup>th</sup> Regiment Massachusetts Volunteer Infantry and was unveiled in 1897 (National Parks Service, 2024). Shaw, the son of a wealthy abolitionist, was appointed the Colonel of this African American infantry by Governor John Andrew and served with his men until an assault on Fort Wagner, South Carolina in 1863 where he and many of his men lost their lives (National Parks Service, 2023). The 54<sup>th</sup> Regiment helped to “erode Northern public opposition to use the Black soldiers and inspired the enlistment of more than 180,000 Black soldiers into the United States forces” (National Parks Service, 2023). This memorial commemorates one of the first Black regiments of the American Civil War, but the Regiment is in the background while in the foreground Shaw sits high upon a majestic stallion and is the focal point for viewers. At the time of its construction, almost 30 years after these men died and the US Civil War ended, and with it the “abolishment of slavery”, we can still see the subtle display of racism and discrimination of the Black community of the US.

Understanding how landscapes are remembered is closely tied to how individual and collective memory is developed through dialogue, as individual memory is linked to a community’s collective memory (Shackel, 2003:3). “Memory is a way of articulating the relationship between community and landscape or between the landscape and an individual”

(Nuttall, 1992:57). Different versions of the past are shared through various institutions and designated historical landscape features (Shackel, 2003:3). Collective memory can also happen at a “local level,” for example within families (Roediger and Desoto, 2016). Therefore, collective memory does not rely on just “professional historical scholarship”; it is also created through the many individuals and organizations that influence the versions of history within that collective (Shackel, 2003:3).

With the passing of history, the collective memories of people change over generations (Roediger and Desoto, 2016). A study conducted in 2013 explored the collective memory of three wars with younger and older adults in the United States (Zaromb et al. 2013:389). In this study, researchers asked participants about the Second World War, and their results overlapped, as both groups had similar collective memories about the events that unfolded: the “attack on Pearl Harbour,” “D-Day,” and the dropping of the atomic bombs on Hiroshima and Nagasaki (Zaromb et al. 2013:389). However, when it came to the outcomes of the use the atomic bombs, the older generation perceived it as being positive, while the younger generation perceived it as being an adverse event (Zaromb et al. 2013:396). For the generation who grew up through and after the war, the dropping of the atomic bombs was celebrated in both the media and textbooks as being helpful during the war as it “hastened” Japan's surrender (Zaromb et al. 2013:396). Since the 1990s, when the Cold War ended, and the Soviet Union was disbanded, the media and textbooks in the United States have shared other interpretations as to why the atomic bomb was used and tended to emphasize the harmful effects of its use and the rise of nuclear weapons (Zaromb et al. 2013:396). It is important to introduce the term ‘negative heritage,’ as it describes “a conflictual site that becomes the repository of negative memory in the collective imaginary” (Ikäheimo et al., 2019:394). Remembering certain historical events is important, even when the

events are “shameful and politically incorrect” (Ikäheimo et al., 2019:394). In the same study, the younger generation had a “broader conception of the war,” while the older generation mainly focused on the United States’ involvement (Zaromb et al. 2013:389). The younger generation recalled events that occurred prior to the United States’ involvement starting in 1942 (ex., Germany invading Poland), while the older generation focused on events that directly involved the United States (ex., the death of President Roosevelt) (Zaromb et al. 2013:389).

Every time a story is told, it is never the same—a new word or phrase is used, and sometimes, its idea or meaning is changed. Memory nor commemoration is a “straightforward, simple, one-way road: both individual and collective memory is subject to constant reformulation, whereas a proliferation of commemorations and politics of remembrance explains why memorials have a difficult task when tempting to address the multiplicities of memories” (Eross, 2017:20). From the study above, we can see how much the representation of history can change over time and how it can lead different groups to hold opposite understandings of the same historical event (Zaromb et al. 2013:396). Monuments or memorials can have an original intention or meaning; however, this meaning can change over the years into something we no longer recognize or agree with. Take, for example, the Gaspar Corte-Real statue (Figure A43) located on Prince Phillip Drive, across from the Confederation Building in St. John's, NL. When erected in the 1960s, its original purpose was to serve as a propaganda piece disguised as a “friendly” statue to show the connection between NL and Portugal and their sharing of the waters around NL for fishing (Hawthorn, 2020). Many people today do not recognize the statue as Gaspar Corte-Real, let alone know the history of why it was erected (Whitten, 2023).

When identifying what is historically significant, the question of ‘which history’ is pertinent in how history is remembered, especially in the discussion surrounding monuments.



The common phrase “history is written by the victors” is very fitting when applied to monuments, such as political monuments surrounding the US Civil War, as many of them were built by those who had the status and money to immortalize their beliefs (Ikäheimo et al., 2019:394). Building monumental architecture requires leadership and “centralized decision making” (Haas and Creamer, 2012:289). As Haas and Creamer note, “people build monuments because someone tells them to,” this ‘someone’ is the person financially and influentially capable of having a part of history be remembered in a physical form (2012:289). Building monuments is done to remember certain parts of a historical event or figure, and they are built with grandeur to last time and carry the (partial) history through it. Many of the original forms of monuments, i.e., tombs, mounds, victory monuments, and many others, continue to be seen in the monument landscape across the United States, Canada, and Europe (Murphy, 2021:1145). These “communicate a sense of endurance and timeless permanence,” which is then aided by the material used to create the monument (Murphy, 2021:1145). When we look at monuments and their displayed history, we can see how memory engages with time to assure group continuity with the past and show “discontinuities which distinguish the past from the present” (Barash, 2016:12).

Collective memory is a term that relates closely to collective identity (Hirst and Manier, 2008:183). With monuments, this can mean that the memory associated with the monument can become heavily associated with one’s identity, such as in the case of war memorials in Canada. Many people connect deeply with these monuments as they or their relatives have fought in wars, and they may not have a place to visit their loved ones, so instead, they go to war memorials to grieve and remember (Commonwealth War Graves, 2022). Moreover, every year on November 11<sup>th</sup>, we have ceremonies dedicated to those who fought and those who lost their

lives for our country. This occurrence brings in the idea of “memory practices,” the technical, formal, and social practices that continue through society to keep the history of a monument ‘alive’ (Macgilchrist et al., 2015:1). Memory practices allow an emphasis to be made on the politics of memory, because of how the creation of memory through cultural practices has the notion that memories are a part of the more extensive process of cultural negotiation as its foundation (Sturken, 2008:74) Monuments can be a great source to understand how society views memory and remembering. Still, the dominant “Western” culture that has been prominent in creating our monument landscape here in Canada must be noted.

Problems of memory and how it translates in commemoration are notable in society today; for instance, Germans coming to terms with their country's participation in the Holocaust (Brown, 2015:217), South Africans confronting the apartheid (Khan, 2017:41-42) or even Canadians acknowledging the discovery of graves of Indigenous children at residential schools throughout the country (Wyton, 2023). Although the solution to these conflicts is not easy or imminent, the questions are straightforward, for example, “How are collective memories of the past formed, shaped, reshaped, forgotten, and renewed?” (Hirst and Manier, 2008:184). Answering these questions will not only allow scholarly understanding of the development and preservation of collective memory to progress, but it can also provide a way to chart the stronghold a community’s memory has on its present identity (Hirst and Manier, 2008:184). Monuments are an ideal way to reinforce identity, as many people and communities use monuments as a memory source. Monuments can help us to answer this question of how collective memories are formed, forgotten, and renewed (or removed).

Some scholars consider collective memory a socially articulated and conserved “reality of the past” rather than a collection of memories (Hirst and Manier, 2008:185). The argument for

this mindset is that collective memory, as an assortment of ideas, images, and feelings about the past, is based not on the “mind of the individual” but on the resources they share (Hirst and Manier, 2008:185). These resources can be monuments seen every day in the world, and by studying them, the idea of collective memory can be understood. Then, it can be turned to understanding the monument issue prevalent in society today. However, this is a complex subject to discuss. With monuments, many people believe that a monument *is* history, that it is a literal representation of the past and those who are depicted or remembered (Hirst and Manier, 2008:185). Monuments are only representations of history, but with so many people insisting monuments *are* history, they have become a part of the collective memory narrative.

### 1.5 Movements to Dismantle Monuments

Recently, there have been movements to dismantle, move, or rename monuments and other types of commemoration centred around racist or controversial individuals or events; these



*Figure 1.2 A man tapes himself to the Colorado Soldiers Monument in front of the Colorado State Capitol during the fourth day of protests in the aftermath of the death of George Floyd on May 31, 2020 in Denver, Colorado, USA. Michael Ciaglo/Getty Images (2020)*

movements include the Black Lives Matter movement (Selvin and Soloman, 2020), which highlights the racism, discrimination, and inequality of black people, and the Every Child Matters movement (Krishnan, 2021), which honours the Indigenous children who lost their lives and adults who are still healing from trauma. These movements have become one of the most visible ways of decolonization. In the United States, Confederate monuments are being toppled (Treisman, 2021), and there is a call to remove

monuments depicting colonizers in the UK, Australia, and Canada (The Guardian, 2020)

(Draaisma, 2021). Historically, statues, buildings, and places named in memory or honour of a racist, controversial, or colonial individual have been praised by those who believe it is an accurate history or the only history. However, “with the passage of time,... the



Figure 1.3 Head of a 60-foot-tall statue of Vladimir Lenin located at the German Citadel Museum. John MacDougall/AFP via Getty Images (2020)

original meanings and intents of the monument” can be reworked and altered (Mitchell, 2003:445). Archaeology can assist in the understanding and discussion of the change in the intent of a monument and the change of memory associated with the monument. This change can be seen in the abundant papers and articles discussing the American Confederate statues in Southern states (Behzadi, 2022) and many monuments in South Africa (Breakfast et al., 2018). Change in the intent of a monument can also be seen in Germany, where Soviet and Nazi statues can be viewed in the Citadel Museum in Berlin, which was opened in 2016 (Blei, 2020). Former Soviet and Nazi statues and monuments can be seen in a place where visitors can view them in an unoppressive manner (Blei, 2020).

## 1.6 Monuments in Canada

Chelsey Carter writes in *Racist Monuments Are Killing Us* that “organizing and movement building is necessary to develop a communal consciousness of the perils of symbolic monuments” (2018:141). She asks, “how can we change our culture so that people recognize the

dangers of these monuments?” (Carter, 2018:141). This questions the nature of certain monuments in Canada, specifically NL, and I would like to understand *why* they still exist. Beck’s book, “Canada’s Place Names & How to Change Them,” presents an articulated discussion surrounding place names that relates directly to the monument discussion in Canada. The laws and policies that have been created within the last century in Canada have tried to ensure that everyone, no matter their gender, race, or class, can both contribute and benefit from our society without discrimination (Beck, 2022:6). Since Canada is a country created from settlers of other nations before these types of freedoms existed, there are marginalized groups with less power and have little to no influence on policies for naming, creating symbols, or monuments in our country (Beck, 2022:6). The recognition and admission that Canada was created on the “harmful legacies of patriarchy and white supremacy...largely defined by white, Euro-settler men” has only made an appearance within recent history, pushing us to question the how society represents identities (Beck, 2022:6). Many of the physical ways this can be seen are the monuments that have been erected and the people that have been commemorated. This recognition has come to light in Canada; however, many people are reluctant to discuss it since this can be an uncomfortable topic for some who may feel “threatened by the notion” of removing or changing a monument with which they identify (Beck, 2022:6). The subject of monuments will be uncomfortable for others as in them they see the “legacies of racism, sexism, and ethnic cleansing” (Beck, 2022:7). Others may also feel guilt or discomfort when monuments are problematized (Beck, 2022:7). But it is the recognition of that discomfort while talking about our identities, that will allow us to create an open and productive means to discuss the topic of monuments in our country (Beck, 2022:7).

## **1.6 Objective of Thesis and Research Question**

To understand the different perspectives towards monuments within Canada, specifically Newfoundland and Labrador, I explored how people think and understand commemoration. My research question asks: what are the social (people), historical (time), economic (money and power) and geographic (place) contingencies that have shaped Newfoundland's landscape of monuments and commemoration? To answer this question, I examined the contingencies here in Canada and NL to understand the dynamics and structures that keep monuments in place and how systemic racism occurs and is normalized in everyday society by keeping specific monuments unchanged and uncontextualized in Canada's monument landscape. I am not aiming to create a solution for the monument discussion in Canada, as there is no "one size fits all" solution for the commemorative heritage spread across the country. Instead, this thesis seeks to create awareness of the monument discussion through what I have learned from working and conversing with the public here in NL about the monuments surrounding them. By understanding the opinions of a portion of Canada's public, key factors are identified in developing the monument discussion here in Canada. These key factors are education, Indigenous collaboration, and politics/economics and will be discussed in section 5.3. Identifying these factors shows where change is needed to further the commemorative attitudes among the public and governments alike in Canada to become more open-minded and non-discriminatory.

## CHAPTER 2

### BACKGROUND

#### 2.1 Archaeologists and History

In the recent discourse surrounding monuments, archaeologists tend to be given the “position of opposing the destruction or removal of these objects” by society due to the common belief of archaeologists wanting to preserve rather than destroy (Joyce, 2017). Many argue that “archaeologists have a responsibility to oppose any destruction of potential ‘historical information’ in material form” (Joyce, 2017). Even before the concept of ‘archaeology’ was created, people built and destroyed monuments multiple times over. It is a fundamental part of human history. There is a “constructive importance of past experience” that allows us to “discover and recover the meaning of present day living and of the seminal values of tradition” (Ferrarotti, 1994, preface).

#### 2.2 Archaeology and Monuments

Archaeology can help us to understand how people respond to monuments as representations or reminders of history and how they respond to them being built, and it can allow researchers to see how frequently monuments have been altered, destroyed, or defaced in the past.

Monuments throughout human history have been significant and have served as symbols of power, remembrance, and identity. Most of them served to remember a battle or commemorate a society’s gods or



*Figure 2.1 Seated statue of the Pharaoh Hatshepsut intended to receive offerings and would have been placed in less public areas of her temple. The Metropolitan Museum of Art (2024)*

rulers, not unlike some monuments that still exist today. The construction of monumental architecture can be connected to many significant changes in human history, such as the “transition from hunting and gathering to agriculture, the emergence of centralized religion, political centralization and social hierarchies” (Haas and Creamer, 2012:289-291). Many ancient monuments have been uncovered through archaeology, for example, the Great Sphinx of Giza in Egypt, the Moai statues of Rapa Nui (Easter Island), or even the Greek statues that were once painted in vibrant colours but are now plain white. These monuments were built to strengthen the unity of a community and, therefore, the civilization’s power. People have built monuments for thousands of years, showing the importance of memory and representation in society.

A well-known archeological example of the destruction of depictions is of the Pharaoh Hatshepsut in Ancient Egypt (Blyth, 2006:51). Many believe that Thutmose III, her stepson, destroyed her iconography (Blyth, 2006:51). The intended plan was for her to be joint Pharaoh with Thutmose III, but due to his young age when Thutmose II passed, Hatshepsut assumed the full role and responsibility of Pharaoh (Matic, 2016:813). This theory leaves many to assume that she and her reign oppressed Thutmose III (Blythe, 2006:51). When he was able to ascend to the throne, he had all her monuments and iconography destroyed (Blyth, 2006:51). But modern research has cast this theory out (Blyth, 2006:51). This is because her iconography was defaced quite late in Thutmose III’s reign (Blythe, 2006:52). There are still many theories for the destruction of her monuments as the motivations behind the defacement are still largely unknown (Blythe, 2006:52).



Another example of ancient iconography defacement is the idea of *damnatio memoriae*, which is used to describe the exclusion of an individual from the official Ancient Roman history record (Tronchin, 2022). When individuals were faced with *damnatio memoriae*, they were seen as tyrants and traitors (Tronchin, 2022). Their iconography would be destroyed, and their names



Figure 2.2 Clipped and defaced Roman coin that depicted the emperor Nero. CNG Coins (2024)

would be erased from inscriptions (Tronchin, 2022). If an individual were depicted on a coin, the money would be recalled or cancelled, with many being cut or scratched (Tronchin, 2022). One of the other ways of erasure was that if the individual was an emperor or government

official, the laws they created or signed could be revoked (Tronchin, 2022). Two of the most well-known individuals who had been “condemned of memorization” were Gaius Caesar Augustus Germanicus (better known as Caligula) and Nero Claudius Caesar Augustus Germanicus (Tronchin, 2022). These men and their histories are only known due to the survival of the minimal texts and images from their violent *damnatio memoriae* and the “centuries of neglect since those events occurred” (Tronchin, 2022). Caligula was known as the “Mad” Emperor and he is well known today for his “cruel behaviour and his possible insanity” (Gordon, 2021). He placed heavy taxes on his citizens, killed senators whom he thought to be untrustworthy, and had many other violent tendencies (Gordon, 2021). Caligula was the first emperor to have his depictions destroyed after his death; many of his marble statues were beheaded, and the new emperor’s head was placed on top (Tronchin, 2022). Nero was a Roman emperor and the final emperor of the Julio-Claudian dynasty (Meddings, 2023). By the time he committed suicide in

68 AD, he was not well-liked in Roman society, and his death brought about a civil war that lasted a year, something an emperor was supposed to prevent (Meddings, 2023). He was, therefore, subject to a “*de facto damnatio memoriae*,” where although there was no official senatorial decree passed to remove his reign from history, his “name and images were still attacked, erased, or removed from public view and put into storage” (Meddings, 2023).

Finally, in 24 BCE, an army was led by Queen Amanirenas of Kush and invaded Roman territory in Egypt (Thompson, 2022: 11). Here, soldiers beheaded a statue of the reigning emperor Augustus and took the head back home with them to modern-day Sudan, where it was buried under the staircase that led to their temple of victory (Thompson, 2022: 11). It was not until archaeologists discovered the head that it was known to be there, causing all those who walked over the head some two thousand years to “symbolically humiliate Augustus by treading on his face” (Thompson, 2022: 11).

These examples show how iconography and monuments play a considerable role in how humans want their history to be remembered, specifically *what* they want to be remembered. However, there are modern examples of the destruction of monuments, such as the Taliban’s destruction of the Afghanistan Bamiyan Buddhas in the early 2000s (Joselow and Elbaum, 2021) (Atai, 2019) (Margottini, 2013) (Staudigl,



Figure 2.3 Combination photo of the 180-foot-tall Buddha statue in Bamiyan in Afghanistan. On the left is the statue on December 18, 1997 and on the right is after its destruction on March 26, 2001. Muzammil Pasha, Sayed Salahuddin/Reuters (2015)

2023). Initially serving as a holy site for Buddhists travelling along the ancient Silk Road between China and Europe, two 6<sup>th</sup>-century Buddha statues, 180 feet tall and 124 feet tall, were carved into the cliff and stood over the valley where the road ran through (Joselow and Elbaum, 2021). In 2001, the Taliban announced their plans to destroy the statues and were pressured by many not to go through with it (Joselow and Elbaum, 2021). They were labelled as “un-Islamic” by the Taliban, and they used heavy explosives to blow them up (Joselow and Elbaum, 2021). This destruction was heavily reported in media around the world; this could be due to the many protests and discourses that led up to their destruction (Staudigl, 2023:6). Terms like “‘vandalism’, ‘crime against culture’, ‘crime against the common heritage of humanity’” were used to describe this attack in the protests (Staudigl, 2023: 6). A reason as to why the Taliban did this is that the statues were never considered as “their” heritage and the destruction was aimed to punish and humiliate the Taliban’s opposing groups (Atai, 2019:307-08). Today, the Taliban runs the site as a tourist attraction where visitors can pay to see the ruins they created (Joselow and Elbaum, 2021). This is just one instance of a group using a monument to their own advantage, thus creating a new meaning for the monument to fit the specific political, economic, and social needs of the group. In the example above, the Taliban were able to show that they had control of anything within their grasp, creating fear among those who lived in the area.

### **2.3 How Do We Learn History?**

Rosemary Joyce (2017) identified three main points when observing monuments in relation to history and memory. The first is that archaeologists have a long history that has taught them that demanding to use materials for their own purposes can often impact other people and push them aside, including groups they are directly working with (Joyce, 2017). The second is that archaeology is about creating knowledge, not the conditioned idea many have that

archaeologists are here to preserve things, which is already well documented (Joyce, 2017).

Third, monuments are not about ‘the past’; they are politically situated in the present, “otherwise we would not see rallies of white supremacists chanting ‘we will not be replaced’” in a monument’s defence (Joyce, 2017). Archaeologists should not give their support to this type of political position, i.e. white supremacy (Joyce, 2017).

As a society, history is not solely learned from monuments; they are a reminder or a representation of history. It is critical and essential to be aware of the “process used to make decisions about the planning or re-interpretation of public commemorative landscapes” (Saitta, 2017). From this, it has become known that the public’s improvised removal of monuments is not a great solution to solve the issues of racist or oppressive monuments. However, these induced removals help researchers and governments realize and understand that change is needed. There is no simple solution to address the monument landscape, and there should not be a simple solution, as each monument is its own being and should be dealt with on a case-by-case basis (Murphy, 2021:1148). Archaeologists have learned that it is critical to be able to collaborate and balance competing interests when it comes to the discussion of monuments (Saitta, 2017). This balance includes “between remembering and revering the past, between confronting the past and respecting the needs of the present (and future), between service to self and service to others, between commemorating particular histories and a common heritage, and between removing and preserving things” (Saitta, 2017). By recognizing this balance and establishing it, the process in which the public commemorative space is planned and re-invented can benefit society today and future generations as history is learned and remembered.

## 2.4 Canada’s History of Colonial Monuments

Canada’s monumental landscape was established in 1939 when Canada’s National War Memorial in Ottawa was erected (Gordon, 2016). This monument, named “The Response,” was created to symbolize the sacrifice of the Canadian Armed Forces who served Canada during World War I (WWI) (Veterans Affairs Canada, 2024). Canada was not alone in starting their monument



*Figure 2.4 The National War Memorial in Ottawa, ON. Bruce Deachman/Postmedia (2016)*

landscape around this time, as a similar process happened in Europe, the United States, and South America, where 19th-century nations wanted to honour what they deemed important (Gordon, 2016). The countries also wanted to “memorialize a certain sociopolitical version of the past” (Fuller, 2014:119). Public monuments were vital in nation-building as they were placed in frequented public spaces to promote the “cosmopolitan atmosphere” and nationalistic ideals (Petterson, 2019:722). For example, the Statue of Liberty in New York, USA, Nelson’s Column in Trafalgar Square, London, England, and The Liberty Monument at Liberty Square in San Salvador (Fuller, 2014:119). These countries began to build monuments because of “the mass-production of traditions” (Gordon, 2016). As these nations grew, they began to “formalize and ritualize” symbols of power and national solidarity, with monuments heavily aiding this process (Gordon, 2016). Monuments were created to remind people of their collective past, which, by doing so, created the invention of a “shared (national) story in the present” (Petterson, 2019:722). Although a monument’s message is usually straightforward, many meanings and

usages can occur through daily life (Petterson, 2019:723). In Canada, monuments try to preserve an “official narrative” of the country’s past, but this is objective as different groups see history differently (Gordon, 2016).

Canada’s settler-colonial history is relatively young compared to other histories around the world, including the histories of the Indigenous peoples who lived here on this land before it came to be Canada. A basic overview consists of the first “discoveries” of the “New World” (i.e. Newfoundland), the settlement of Canada by the French, then the introduction of English colonies (with wars and exploration), The Imperial Wars (King William's War 1689-97, the War of Spanish Succession 1702-13, the War of the Austrian Succession 1740-48, and the Seven Years’ War 1756-1763), followed by Upper and Lower Canada, the War of 1812, the Patriot War, the Province of Canada, the introduction of some of the provinces that make up Canada today, the Dominion of Canada in 1867, and then the introduction of other provinces with the final province, NL, joining in 1949. Canada’s education system, until relatively recently, has relied heavily on a settler-colonial mindset when teaching history in schools. It is how the textbooks have been written and how society has been taught. Many monuments around the country today are attributed to this history. They represent this side of history that has become so widely accepted as the ‘only’ history of Canada. This idea will be discussed further in Section 5.3.1.

Post WWI, there was a shift to celebrate the common soldier who fought for the country rather than the ‘great figures’ that had been previously commemorated (Gordon, 2016). Canadian communities across the country “designed and built monuments to honour the local sons who had fought for king and country in the Great War, which culminated in the unveiling of the

National War Memorial” (Gordon, 2016). With efforts to have a singular message for Canada’s monuments, the histories they told could still be “highly contentious” (Gordon, 2016).

## 2.5 Newfoundland and Labrador’s History of Monuments

NL was incorporated into Canada in 1949, which is recent in Canadian history. When asked about their identity, many people here say ‘Newfoundlander’ first, ‘Canadian’ second (Table 17 and Figure 4.4). A prominent monument many connect with is the National War Memorial (War Memorial) located in downtown St. John’s, between Duckworth and Water



Figure 2.5 The War Memorial located in downtown St. John's. Emlyn Tuck (2023)

Street. This monument is one of the most well-known in the province due to its significance and size. It originally opened on July 1<sup>st</sup>, 1924, and is located where Sir Humphrey Gilbert claimed Newfoundland for England in 1583.

Every year on November 11<sup>th</sup>, a ceremony is held at its base to commemorate those who fought in WWI. Thus, this monument is critical in the identity of many Newfoundlanders, making it quite a significant one to research. The discussion section will explore this more in-depth (see Section 5.3.1).

NL has been celebrated and memorialized throughout the province and the country as the first place in Canada to be ‘discovered.’ Many monuments around the province boast this, from

the John Cabot monument in Bonavista to the Captain James Cook Historical Site in Corner Brook. The idea of “firsting” is very prominent in Western society (Beck, 2022:54). This concept occurs when a scholar introduces an “act, accomplishment, circumstance, or phenomenon generated by man to have occurred for the first time,” mostly when and where Europeans travelled for the first time (Beck, 2022:54). This process is very complex and is tied up in many current issues, such as race, ethnicity, gender, sexuality, religion, language, and place of origin (Beck, 2022:54). Many place names in Canada celebrate “firsts” and this way of thinking and use of language should be discussed in the conversation surrounding settler-colonial forms of commemoration, along with monuments celebrating these “firsts” (Beck, 2022:54). In a contemporary context, it preserves and gives entitlement to the superiority of the controlling white, Western world at the “expense of those who follow in the wake of its development” (Beck, 2022:54). This concept nulls the people and countries seen as “less civilized or modern to Western eyes” (Beck, 2022:54). In NL, there are multiple instances where communities have marketed themselves as the ‘first’ for many things, for example that they are the ‘oldest’ of something (i.e. town, fishery, etc.) here in Canada. This is detrimental to the Indigenous peoples who lived and who continue to live in this province. However, this idea of ‘firsting’ has not been noted in the province, perhaps since the original Indigenous peoples, the Beothuks, are culturally extinct (Marshall, 1996:253). Throughout Canadian settler-colonial history, the Indigenous peoples have been cast aside, and because of this, many people believe they do not exist anymore. That is false; it is how Canada’s history has been routinely presented over many years. Indigenous peoples are still here and representing many communities nationwide.



## 2.6 Political Research

In Canada, the description of heritage given in the public sphere presents Canada as a “settler nation with a bilingual framework, coloured by celebratory multicultural diversity” (Ashley et al., 2018:2). While heritagization marks things from the past as important, it is those who view and consume the history that affects the nature of the process (Ashley et al., 2018:2). Saying what does and what does not have heritage has long been viewed as an institutionalized process, as in Canada, it has been mainly driven by the federal department of Canadian Heritage (Ashley et al., 2018:2). Canadian Heritage is an essential division as they “promote an environment where Canadians can experience dynamic cultural expressions, celebrate our history and heritage and build strong communities” (Canadian Heritage, 2024). Their mandate focuses on “fostering and promoting Canadian identity and value, cultural development, and heritage” (Canadian Heritage, 2024). They work with partners from the private sector, public institutions, and non-profit organizations to provide Canadians with “cultural experiences, to promote multiculturalism, strengthen identity, and encourage participation in sport and within our communities” (Canadian Heritage, 2024). This definition relies on the “troubled normative ideal of multiculturalism nationalism” (Ashley et al., 2018:2-3). There is a recent debate that assumes the “incompatibility of cultural diversity and national unity,” as nationalism requires “homogeneity and seeks a unified political community” (Chin, 2021:113). At the same time, multiculturalism “emphasizes particularistic attachments and highlights what divides rather than unites a citizenry” (Chin, 2021:113).

Heritagization is also a performative act: “an active, affective, or artistic expression of individual and community senses of self” (Ashley et al., 2018:3). It emerges through the combination of “social interaction,” “relational entanglements with material artefacts”, and “the

sharing of the heritage experiences performed” (Haldrup and Børenholdt, 2015:55-56). Here an individual can make sense of their world and the place they are within it, as well as assert their voice in the public sphere (Ashley et al., 2018:3). In this process, people seek to keep the “ability to make worlds ... in ways that they control socially, economically, and politically” (Ashley et al., 2018:3).

In 1972, UNESCO introduced a treaty called the World Heritage Convention, which committed not only to the protection of heritage but also to give heritage a function in the life of a community (Grafton and Denhez, 2021). Canada signed the treaty in 1976 but remains the only G7 country that needs to pass federal legislation to protect historic places and archaeological resources under its jurisdiction (House of Commons Canada, 2017:1) (Grafton and Denhez, 2021). “Preserving Canada’s Heritage: The Foundation for Tomorrow (Report of the Standing Committee on Environment and Sustainable Development)” is a report that was presented to the Canadian House of Commons in December 2017 by The Standing Committee on Environment and Sustainable Development to explore Canada’s historic places, their lack of protection, and the need for the federal government to take a more prominent role in their protection (House of Commons Canada, 2017:1). The Committee suggests the federal government should introduce protective legislation like the other G7 countries (House of Commons Canada, 2017:1). This recommendation is not new, as in 2003, the Office of the Auditor General of Canada also put in a recommendation for the federal government to build its legal framework for built heritage in Canada (House of Commons Canada, 2017:1).

Canadian property and civil rights, which include heritage protection, are under the sole jurisdiction of provincial and territorial governments (National Trust for Canada, 2023). Legal protection of heritage value (and sometimes districts) is situated within these governments and

their municipalities (National Trust for Canada, 2023). However, this legislature still needs to address many significant gaps, particularly on the federal level (National Trust for Canada, 2023). Federal property is not included in provincial jurisdiction, so the 1,300 heritage properties owned by the federal government have no legal protection (National Trust for Canada, 2023). The Historic Sites and Monuments Act recognizes these Canadian national historic sites, but this is only commemorative as this recognition has no legal status (National Trust for Canada, 2023). Heritage “presented through institutional practices is still administered within a predefined political framework, mostly from a top-down perspective, and lacks insight into the public’s interest in and uses of heritage” (Ashley et al., 2018:1-2).

By examining the United Kingdom and the United States, two countries Canada is heavily related to and compared with, some examples of how Canada can create its federal protection for heritage can be seen. In the UK, “umbrella protection is provided under the Town and Country Planning Act,” and the “historic environment is further managed via Planning (Listed Buildings and Conservation Areas) Act 1990, the National Planning Policy Framework and other legislation” (Grafton and Denhez, 2021). Then, in the US, the legislature is even more direct (Grafton and Denhez, 2021). The National Park Service published a guide of 28 laws that preserve cultural heritage, plus other various preservation standards and guidelines (Grafton and Denhez, 2021). The National Historic Preservation Act is the forerunner “for the preservation of historic American sites, buildings, objects, and antiquities of national significance, and for other purposes” (Grafton and Denhez, 2021). The NHPA, passed in 1966 before the signing of the World Heritage Convention, has “established a partnership between the federal government and state, tribal, and local governments that is supported by federal funding for preservation activities” (Advisory Council on Historic Preservation, 2024). Instead of having each state create

its own heritage/historic preservation act, a blanket act covers the country (Advisory Council on Historic Preservation, 2024).

Canada, in contrast, “actually incentivizes destruction of built-heritage assets through a tax system biased toward demolition, and government leasing policy that largely disqualifies heritage buildings on the theory that they are awkward to layout in cubicles for bureaucrats” (Grafton and Denhez, 2021). There have been multiple calls to action, such as the Standing Committee on Environment and Sustainable Development studies in both 2017 and 2021, for the federal government to update and “strengthen” this legislation (House of Commons Canada, 2017:1). The Committee suggests that the federal government must “show leadership and support Canadians’ efforts to preserve the national historic places and heritage buildings they own,” therefore they “must give priority to existing and heritage buildings when it leases or buys real estate” (House of Commons Canada, 2017:1). But there has been no legislative reform created from these calls (Grafton and Denhez, 2021). The only national heritage legislations that are currently in use are the National Standards and Guidelines for the Conservation of Canada’s Historic Places (which provides guidelines for using and conserving historic sites) (Canada’s Historic Places, 2010), the Historic Sites and Monuments Act (which allows the federal government to commemorate historic sites) (Government of Canada, 1985), the Heritage Lighthouse Protection Act (which protects designated lighthouses) (Government of Canada, 2008), and the Heritage Railway Station Protection Act (which protects designated railway stations) (Government of Canada, 1988). In 2019, Prime Minister Justin Trudeau “assigned two cabinet ministers to develop new federal statute for ‘federally owned heritage places’ but it is unclear whether it will follow the legislative model for nationally owned heritage structures in other countries like the United States” (Grafton and Denhez, 2021) (Trudeau, 2019).

Having federal protection of heritage could add many benefits to the existing legislature. For example, the loopholes in the Heritage Lighthouse Protection Act and Heritage Railway Station Protection Act that allow the demolition of these sites could be tightened and/or eliminated (National Trust for Canada, 2020:4). With the introduction of new legislation there could be harmonization between the “current patchwork” of federal legislation and clarification of the roles and responsibilities of the government, as the public frequently does not know which level of government is responsible for what (National Trust for Canada, 2020:3). The introduction of the public’s input for project review of changes to important heritage sites could also be developed (National Trust for Canada, 2020:5). Following the idea of inclusivity, Indigenous cultures and perspectives will become greater recognized in this sector of government as well (National Trust for Canada, 2020:4). These are just some of the outcomes federal protection could bring to federally owned heritage sites and the overall heritage landscape in Canada.

These ideas of heritage mentioned above heavily focus on buildings as the primary source of heritage sites. Heritage sites are not just limited to buildings; they also include monuments and dedicated structures. What was explained above easily translates to the discussion of monuments in Canada. Therefore, monuments, both as public heritage and archaeological heritage, are not federally protected heritage sources. So, how does this affect the social, historical, economic, and geographic contingencies of Canada’s monument landscape? As mentioned previously, heritage protection is under the jurisdiction of provincial and territorial governments (National Trust for Canada, 2023). Therefore, it is based on each province and territory’s government to decide how their monuments are maintained and protected.

**Table 1: Provinces and Territories of Canada – Heritage Acts**

Protection Acts of Heritage based on each Province/Territory of Canada	
Province/Territory	Most Recent Protection Act
Alberta	<i>Historical Resources Act (2000):</i> Allows the Albertan government to designate Provincial Historic Resources and protect historic resources, including paleontological, archaeological, historical, or natural sites, structures, or objects (Government of Alberta, 2023)
British Columbia	<i>Heritage Conservation Act (1996):</i> Protection of pre-1846 heritage sites on both private and public lands/waters but is vague concerning more recent heritage, including archaeological and historic sites (Vancouver Heritage Foundation, 2023)  <i>Heritage Conservation Statute Amendment Act (1994):</i> Enables municipal powers to protect local heritage from alteration or destruction (Vancouver Heritage Foundation, 2023)
Manitoba	<i>The Heritage Resources Act (1986):</i> Created to protect Manitoba’s Heritage Resources, covers the designation of a heritage site, the protection of these sites, the designation of municipal heritage sites, and heritage objects and human remains (The City of Winnipeg, 2022)
New Brunswick	<i>Heritage Conservation Act (2010):</i> Confirms the province’s ownership of all archaeological, paleontological, and burial site heritage objects in New Brunswick (Government of New Brunswick, 2023)
Newfoundland and Labrador	<i>The Historic Resources Act (1990):</i> Allows the identification, protection, and rehabilitation of archaeological, paleontological, and cultural heritage sites in the province (Government of Newfoundland and Labrador, 1990)
Northwest Territories	<i>Historical Resources Act (1988):</i> Allows the government to identify, designate, and protect pre-historic and historic remains whether or not they are designated as a historic place (Government of Northwest Territories, 2012)  <i>Archaeological Sites Act (2014):</i> Act applies to all matters concerning the protection, care, and preservation of archaeological, ethnological, or historical sites and artifacts (Government of Northwest Territories, 2014)
Nova Scotia	<i>Heritage Property Act (1989):</i> To provide identification, preservation, and protection of heritage property in the province (Government of Nova Scotia, 1989)  <i>Special Places Protection Act (1989):</i> To provide the preservation, regulation, and study of archaeological and historical remains and paleontological and ecological sites (Government of Nova Scotia, 1989)

Nunavut	<i>Historical Resources Act (1988):</i> Allows the government to identify, designate, and protect pre-historic and historic remains whether or not they are designated as a historic place (Government of Northwest Territories, 2012)
Ontario	<i>Ontario Heritage Act (1990):</i> Allows municipalities and Minister of Citizenship and Multiculturalism to preserve, maintain, reconstruct, restore, and manage property of historical, architectural, archaeological, recreational, aesthetic, natural and scenic interest (Government of Ontario, 2023)
Québec	<i>Cultural Heritage Act (2001):</i> To promote, in the public interest and from a sustainable development perspective, the knowledge, protection, enhancement, and transmission of cultural heritage, which is a reflection of a society’s identity. “It is also intended to promote the designation of deceased persons of historical importance and historic events and sites. Cultural heritage consists of deceased persons of historical importance, historic events and sites, heritage documents, immovables, objects and sites, heritage cultural landscapes, and intangible heritage.” (Publication Quebec, 2011)
Prince Edward Island	<i>Heritage Places Protection Act (1988):</i> The establishment of heritage places and sites containing or comprising of immovable historic resources (paleontological archaeological, prehistoric, historic, cultural, natural, scientific, or aesthetic interest) (Government of Prince Edward Island, 2019)
Yukon	<i>Historic Resources Act (2002):</i> Promote appreciation of the Yukon’s historic resources and to provide the protection and preservation, the orderly development, and the study and interpretation of those resources (archaeological, paleontological, pre-historic, historic, scientific, or aesthetic features) (Government of the Yukon, 2012)

Many of Canada’s provinces and territories have one act or legislation to cover a variety of historic sites, including archaeological sites. It is interesting to see the ones that have separate acts for heritage sites and then archaeological sites; it shows how these provinces view archaeology in the greater context of heritage. For example, in Nova Scotia, archaeology is within the “Special Places Protection Act,” which was introduced simultaneously as its ‘regular’ heritage act. This additional act signifies that archaeology has more notable qualities than other forms of heritage in that province. Then, with the Northwest Territories, they have the “Archaeological Sites Act,” which was introduced significantly later than the original protection act, i.e. in 2014. The original “Historical Resources Act” discusses pre-historic and historic areas

of heritage. With the introduction of the 2014 act, it can work to round out the legislation of what is heritage and be able to protect these resources better.

‘Resources’ is a frequent word in the provincial and territorial acts used to describe the heritage structures within each of their borders. It is interesting to note the language of these acts and policies as they are formal and very ‘Euro-centric’ when describing what is protected versus what is not protected. These governments see heritage more like a commodity when the word ‘resource’ is attached. This can be true for some places as tourism is directly linked with culture and heritage. In NL, tourism has become a massive industry for the province since the cod crisis in the 1990s. With this development of heritage being seen more as a commodity in the eyes of society, how can this be explored when thinking about monuments? Monuments are primarily on public land where they can be easily accessed since they represent history, and those who erected them want them to be seen. Unlike other forms of heritage (i.e. museums, heritage walks, and other forms), they are not a money maker, specifically in Canada. However, by looking at the word ‘resource’ another way, as a source for learning rather than a source of money, monuments fit more in line with this concept. People look at monuments and gain a piece of knowledge or a piece of history when interacting with them. This should be understood from the use of ‘resource’ in these official legislatures when discussing monuments as forms of heritage.

The use of the words ‘pre-historic’ and ‘historic’ is critical to note in the heritage acts in the table above. In archaeology, these terms have been used for years to describe the study of civilizations that existed before written records (i.e. civilizations that are not considered as ‘developed’ as Western society). In Canada, the term ‘pre-historic’ has been used to describe Indigenous histories and cultures, which is problematic as it assumes that they do not exist anymore, which is false. With this terminology being used in the official Canadian legislature, it



is no wonder these ideas trickle down into society and, therefore, its monuments. Critical heritage theorists argue that “scholars, practitioners, and policy-makers must ‘critically engage with the proposition that heritage studies needs to be built from the ground up’ by questioning power relations and inviting ‘the active participation of people and communities who to date have been marginalized in the creation and management of ‘heritage’” (Ashley et al., 2018:2). Critical engagement “requires an opening up to a wider and innovative range of intellectual theory, techniques of study, and political interventions” (Ashley et al., 2018:2). It is with the addition of recent reports and resources where the introduction of Indigenous ideas and strategies can be seen to help facilitate the protection and preservation of heritage in the provinces and territories. Take, for example, the “Strong Cultures, Strong Territory” strategic framework from the Government of the Northwest Territories (2015). This is a document that outlines a 10-year plan to “identify the GNWT's culture and heritage vision, goals, and priorities until 2025”, where when these are better defined, the Government of the Northwest Territories can be able to “coordinate and align their existing culture and heritage work, and to ensure that future decisions recognize the powerful link between culture and heritage and a strong territory” (Steering Committee et al., 2015). These goals include respect for diversity (i.e. respecting the foundational role of Indigenous cultures), culture for well-being, safeguarding heritage, culture as an investment, and supporting culture and heritage efforts of residents (Steering Committee et al., 2015).

In the 2017 “Preserving Canada's Heritage: The Foundation for Tomorrow (Report of the Standing Committee on Environment and Sustainable Development)” document, there is an entire section dedicated to heritage sites and Indigenous peoples (House of Commons Canada:42). During this report it was clear that Indigenous peoples were very interested in

preserving their heritage places (House of Commons Canada, 2017:42). The Committee recognized that current solutions for protecting heritage places in Canada are not ideal for preserving Indigenous heritage places (House of Commons Canada, 2017:42). Compared to the Western definition of heritage, Indigenous peoples define their heritage in a more “holistic manner”, as their heritage can focus on elements of intangible heritage, like laws, stories, and oral histories (House of Commons Canada, 2017:42). To understand Indigenous heritage, there needs to be a shift from the focus of the object to the subject (House of Commons Canada, 2017:42). But it is important to remember that Indigenous heritage is not always separate from Canadian heritage, as some historic and heritage places can be of importance to both Indigenous people and other Canadians, for example the Hudson Bay Company’s former sites and buildings (House of Commons Canada, 2017:42).

The protection of Indigenous heritage sites “requires more than changes to current policies and practices”, as there needs to be a “transformation in the concept of heritage and the tools used to protect heritage” (House of Commons Canada, 2017:42). The main goal is to create a setting where the Indigenous community sees themselves reflected in what is recognized as Canadian heritage back to themselves (House of Commons Canada, 2017:45). The suggestion to obtain this goal is that Indigenous peoples should protect their heritage places themselves (House of Commons Canada, 2017:45). The Indigenous witnesses the Committee spoke with believe that the Indigenous communities in Canada need to “coordinate to decide what should and should not be protected and the appropriate way of doing so” (House of Commons Canada, 2017:45). The Committee suggests this could be done through an Indigenous lead initiative, such as the Indigenous Heritage Circle, with support from Parks Canada if necessary (House of Commons Canada, 2017:45). By introducing additional documents and Indigenous perspectives

as accompaniments to these official legislatures and acts, there can be a more cohesive understanding of heritage of all the histories in our country. Then, from here, the discussion of problematic monuments can be tackled, where actions or steps to better the representation of our heritage can be discussed.

Funding is a concern many have when discussing monuments and their stake in our society. The money can come from almost any source, including the federal government. There are multiple funds an organization or community can apply for through the Canadian government, such as the Building Communities through Arts and Heritage Legacy Fund or Commemorate Canada (Government of Canada, 2023). Often, the money can come directly from the federal government, the provincial government, and other large organizations, such as the renovation of the War Memorial in St. John's, NL. Just this past summer, it was announced that the \$6.1 million contract was awarded to Can-Am Platforms and Construction Ltd. (Government of Newfoundland and Labrador, 2023). The Provincial Government announced it would partner with the Royal Canadian Legion – NL Command, Veterans Affairs Canada, the Commonwealth War Graves Commission, as well as the municipal government of St. John's and the Canadian government, on the refurbishment of the memorial, which includes repatriation of remains of an unknown soldier from northern France (Government of Newfoundland and Labrador, 2023) (CBC News, 2023). The identity of this unknown soldier will not be known as to represent all branches of the military (CBC News, 2023). The provincial government has budgeted two million to improve the War Memorial in their 2023 infrastructure budget (Government of Newfoundland and Labrador, 2023). This is a large amount of money for the NL government to put towards refurbishing a monument. Money is a significant concern surrounding the discussion of monuments because monuments require a lot of it to keep them updated. In NL, specifically

with the renovation of the War Memorial, this is a concern of the public because they hear “6.1 million” and could immediately assume all that money is coming directly from the provincial government and that it should ‘be put to better use.’ NL is known as one of Canada's lower-income earner provinces (Zhang, 2021). Through conversations with people from NL, there is the appreciation that it is being updated but an underlying nagging about the cost of it. The remaining \$4.1 million balance for renovating the War Memorial will come from the other participants in this reconstruction, for example the Royal Canadian Legion – NL Command, Veteran Affairs Canada, and the commonwealth War Graves Commission (Government of Newfoundland and Labrador, 2023).

## CHAPTER 3

### Methodology

To answer the objectives of my thesis, I used both quantitative and qualitative survey methodology and created a digital map and accompanying document to contextualize the monument distribution within St. John's, NL. All aspects of this research followed Memorial University's Interdisciplinary Committee on Ethics in Humans Research (ICEHR) (No. 20231738-AR) policies and Memorial University's Research Impacting Indigenous Groups policy, where I received a conditional AIP.

#### 3.1 Mixed-Methods Approach for Data Collection

For my thesis, I consider four primary sources of data collection from participants:

1. An online survey sent out to the Memorial University of Newfoundland's community through several channels to gain a localized understanding of how individuals in my community view monuments.
2. An in-person survey conducted in MUN's University Centre to understand how many people can correctly identify NL monuments and if they understand what these monuments represent. This population consisted of students, lecturers, professors, and employees of MUN.
3. A set of interviews from the survey conducted, where I will gain a more detailed idea of people's thoughts about monuments. The following approach is a set of interviews with Indigenous leaders from across the province to see their points of view when discussing a topic heavily seeded in our combined history.
4. A set of targeted interviews with people I believe would have compelling opinions about monuments to understand their role in our society better.

A mixed methods approach would be appropriate as I can gain quantitative and qualitative data from different sources. For my participant-focused data collection, I included warnings about the content we would discuss to ensure people understood that there were upsetting topics, such as violence towards Indigenous peoples. I limited my survey and interview populations to include only individuals MUN's campus, as during the process of obtaining my Ethics approval the Ethics Committee advised me to stay within MUN's borders as it was easier to grant me an Ethics approval for researching within the MUN community rather than outside of it, i.e. the public. This gave me a small sample of the general population of NL to work with, but I encouraged participants to share the online survey with anyone they thought might be interested to try and limit the bias.

### **3.1.1 Online Survey**

For my online and in-person surveys, my informed consent form was attached at the beginning of the survey, where participants would have to read and scroll to click the 'next' button to agree to the terms I provided in the form. Through this, participants were informed that they could withdraw at any point by exiting the survey. However, if they did submit their survey, there would be no way to withdraw as the survey did not collect any identifying information, leaving the participant to have anonymity. Qualtrics XM, the webpage I chose to create and house my survey, automatically collects participants' IP addresses to prevent multiple submissions from one participant for my survey. I did not realize this until I conducted my survey, but this information will not be used to identify individuals. Therefore, the collection of all quantitative survey data has complete anonymity as the data does not identify the "sole responses specific to individual" (Jalbert, 2019:77).

The questions (Appendix I) were a mix of multiple choice and fill-in-the-blank, which allowed short responses and a quick survey participants could get through in 10 minutes. It is important to remember that the “attention spans and goodwill of respondents are finite resources; longer surveys run the risk of generating rushed, incomplete or poorly considered responses” (Toy and Guris, 2023:903). Survey studies adapt to applying summary statistics and other tests to compare responses based on the subgroups and other variables (Toy and Guris, 2023:902). Five of the questions in this survey were monument identification questions where I provided pictures of what I believe are quintessential NL monuments. These were the Gaspar Corte-Real monument, the Terry Fox Memorial, the Captain James Cook National Historic Site, the Caribou, and the John Cabot monument. For these questions I wanted a mix of controversial monuments which center on Indigenous issues in the province (Gaspar Corte-Real, James Cook, and John Cabot) and non-controversial monuments that are popular in the media as inspirations of hope and remembrance (Terry Fox and The Caribou). All five monuments have been in the news and should be known by the population of NL, or at least recognized by them.

At the end of the response period for the online survey, the data collected is downloaded and sorted in Microsoft Excel. Here, I sort each question into its own page in the same Excel file and then tally up the total of each answer for the question (i.e. agree = 12, disagree = 7). I then put the answers to each question into a table to create and visualize a graph. From here, I then compared each question to the three primary forms of description participants gave me in the background information section of my survey (i.e. age range, gender, and education level). This comparison between the background information and each question I asked helps eliminate comparisons that are not helpful and allows me to see which comparisons are relevant to my thesis. I then put the comparison data in a table so I could create a graph and have a visual of

these comparisons. One example of these comparisons is age range vs. whether participants think statues are history (Section 2 Question 1). From here, after I have completed comparison tables and graphs for each question for all three forms of description, I go through each one and select which ones I believe are relevant to my thesis.

### **3.1.2 University Centre Survey**

I conducted an in-person quiz-type survey at Memorial's University Centre (UC). I was given a table in the hallway of the UC that connected the building to the Core Sciences Facility. I had a poster that said, "Guess the monument win a prize," as I offered candy as compensation for individuals participating. I was there from 10 am to 3 pm, allowing five hours for quiz interactions. This survey consisted of five short questions where I provided a picture of a monument in the province and asked the participants to identify it (Appendix I). These monuments were chosen because they were from across NL and included three monuments that had controversial histories specifically with the Indigenous community of NL (Gaspar Corte-Real, Captain James Cook, and Sir Wilfred Grenfell), an Indigenous monument (Spirit of the Beothuk), and a popular monument people would know (Amelia Earhart). I hoped that this wide range of monuments would allow a wide range of responses to occur when participants took this survey.

Like my online survey, I also chose to house this survey on Qualtrics. I provided a QR code that led participants to my survey link. Again, there are benefits to conducting a survey online, like the reduction in errors from the transcription of paper questionnaires and how they are inexpensive when based online, as it "eliminates postage, printing, and/or interviewer cost" (Jalbert, 2019:86). Also, by conducting the survey this way I was able to allow anonymity for the participants even though we were in person, as I was not asking for any identifying information



from them, just their knowledge of monuments in the province. The five questions were all in the same section on Qualtrics, so participants could easily go back to previous questions and change their answers if they wanted to before submitting their answers. Once submitted, I would provide them with answers if they would like them, and then they could choose a candy and continue to their class or wherever they were heading on campus.

### **3.1.3 In-person Interviews**

For the in person interviews, there was a link at the end of the survey that participants could copy and paste into a new search bar and access the second survey. I asked for their contact information if they would like to participate further in an interview. For my interviews with Indigenous leaders/elders and targeted individuals, I contacted them through email, provided by Memorial through their Indigenous Groups Contact page, and sent them my informed consent (Memorial University of Newfoundland, 2023). Since we decided to have a deeper conversation, I included an additional informed consent form for the interviews from the online survey, even though they already agreed to the previous one in the survey. Most of these interviews were conducted in person, where I recorded the conversation on my phone through Google Recorder. This tool is a smart audio recorder app developed by Google that allows real-time audio-record transcriptions (Sharma, 2019). Google has put a lot into user privacy by keeping the processes of transcribing, visualizing sounds, and suggesting titles and tags restricted to your device (Sharma, 2019). These things can only be done within the app or on your phone. The recordings can be backed up to Google Drive and accessed through your computer; from there, the audio recording and the transcription can be downloaded to a hard drive. The content saved on Google Drive is private to oneself unless it is shared (Google, 2023). Google only accesses private content when given permission or has to when required by law (Google, 2023).

Google has been a victim of hacks, but the risk of using Google Drive is low (Johnson, 2022). Google uses the “strong 256-bit Advanced Encryption Standard encryption on all its Google Drive server” (Johnson, 2022). I have also ensured that my two-factor authentication is set up when accessing my drive through my accounts and apps.

If the participants could not meet in person at Queen’s College on MUN’s Campus, I offered to meet with them virtually through Zoom or Webex. All interview records were exported and stored on an offline hard drive. Zoom has the “ability to securely record and store sessions without recourse to their-party software” (Archibald et al., 2019:2). This feature is important for research “where the protection of highly sensitive data is required,” but Zoom also offers “user-specific authentication, real-time encryption of meetings, and the ability to back up recordings to online remote server networks (“the cloud”) or local drives, which can then be shared securely for collaboration) (Archibald et al., 2019: 2).

Both sets of interviews followed the same questions (Appendix I). They had the same purpose of allowing me to have a conversation with the participant and better understand their ideas and opinions on the monument discussion in our world today. These interviews were semi-structured as I had questions for the participants, but the interview could follow the multiple conversation directions that arose from the questions. Interviews are frequently used to generate qualitative data (Crouch and McKenzie, 2006:484). Interviews involve “gathering information and facts, eliciting stories, and learning about meanings, emotions, experiences, and relationships” (Rossetto, 2014:483).

One-to-one interviews are the primary form used when interviewing; it is used in many different research settings and can vary in style, including duration, the role of the interviewer, and the degree of structure in the conversation (Crouch and McKenzie, 2006:484-85). The

interviews I conducted can be considered “in-depth, relatively free-flowing (though still focused) kind, mostly employed in investigations of subjective feelings and reactions, and commonly in relation to ‘sensitive’ topics” (Crouch and McKenzie, 2006:485).

The interview protocol refinement framework comprises four phases to develop and refine an interview (Castillo-Montoya, 2016:812). The phases are (1) “ensuring interview questions align with research questions,” (2) “constructing an inquiry-based conversation,” (3) “receiving feedback on interview protocols,” and (4) “piloting the interview protocol” (Castillo-Montoya, 2016: 812). Each phase helps the researcher develop “a research instrument appropriate for their participants and congruent with the aims of the research” (Castillo-Montoya, 2016:812). The first phase centers on aligning interview questions and research questions (Castillo-Montoya, 2016:812). This alignment can increase the usefulness of interview questions in the research process while ensuring they are necessary for the research (Castillo-Montoya, 2016:812).

A research question should formulate what the researcher wants to understand. Therefore, the interview questions are what you ask to gain that knowledge (Castillo-Montoya, 2016:812). I ensured I had interview questions written differently from my research question, that I had my interview questions organized to follow an ordinary conversation (that participants can “answer by virtue of what they know or the time since the incident at hand”), that I had a variety of questions, and that I had some follow up questions (but mostly these questions were not known beforehand for each interview as my initial question could lead to multiple topics of discussion) (Castillo-Montoya, 2016:822).

### **3.1.4 Targeted Interviews**

I created this category of interviews so I can converse individuals outside of the online survey recruitment process and outside of those who are Indigenous leaders/elders. These interview's focus are to converse with people who work or have conducted research within this realm of heritage and history or a related field. I want to get their opinions or ideas on monuments in our society today. These interviews followed the same basic principles as the interviews from the online survey and with Indigenous elders/elders. These interviews were more of a conversation and did not follow a set list of questions like the two previous types of interviews (Appendix I). Instead, I chose to discuss specific topics with each individual, about their work and how it plays into the topic. These individuals were Anonymous Participant (referred to as to remain anonymous), Heritage Worker (referred to as to remain anonymous), and Howard Coombs, who has served a total combination of 43 years in the Canadian Army. He also teaches at the Royal Military College of Canada as an Associate Professor of History and at Queen's University as the Director of the Centre for International and Defense Policy.

### **3.2 Monuments Database**

To collect the data for my monument map and accompanying document, I visited each monument site, took photographs of the monument from multiple angles, and wrote down any information on or around the monument. With this collected data I put it into a spreadsheet to keep track of it before it is converted into its final document. Some of the monuments' data is unknown, such as who made the monument or the date it was erected. In the cases of missing information, these sections are left blank, and a symbol is used to mark that the information is unknown. Then I transferred all the information into a final document as an additional resource when reading my thesis (Appendix III). I also created a map of the monuments on Google Maps. Under "My Maps," location pins can be placed on a personal map, and when completed, the map

can be shared with an accessible link. Using Google Maps allows a straightforward way to display monuments online. Google Maps is an “attractive option for someone wanting to teach geographic information or customized maps” due to the “customizable map features and dynamic presentation tools” (Dodsworth and Nicholson, 2012:102). For academic researchers, “Google Mapping applications are also appealing for their powerful ability to share and host projects, create customized KML (Keyhole Markup Language) files, and to easily communicate their own research findings in a geographic context” (Dodsworth and Nicholson, 2012:102). This is why I chose to use Google Maps. Troy Swanson, a teaching and learning librarian at Moraine Valley Community College, conducted a project between Google Maps, first-year students, and Malcolm X to create a virtual exhibit (2008:610). Swanson noted the “visualization aspects of the applications and their utility for teaching information literacy” (Dodsworth and Nicholson, 2012:102). Google is also a very commonly used search engine, so many people are already familiar with how to use many functions, making my map a valuable tool for many. The idea of a virtual exhibit, i.e. my database, is that I am aiming to allow people to see St. John’s as a more prominent place, with all the monuments being a part of the city and its history.

Most of the monuments in St. John’s were not on Google Maps, so in my account, I had to add them, or in their terms, ‘contribute,’ to Google Maps before I could go into the map I made to add them there as pins. There was a lot of trial and error on my part as there were many small steps I had to take to add a monument or ‘contribution’ on Google Maps to then add the monument to my map. However, Google has many tutorials to help with anything you may become stuck on while working on this process (Google, 2023). Once all the monuments were added to my map, I added their known information and the pictures I took of them. When this was finished, I transferred all the monument data into an appendix that will be available to

anyone who would like to access it through the Memorial Library when my thesis has been uploaded to the Research Repository. The Google Map I created will be linked at the top of the appendix so individuals can access it to visualize where each monument is located. To house my document and map, I have contacted the Communications and Public Relations department of the City of St. John's to inquire about whether they can display the map and the document I have created. I have also contacted the Provincial Archaeology Office of Newfoundland and Labrador to see if they can house my map and document on their website. If and when these government departments agree to house my data, they will be given a separate PDF document of my monument database and map link so they will not have to house my entire thesis on their websites.

## CHAPTER 4

### RESULTS

#### 4.1 Online Survey Basic Data

There were a total of 180 surveys that were entered into the data pool. Nineteen surveys were submitted blank and are not included in this analysis. All data for this section are in Appendix I. The largest age demographics were 21-30 at 33.8%, 31-40 at 20%, and 41-50 at 17.2%. These were followed by 51-60 at 12.7%, 61-70 at 8.3%, 15-20 at 6.1%, 71-80 at 1.1%, and 81-90 at 0.55%. For gender distribution, there were 96 women (53.3%), 69 men (38.3%), 10 non-binary or third gender individuals (5.5%) and five individuals who preferred not to disclose their gender (2.7%). The education of the participants included: 1) Graduate degree (38.8%); 2) Bachelor's degree (26.1%); 3) Doctorate/Professional degree (17.7%); 4) High school degree (13.8%); 5) Associate degree (3.3%). The nationalities of the participants included: 1) Canadian (80.5%); 2) International (7.2%); 3) Canadian with another nationality (5%); 4) Newfoundlander (2.7%), 5); those who preferred not to say (2.7%); and 6) Indigenous (Mi'kmaq) (1.6%).

*Figure 4.1 Online Survey Section 1 What is your age range?*

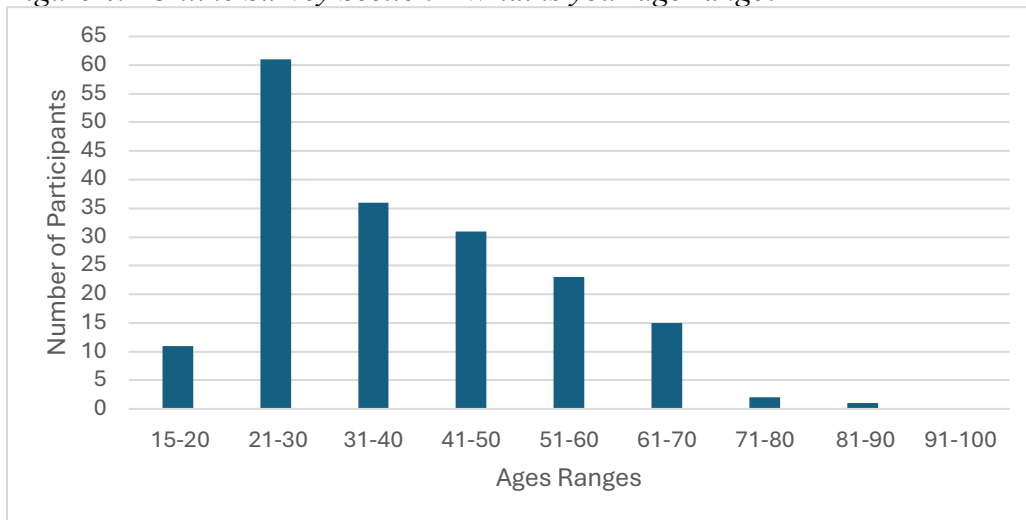


Figure 4.2 Online Survey Section 1 What is your gender?

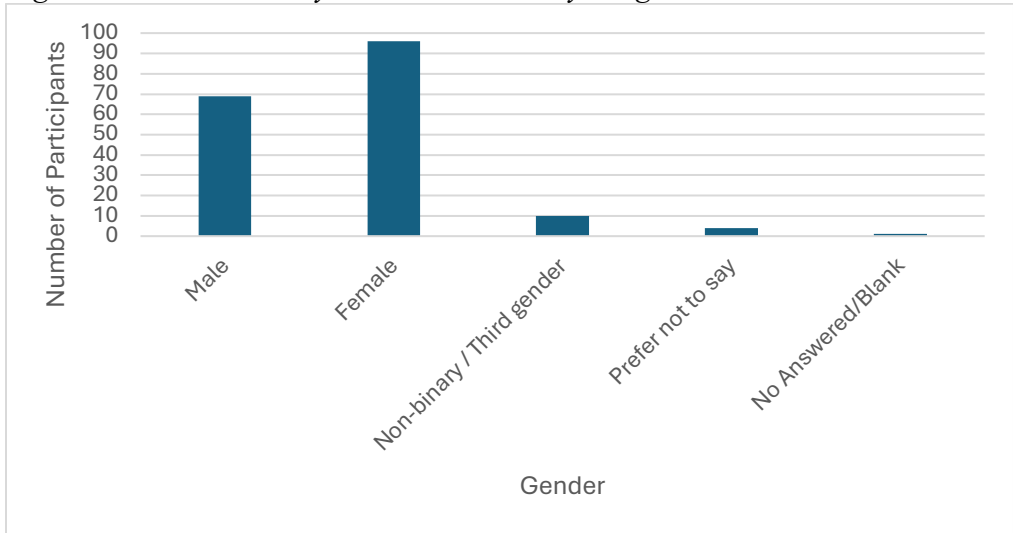


Figure 4.3 Online Survey Section 1 What is your education level?

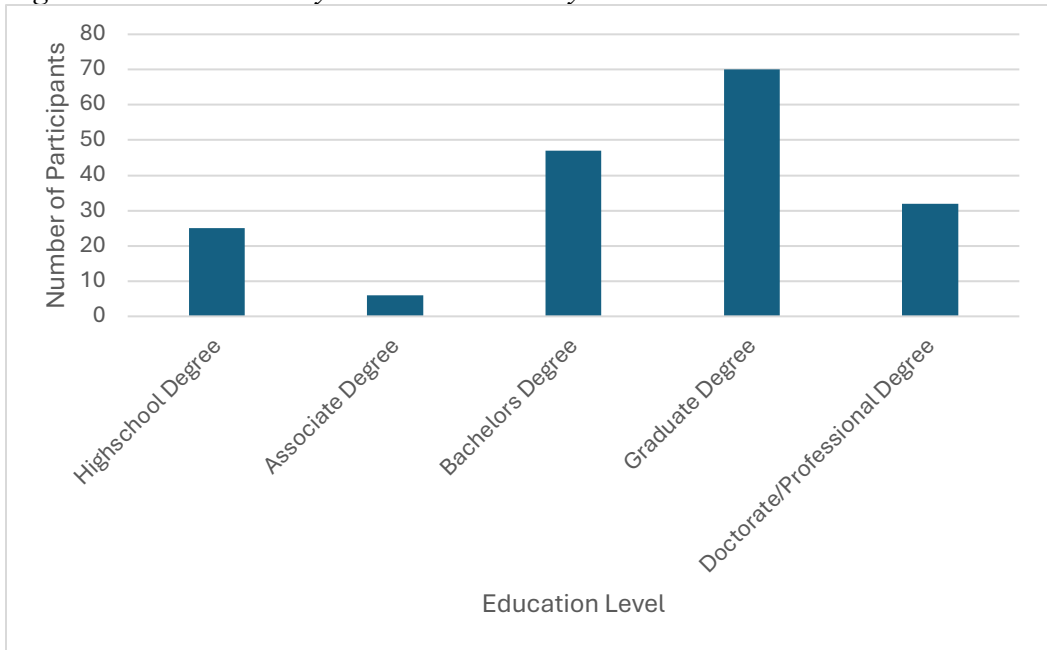
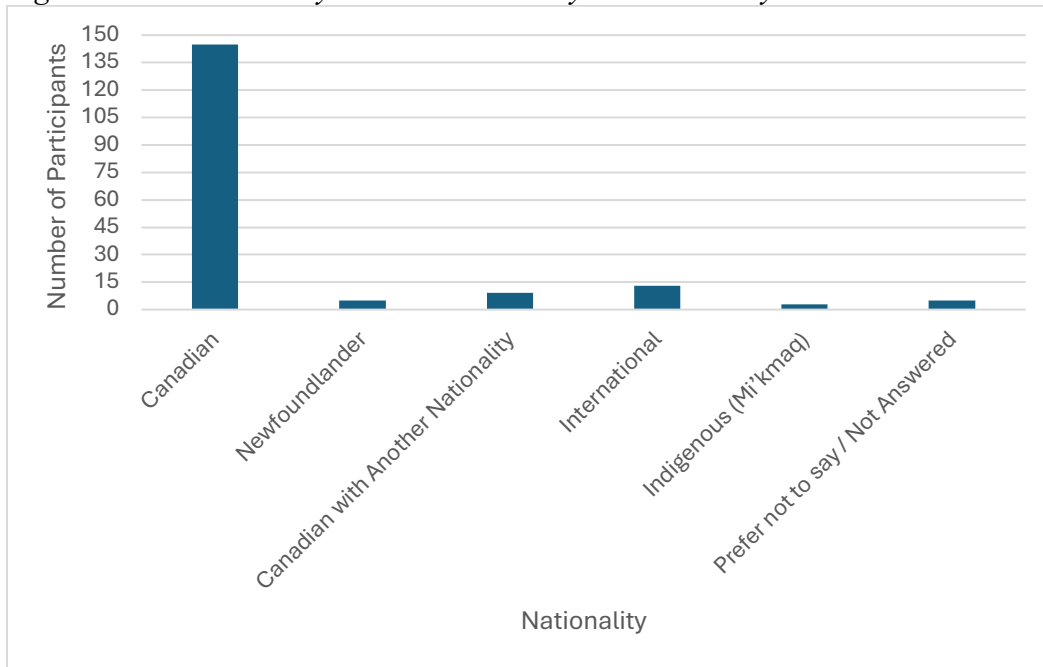


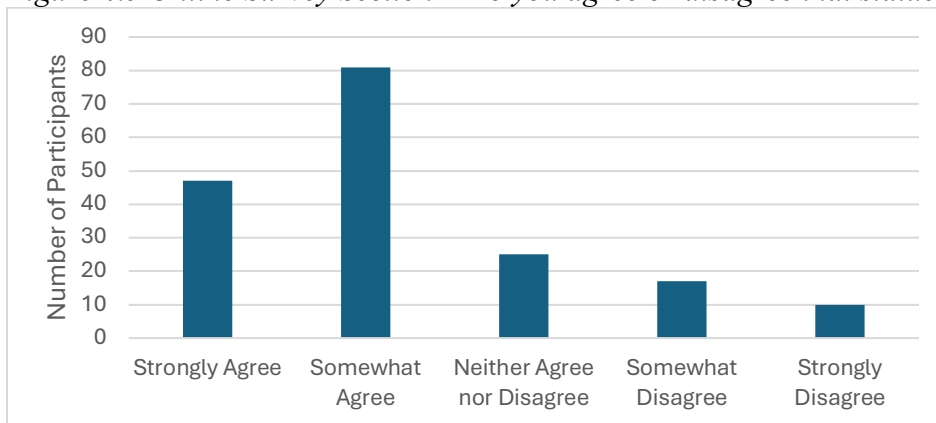


Figure 4.4 Online Survey Section 1 What is your nationality?



For Section 2 Question 1, the question is “Do you agree or disagree that statues are ‘history?’” Here, 45% of participants chose ‘Somewhat Agree’, 26.1% of participants chose ‘Strongly Agree’, 30.8% of participants chose ‘Neither Agree nor Disagree’, 9.4% of participants chose ‘Somewhat Disagree’, and 5.5% of participants chose ‘Strongly Disagree’.

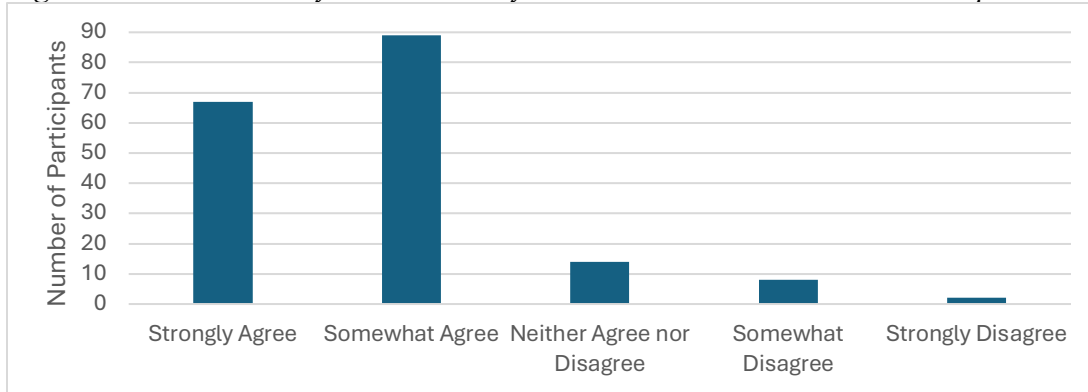
Figure 4.5 Online Survey Section 2 Do you agree or disagree that statues are ‘history?’



For Section 2 Question 2, the question is “Do you think monuments and statues impact our society?”. Here, 49.4% of participants chose ‘somewhat agree’, 37.2% of participants chose

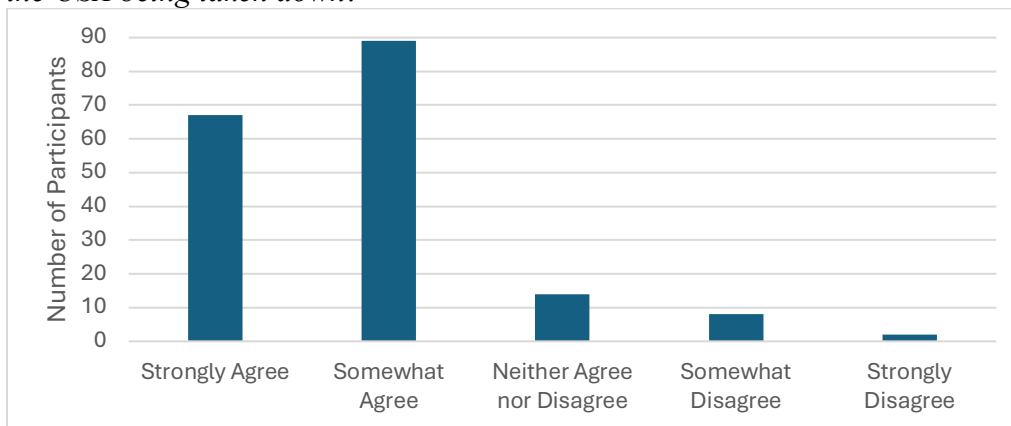
‘Strongly Agree’, 7.7% of participants chose ‘Neither Agree nor Disagree’, 4.4% of participants chose ‘Somewhat Disagree’ and 1.1% of participants chose ‘Strongly Disagree’.

Figure 4.6 Online Survey Section 2 Do you think monuments and statues impact our society?



For Section 2 Question 3, the question is “Do you agree or disagree with Confederate monuments in the USA being taken down?”. Here, 46.1% of participants chose ‘Strongly Agree’, 18.3% of participants chose ‘Somewhat Agree’ 16.6% of participants chose ‘Neither Agree nor Disagree’, 12.7% of participants chose ‘Somewhat Disagree’ and 6.1% of participants chose ‘Strongly Disagree’.

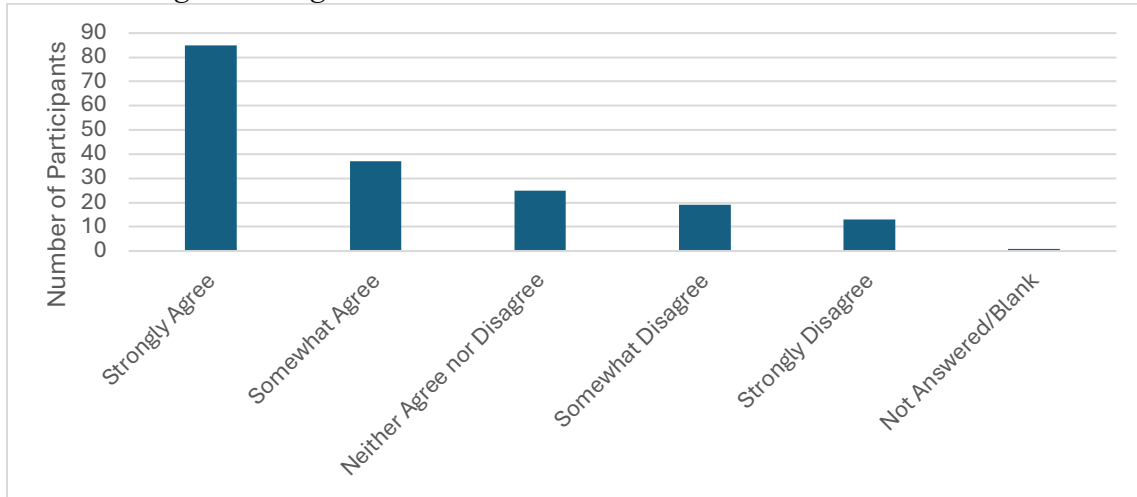
Figure 4.7 Online Survey Section 2 Do you agree or disagree with Confederate monuments in the USA being taken down?



For Section 2 Question 4, the question is “Do you agree or disagree with statues of previous plantation owners in England being taken down?”. Here, 47.2% of participants chose ‘Strongly Agree’, 20.5% of participants chose ‘Somewhat Agree’, 13.8% of participants chose

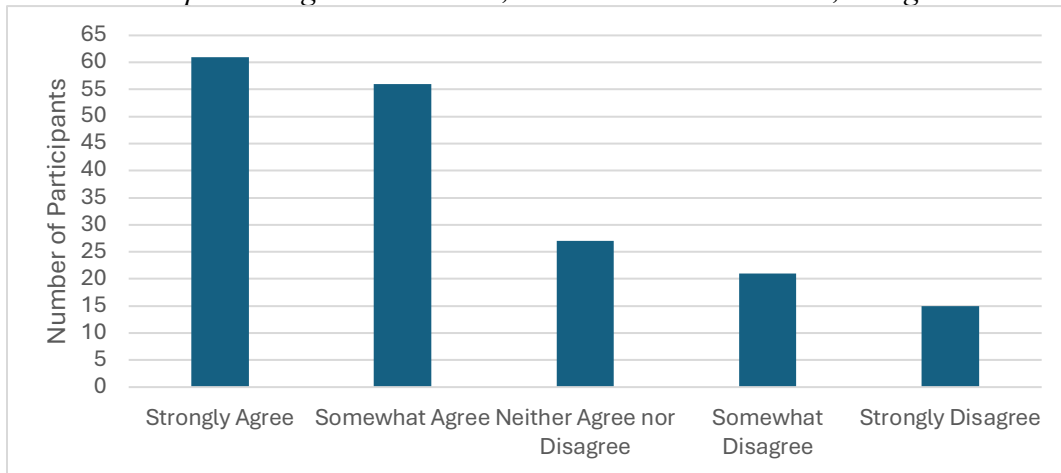
‘Neither Agree nor Disagree’, 10.5% of participants chose ‘Somewhat Disagree’, 7.2% of participants chose ‘Strongly Disagree’, and 0.55% of participants chose not to answer.

*Figure 4.8 Online Survey Section 2 Do you agree or disagree with statues of previous plantation owners in England being taken down?*



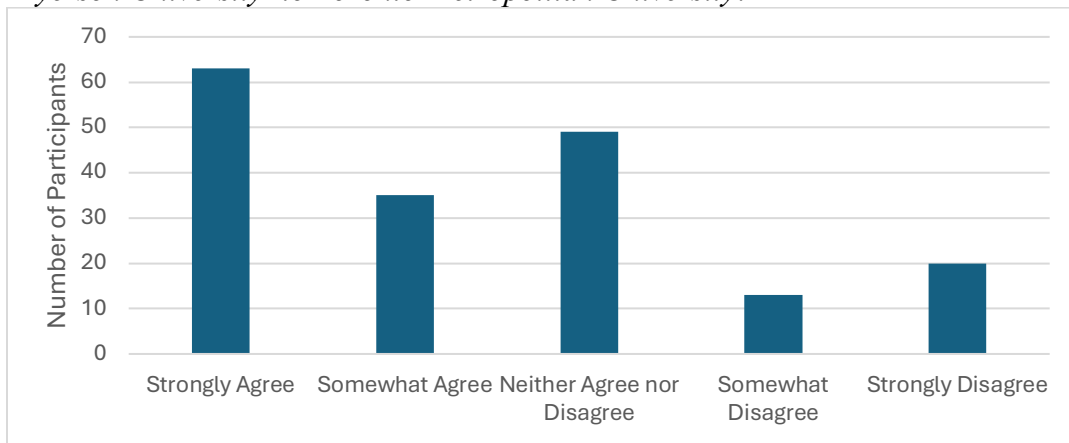
For Section 2 Question 5, the question is “Do you agree or disagree with the statues of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?”. Here, 33.8% of participants chose ‘Strongly Agree’, 31.1% of participants chose ‘Somewhat Agree’, 15% of participants chose ‘Neither Agree nor Disagree’ 11.6% of participants chose ‘Somewhat Disagree’, and 8.3% of participants chose ‘Strongly Disagree’.

*Figure 4.9 Online Survey Section 2 Do you agree or disagree with the statues of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?*



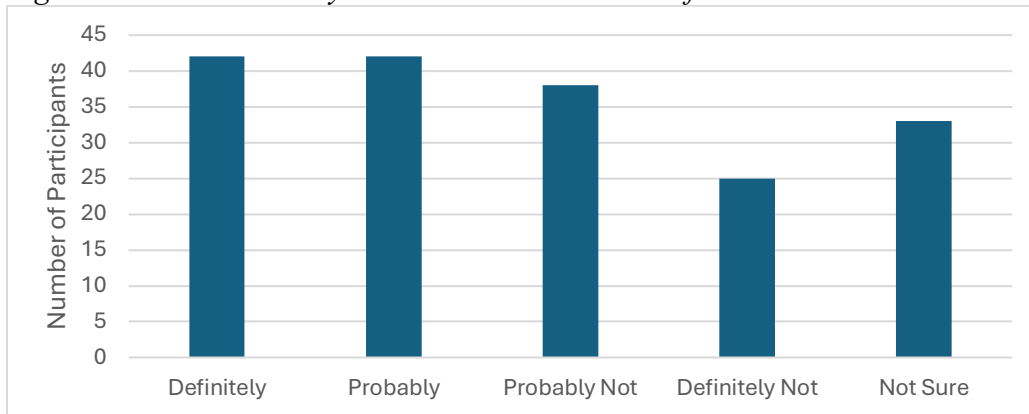
For Section 2 Question 6, the question is “Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?”. Here, 35% of participants chose ‘Strongly Agree’, 27.2% of participants chose ‘Neither Agree nor Disagree’, 19.4% of participants chose ‘Somewhat Agree’, 11% of participants chose ‘Strongly Disagree’, and 7.2% of participants chose ‘Somewhat Disagree’.

*Figure 4.10 Online Survey Section 2 Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?*



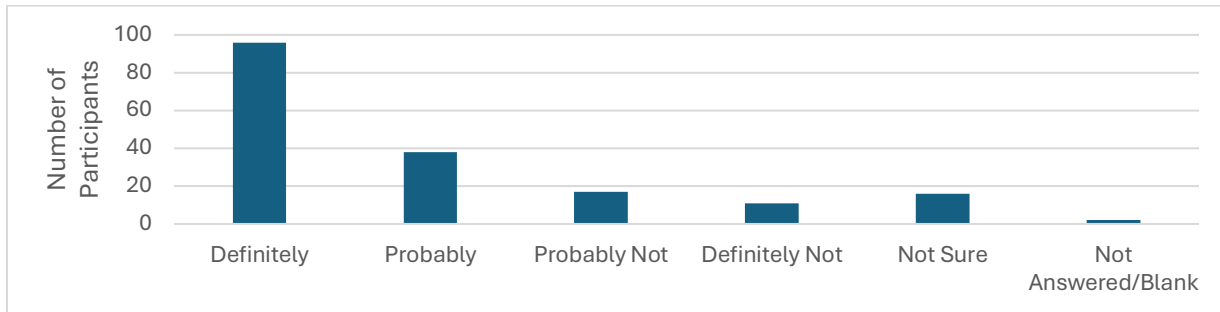
For Section 2 Question 7, the question is “Should statues of John A. Macdonald be removed?”. Here, 23.3% of participants chose ‘Definitely’ and 23.3% of participants chose ‘Probably’, 21.2% of participants chose ‘Probably Not’, 18.3% of participants chose ‘Not Sure’, 13.8% of participants chose ‘Definitely Not’.

*Figure 4.11 Online Survey Section 2 Should statues of John A. Macdonald be removed?*



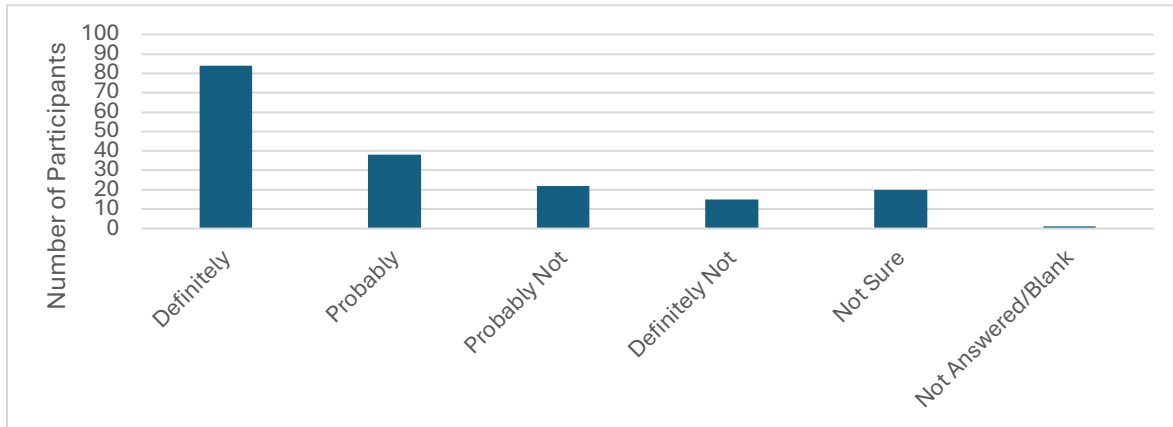
For Section 2 Question 8, the question is “Should streets named after murderers of Indigenous peoples be renamed?”. Here, 53.3% of participants chose ‘Definitely’, 21.1% of participants chose ‘Probably’, 9.4% of participants chose ‘Probably Not’, 8.8% of participants chose ‘Not Sure’, 6.1% of participants chose ‘Definitely Not’, and 1.1% of participants chose not to answer.

*Figure 4.12 Online Survey Section 2 Should streets named after murderers of Indigenous peoples be renamed?*



For Section 2 Question 9, the question is “Should monuments of individuals who created/supported residential schools be removed?”. Here, 46.6% of participants chose ‘Definitely’, 21.1% of participants chose ‘Probably’, 12.2% of participants chose ‘Probably Not’, 11.1% of participants chose ‘Not Sure’, 8.3% of participants chose ‘Definitely Not’, and 0.55% of participants chose not to answer.

*Figure 4.13 Online Survey Section 2 Should monuments of individuals who created/supported residential schools be removed?*

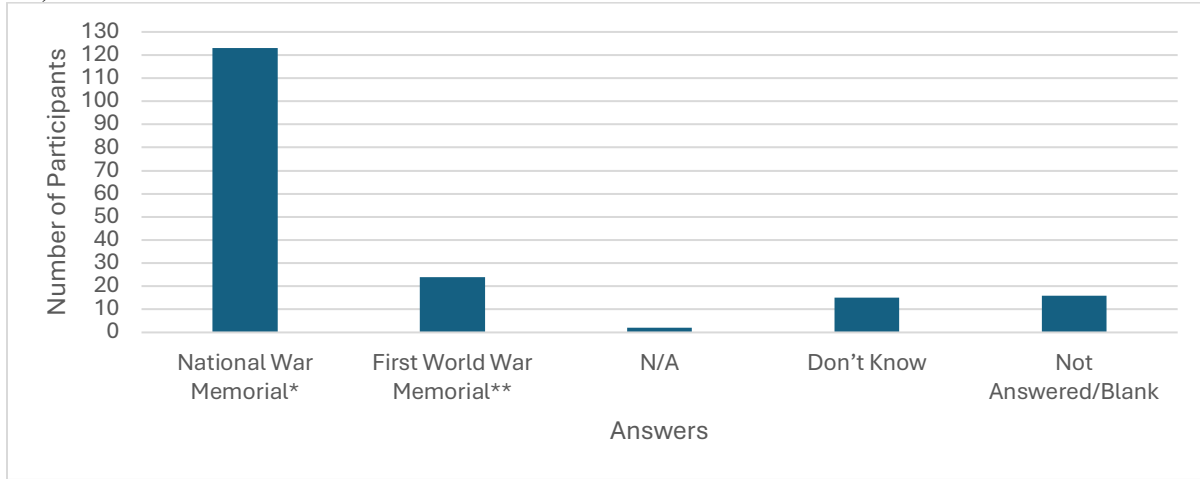




*Figure 4.14 Image of the National War Memorial in downtown St. John's. This image was provided to participants in Section 3 Question 1 of the online survey. Emlyn Tuck (2023).*

For Section 3 Question 1, the photo the participants were asked to identify was of the National War Memorial in downtown St. John's. Here, 68.3% of participants answered with "National War Memorial" or a variation of the official name, 13.3% of participants answered with "First World War Memorial" or a similar name, 8.8% of participants did not answer the question, 8.3% of participants did not know the answer, and 1.1% of participants wrote N/A.

Figure 4.15 Online Survey Section 3 What is this? (picture of The War Memorial in St. John's, NL)



\* I accepted the variations of ‘Newfoundland War Memorial’, ‘St. John’s War Memorial’, and ‘War Memorial’.

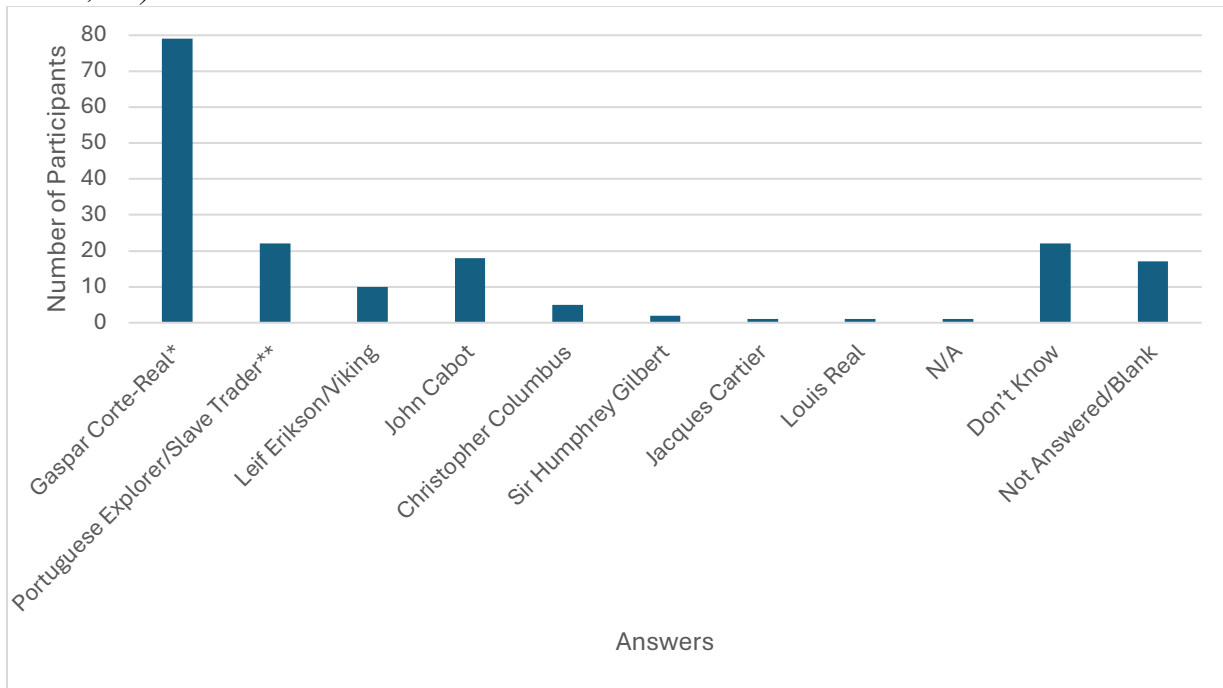
\*\*I included answers with the words ‘first world war’, ‘war memorial’, ‘soldier’s memorial’, ‘cenotaph’ or ‘Remembrance Day’.



Figure 4.16 Image of the Gaspar Corte-Real monument located in St. John's. This image was provided to participants in Section 3 Question 2 of the online survey. Emlyn Tuck (2023).

For Section 3 Question 2, the photo the participants were asked to identify was of the Gaspar Corte-Real Monument in St. John’s. Here, 43.8% of participants answered with “Gaspar Corte-Real” or a variation of his name, 12.2% of participants answered with “Portuguese Explorer/Slave Trader” or a variation of his name, 12.2% of participants did not know the answer, 10% of participants answered with “John Cabot”, 9.4% of participants did not answer the question, 5.5% participants answered “Leif Erikson/Viking”, 2.7% of participants answered Christopher Columbus, 1.1% of participants answered “Sir Humphrey Gilbert, 0.55% of participants answered “Jacques Cartier”, 0.55% of participants answered “Louis Real”, and 0.55% of participants answered N/A.

Figure 4.17 Online Survey Section 3 Who is this? (picture of Gaspar Corte-Real monument in St. John’s, NL)



\* I accepted ‘Corte-Real’ and variations of spelling.

\*\*These participants could not remember his name but knew he was a “Portuguese explorer/kidnapped Indigenous peoples into the slave trade”.

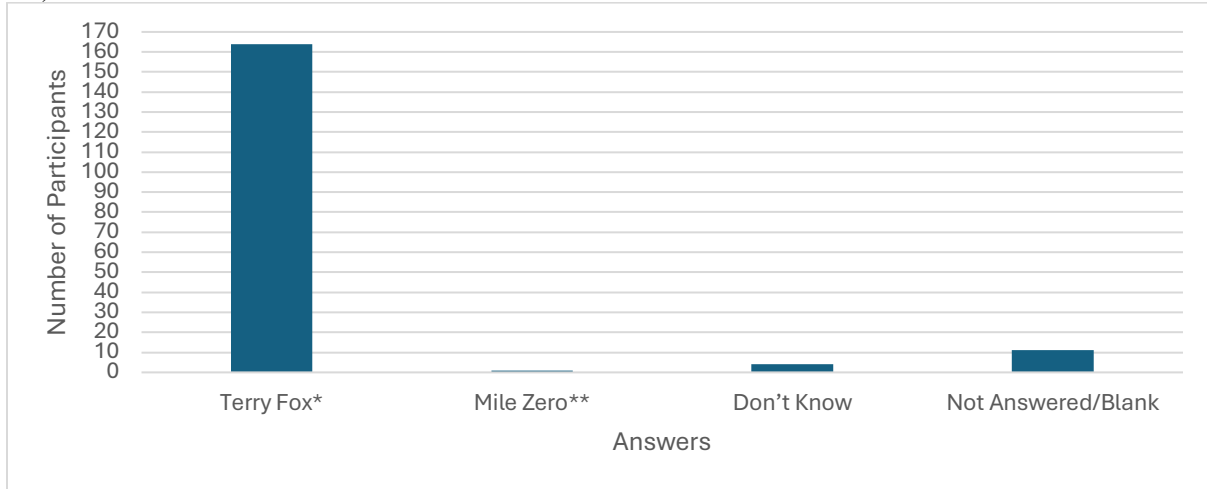




*Figure 4.18 Image of the Terry Fox Memorial located in St. John's. This image was provided to participants in Section 3 Question 3 of the online survey. Emlyn Tuck (2023).*

For Section 3 Question 3, the photo the participants were asked to identify was of the Terry Fox Memorial/Mile Zero Memorial in downtown St. John's. Here, 91.1% of participants answered with "Terry Fox" or a variation of the official name, 6.1% of participants did not answer this question, 2.2% of participants did not know the answer, and 0.55% of participants answered Mile Zero.

Figure 4.19 Online Survey Section 3 Who is this? (picture of Terry Fox monument in St. John's, NL)



\*I accepted variations of spelling.

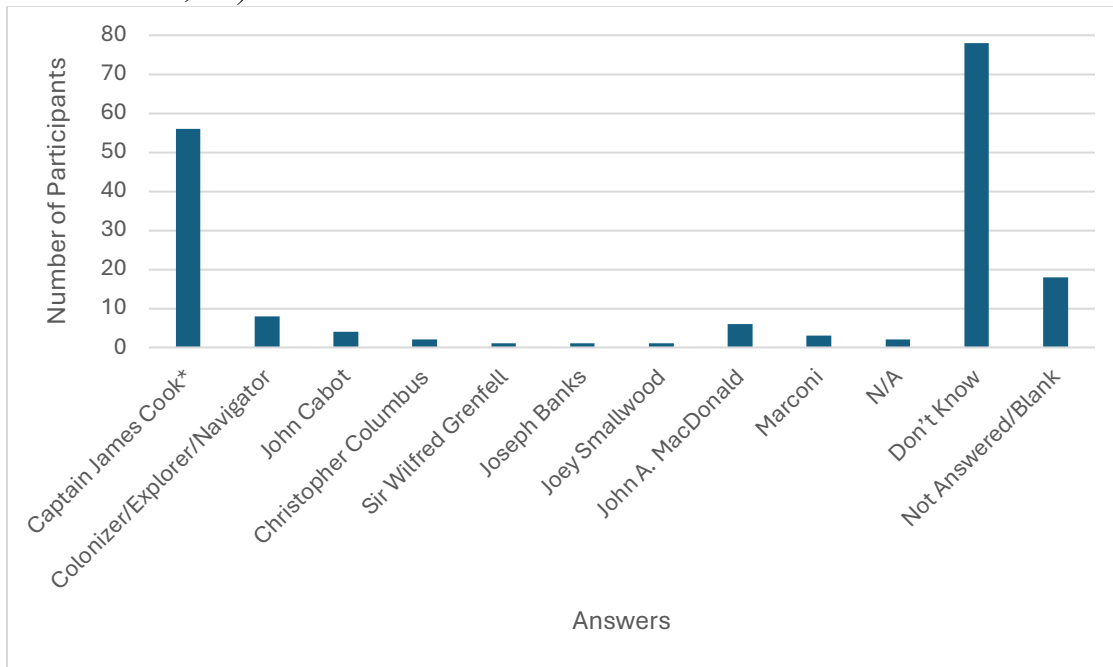
\*\*One participant did not identify Terry Fox by name, but was able to provide the other name for the monument, Mile Zero.



Figure 4.20 Image of the Captain James Cook National Historic Site located in Corner Brook. This image was provided to participants in Section 3 Question 4 of the online survey. Dale Dunlop (2021)

For Section 3 Question 4, the photo the participants were asked to identify was of the Captain James Cook National Historic Site in Corner Brook. Here, 43.3% of participants did not know the answer, 31.1% of participants answered with “Captain James Cook” or a variation of the official name, 10% of participants did not answer this question, 4.4% of participants answered with “Colonizer/Explorer/Navigator”, 3.3% of participants answered with “John A. Macdonald”, 2.2% of participants answered with “John Cabot”, 1.6% of participants wrote “Marconi”, 1.1% of participants wrote “Christopher Columbus”, 1.1% of participants wrote N/A, 0.55% of participants answered “Sir Wilfred Grenfell”, 0.55% of participants answered “Joseph Banks”, and 0.55% of participants answered “Joey Smallwood”.

*Figure 4.21 Online Survey Section 3 Who is this? (picture of Captain Cook Historic Site in Corner Brook, NL)*



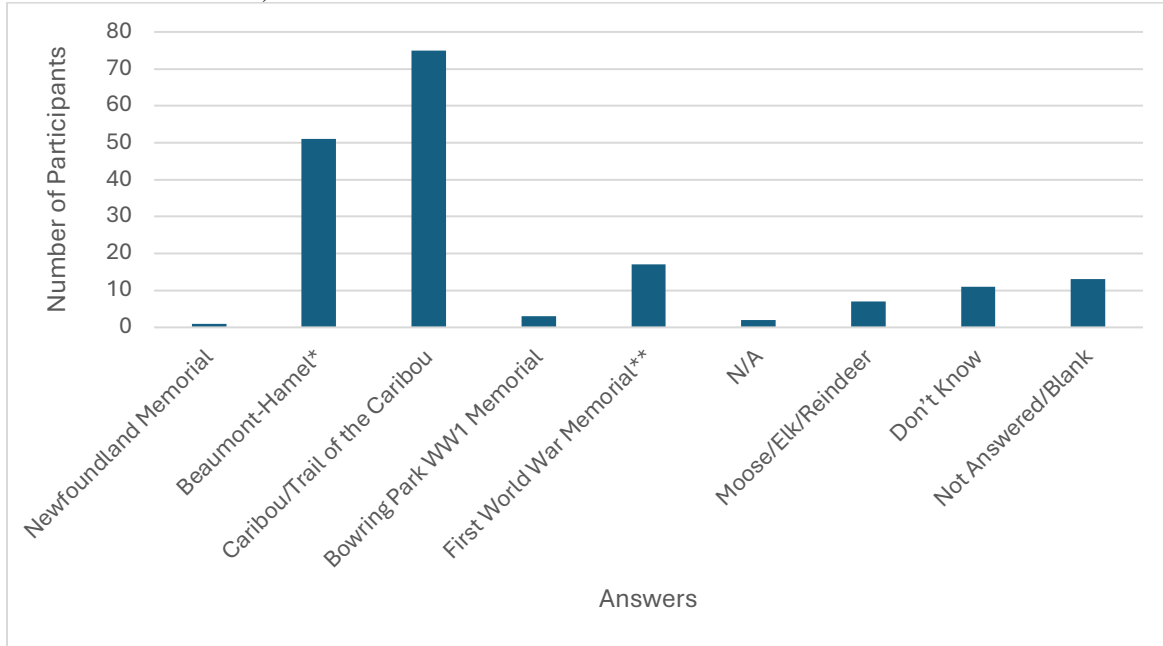
\*I accepted ‘Captain Cook’, ‘James Cook’ and ‘Cook’ as variations.



*Figure 4.22 Image of the Newfoundland Memorial/Caribou located in St. John's. This image was provided to participants in Section 3 Question 5 of the online survey. Greatwar100reads (2014).*

For Section 3 Question 5, the photo the participants were asked to identify was of the Newfoundland Memorial/Caribou in Bowring Park in St. John's. Here, 41.6% of participants answered "Caribou/Trail of the Caribou", 28.3% of participants answered with "Beaumont-Hamel" or a variation, 9.4% of participants answered with "First World War Memorial" or a variation, 7.2% of participants did not answer, 6.1% of participants did not know the answer, 3.8% of participants answered with "Moose/Elk/Reindeer", 1.6% of participants wrote "Bowring Park WW1 Memorial", 1.1% of participants wrote N/A, and 0.55% of participants wrote Newfoundland Memorial.

Figure 4.23 Online Survey Section 3 What is this? (picture of The Caribou monument in Bowring Park, St. John’s, NL)



\*Including ‘Battle of the Somme’ as an answer.

\*\*I accepted ‘Newfoundland Regiment’ as an answer.

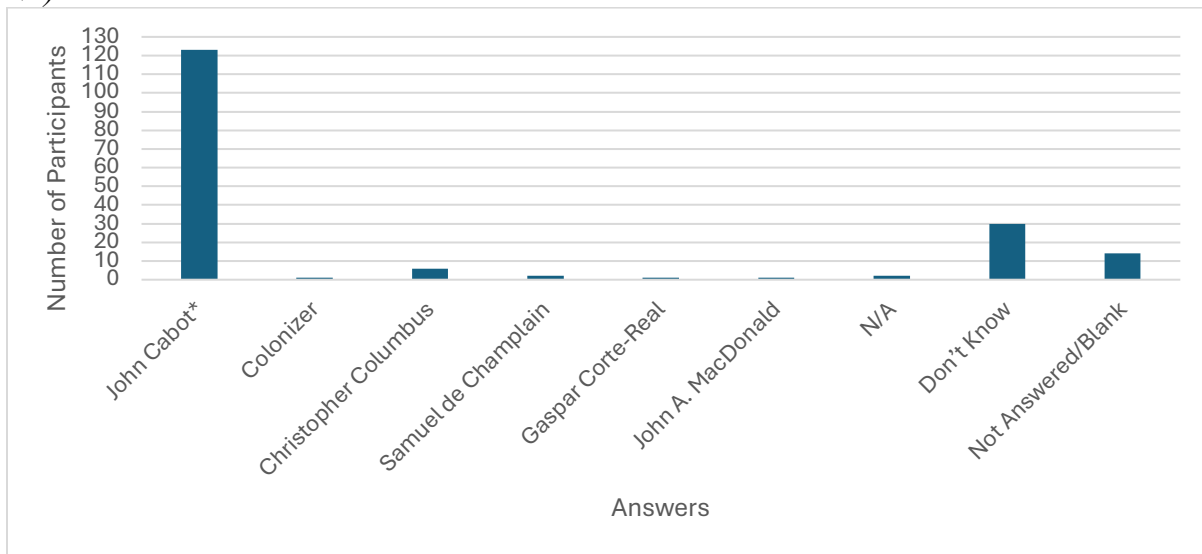


Figure 4.24 Image of the John Cabot monument located in Bonavista. Image provided to participants in Section 3 question 6 of the online survey. Dukas Presseagentur GmbH/Alamy Stock Photo (2019)

For Section 3 Question 6, the photo the participants were asked to identify was of the John Cabot Monument in Bonavista. Here, 68.3% of participants answered “John Cabot” or a

variation of his name, 16.6% of participants did not know the answer, 7.7% participants did not answer the question, 3.3% of participants wrote “Christopher Columbus”, 1.1% of participants wrote “Samuel de Champlain”, 1.1% of participants wrote N/A, 0.55% of participants answered “Colonizer”, 0.55% of participants answered “Gaspar Corte-Real”, and 0.55% of participants answered “John A. Macdonald”.

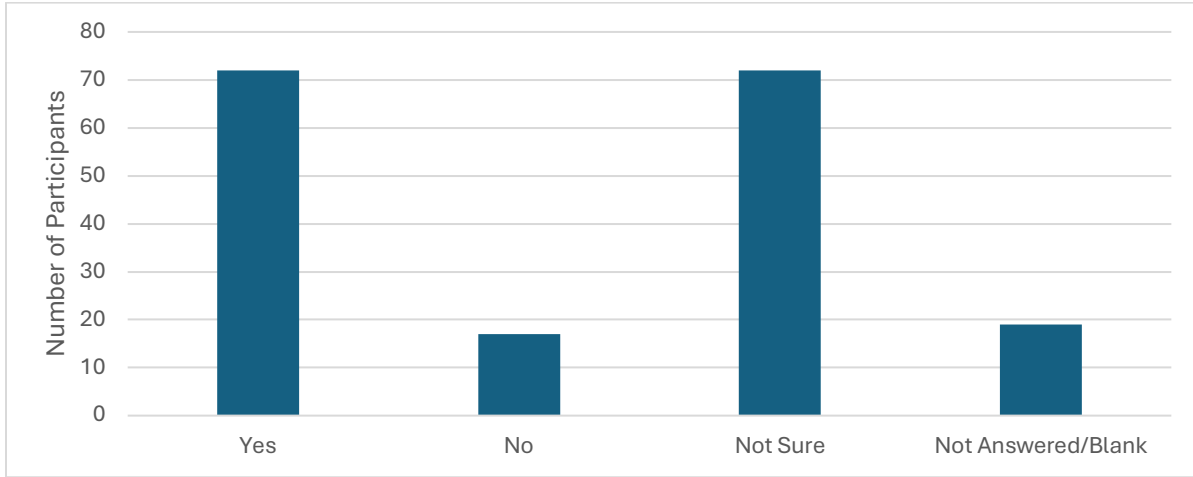
Figure 4.25 Online Survey Section 3 Who is this? (picture of John Cabot monument, Bonavista, NL)



\*I accepted ‘Giovanni Caboto’, ‘Caboto’, and ‘Cabot’ as answers.

For Section 4 Question 1, the question is “Should the province remove the statue of Gaspar Corte-Real?”. Here, 40% of participants answered ‘Yes’, 40% of participants answered ‘Not Sure’, 10.5% of participants did not answer, and 9.4% participants answered ‘No’.

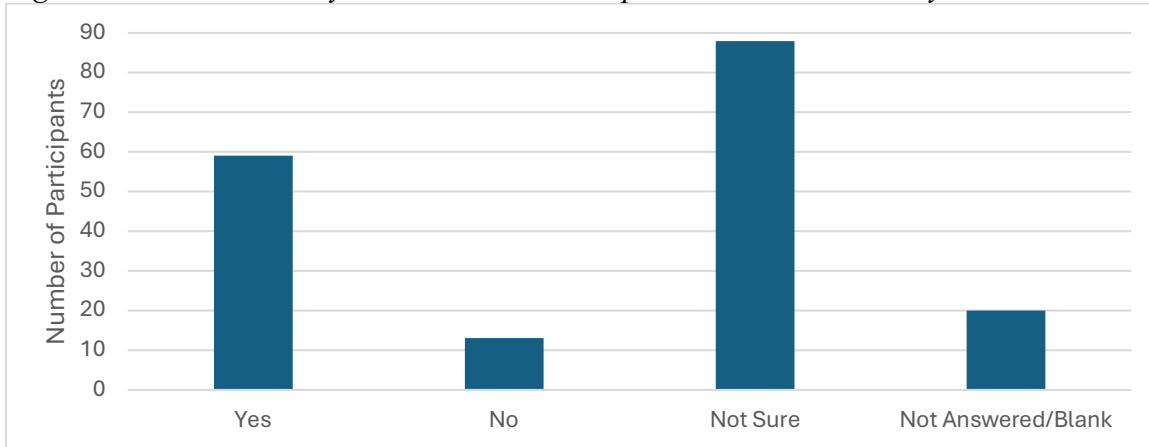
Figure 4.26 Online Survey Section 4 Should the province remove the statue of Gaspar Corte-Real?



For Section 4 Question 2, the question is “Should the province rename Mt. Peyton?”.

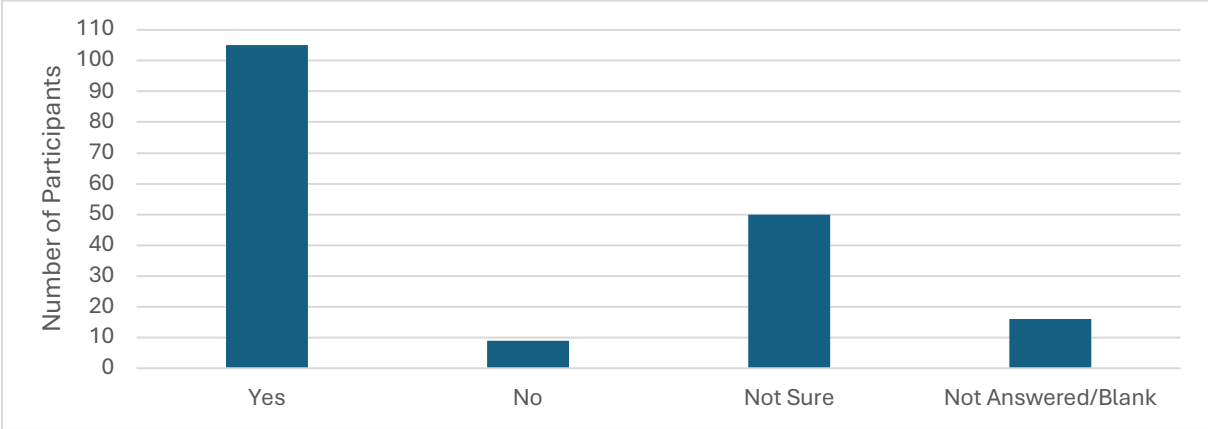
Here, 48.8% of participants answered ‘Not Sure’, 32.7% of participants answered ‘Yes’, 11.1% of participants did not answer, and 7.2% of participants answered ‘No’.

Figure 4.27 Online Survey Section 4 Should the province rename Mt. Peyton?



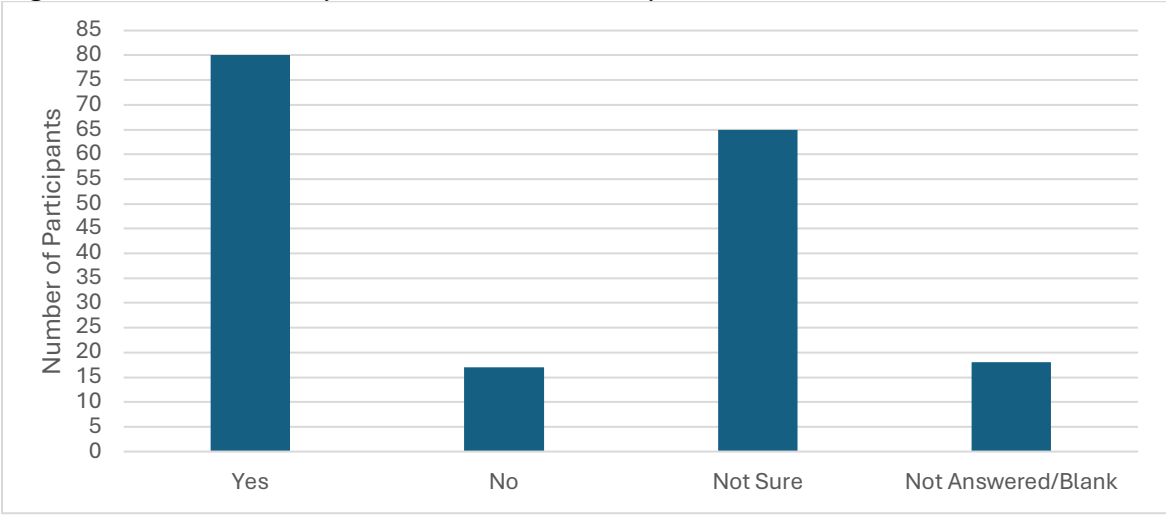
For Section 4 Question 3, the question is “Should the province rename Squaw Lake?”. Here, 58.3% of participants answered ‘Yes’, 27.7% of participants answered ‘Not Sure’, 8.8% of participants did not answer, and 5% participants answered ‘No’.

Figure 4.28 Online Survey Section 4 Should the province rename Squaw Lake?



For Section 4 Question 4, the question is “Should the city rename Indian Meal Line?”. Here, 44.4% of participants answered ‘Yes’, 36.1% of participants answered ‘Not Sure’, 10% of participants did not answer, and 9.4% of participants answered ‘No’.

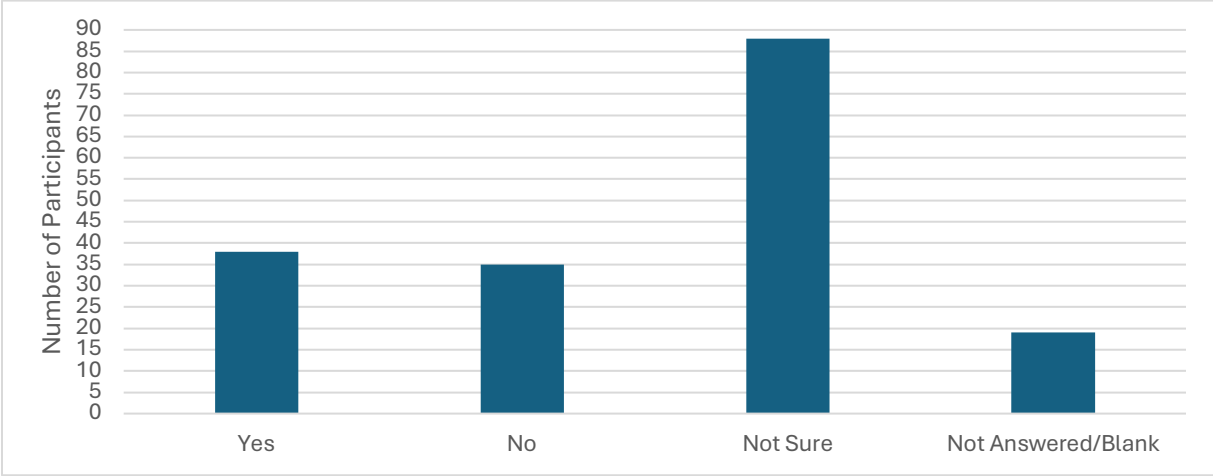
Figure 4.29 Online Survey Section 4 Should the city rename Indian Meal Line?





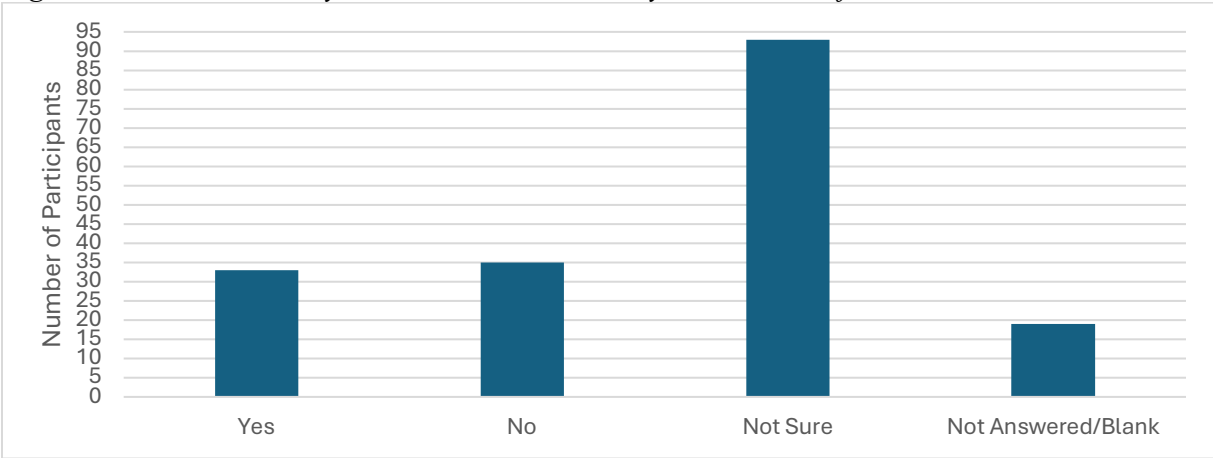
For Section 4 Question 5, the question is “Should the city rename the Beothuck Building?”. Here, 48.8% of participants answered ‘Not Sure’, 21.1% of participants answered ‘Yes’, 19.4% of participants answered with ‘No’, and 10.5% of participants did not answer.

Figure 4.30 Online Survey Section 4 Should the city rename the Beothuck Building?



For Section 4 Question 6, the question is “Should the city rename Grenfell Avenue?”. Here, 51.6% of participants answered ‘Not Sure’, 19.4% of participants answered ‘No’, 18.3% of participants answered with ‘Yes’, and 10.5% of participants did not answer.

Figure 4.31 Online Survey Section 4 Should the city rename Grenfell Avenue?



## 4.2 Demographic Comparison Data for Online Survey

To expand on the data and try and find some interesting correlations, I created comparison tables that compared the data from the demographics section with each question provided in the survey. I compared only the age ranges, gender, and education levels with the questions as nationality did not play as big of a role in categorizing participants as I first thought when I was putting the survey together. Although it was significant to see what participants thought about identity and nationality, I did not receive a noticeable difference in the data to extrapolate information from their comparison tables if I were to create them. I believe the other three demographics are more telling of the population of the online survey. All data for this section are in Appendix II.

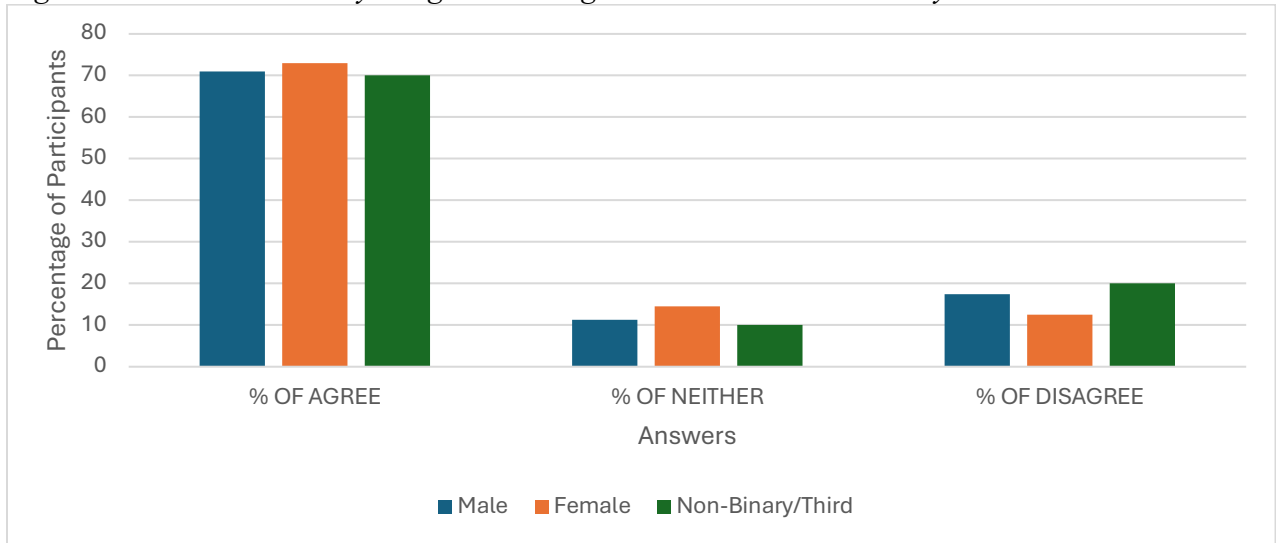
For each of the comparison tables, due to the data being too spread out, I combined the data to show a more cohesive look when shown in a graph as well as provide a more robust population which can lead to more statistically significant results. Also, with fewer categories I am able to identify broader patterns easier.

### 4.2.1 Gender Comparison Data

For the gender comparison tables, I combined the answer categories in Section two of the survey. For Questions 1 to 6 the answers were ‘Strongly Agree’, ‘Somewhat Agree’, ‘Neither Agree or Disagree’, ‘Somewhat Disagree’, and ‘Strongly Disagree’, now the categories read as ‘Agree’, ‘Neither Agree or Disagree’, and ‘Disagree’. The answers for Questions 7 to 9 were ‘Definitely’, ‘Probably’, ‘Probably Not’, ‘Definitely Not’, and ‘Not Sure’, now the categories are ‘Agree’, ‘Not Sure’, and ‘Disagree’. For the gender comparison tables, those who preferred not to say or did not answer the question will not be included, this is five participants. For the gender comparison tables  $n = 175$ .

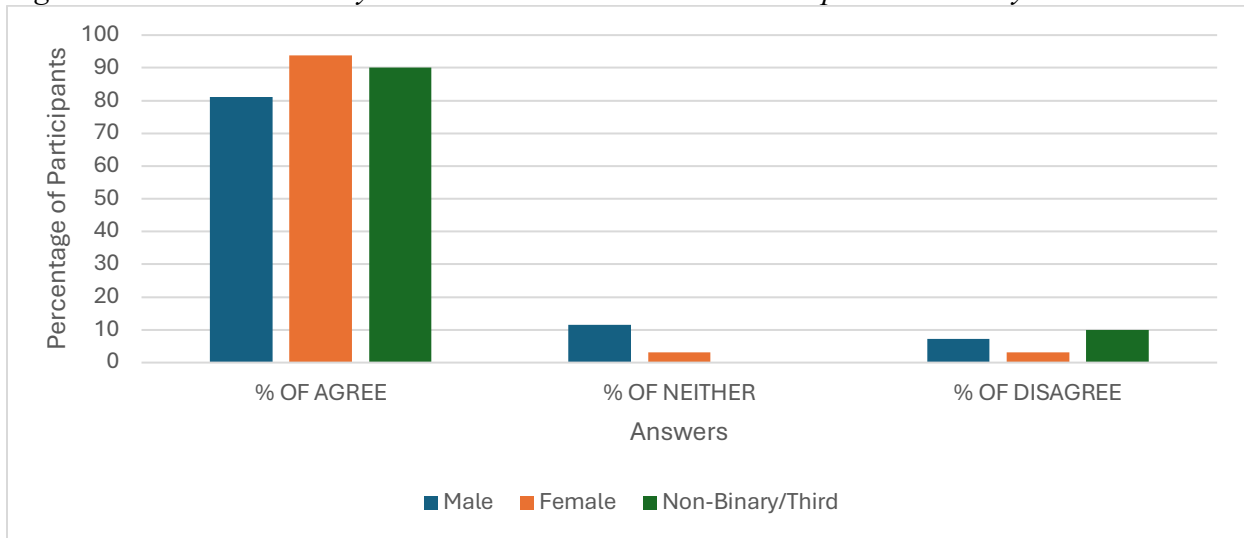
For Gender vs. Section 2 Question 1, the most common answer for all three genders was ‘Agree’. The difference is too small to possess any sort of nuance, therefore there is no difference between the three genders and the favoured agreement that statues are history.

Figure 4.32 Gender vs. Do you agree or disagree that statues are ‘history’?



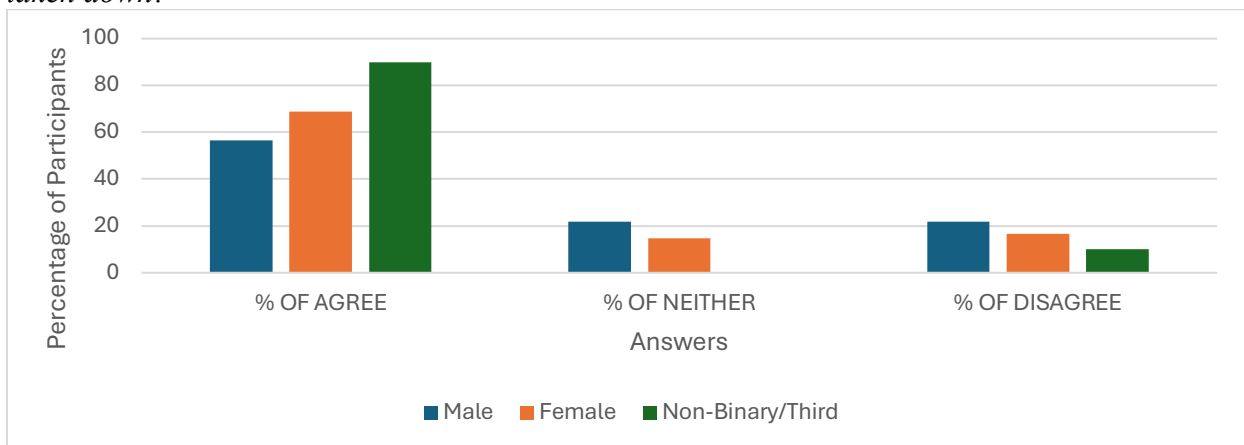
For Gender vs. Section 2 Question 2, the most common answer for all three genders was ‘Agree’. There is a slight difference (12.6%) between men and women’s agreement that statues impact our history. There is a minimal difference (8.9%) between men and non-binary individual’s agreement that statues impact our history. There is minimal difference (3.7%) between women and non-binary individual’s agreement that statues impact our history. Women and non-binary individuals think that statues impact our history more than men in this study.

Figure 4.33 Gender vs. Do you think monuments and statues impact our society?



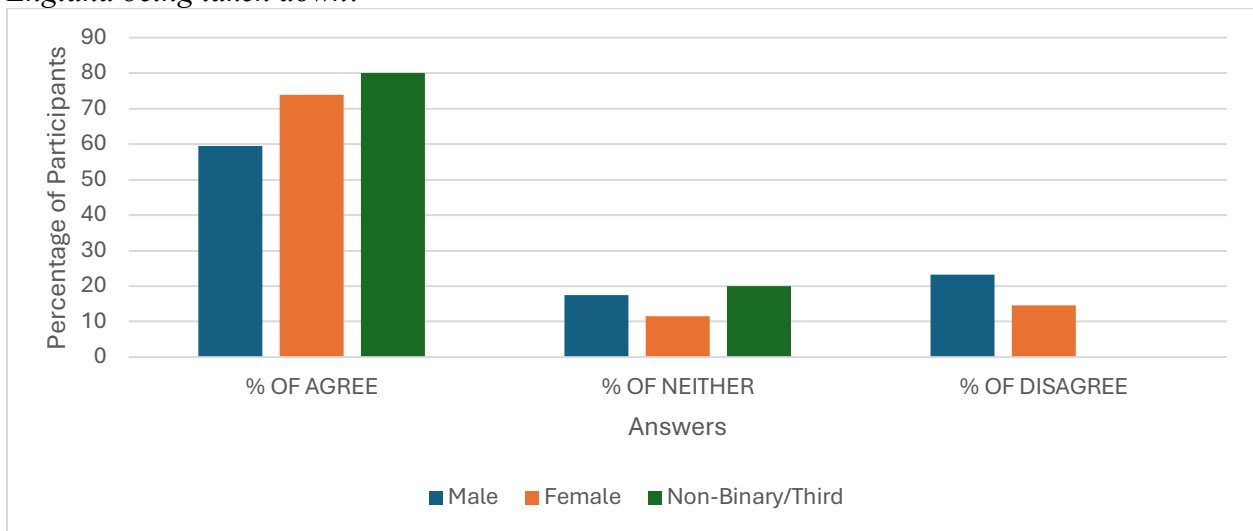
For Gender vs. Section 2 Question 3, the most common answer for all three genders was ‘Agree’. There is a slight difference (12.2%) between men and women’s agreement with the removal of confederate statues in the US. There is a great difference (33.5%) between men and non-binary individual’s agreement with the removal of confederate statues in the US. There is a great difference (21.3%) between women and non-binary individual’s agreement with the removal of confederate statues in the US. Women and non-binary individuals agree more with the removal of confederate statues in the US than men do in this study.

Figure 4.34 Gender vs. Do you agree or disagree with Confederate monuments in the USA being taken down?



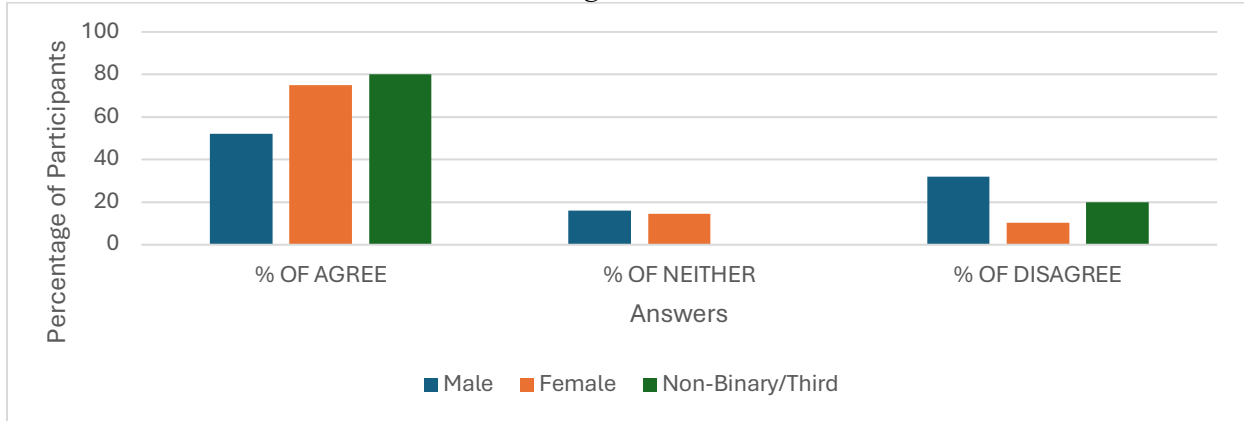
For Gender vs. Section 2 Question 4, the most common answer for all three genders was ‘Agree’. There is a slight difference (14.5%) between men and women’s agreement with the removal of statues of plantation owners in England. There is a great difference (20.6%) between men and non-binary individual’s agreement with the removal of statues of plantation owners in England. There is a minimal difference (6.1%) between women and non-binary individual’s agreement with the removal of statues of plantation owners in England. Women and non-binary individuals agree more with the removal of statues of plantation owners in England than men do in this study.

*Figure 4.35 Gender vs. Do you agree or disagree with statues of previous plantation owners in England being taken down?*



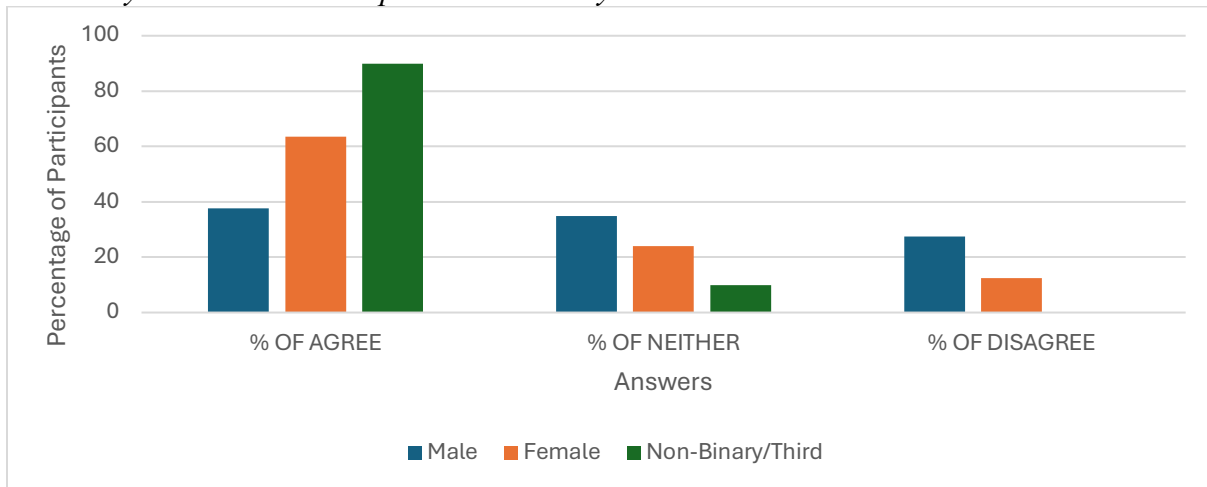
For Gender vs. Section 2 Question 5, the most common answer for all three genders was ‘Agree’. There is a slight difference (19.9%) between men and women’s agreement with the removal of statues of polarizing world leaders. There is a great difference (27.9%) between men and non-binary individual’s agreement with the removal of statues of polarizing world leaders. There is a minimal difference (5%) between women and non-binary individual’s agreement with the removal of statues of polarizing world leaders. Women and non-binary individuals agree more with the removal of statues of polarizing world leaders than men do in this study.

Figure 4.36 Gender vs. Do you agree or disagree with the statues of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?



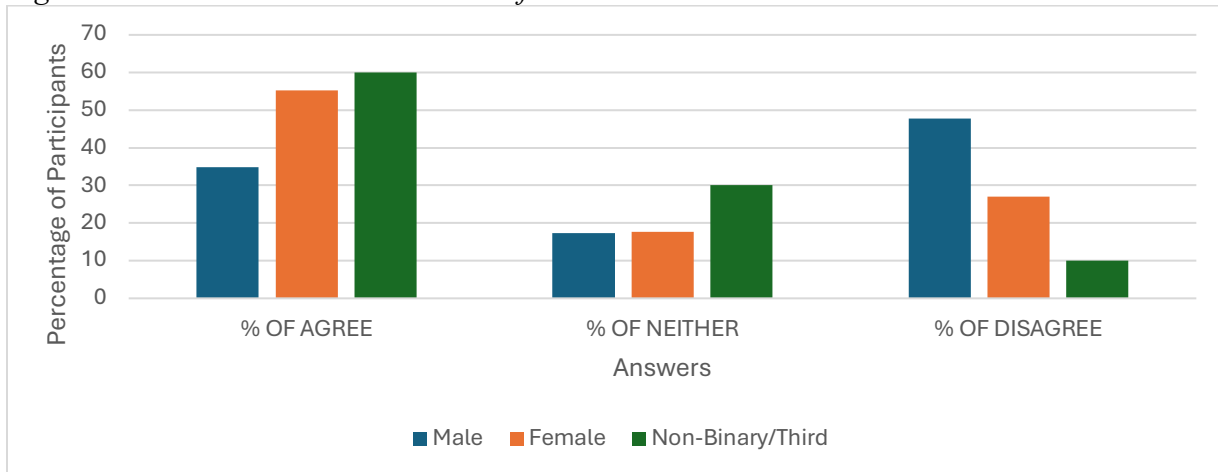
For Gender vs. Section 2 Question 6, the most common answer for all three genders was ‘Agree’. There is a great difference (25.9%) between men and women’s agreement with the renaming of ‘Ryerson University’. There is a great difference (52.4%) between men and non-binary individual’s agreement with the renaming of ‘Ryerson University’. There is a great difference (26.5%) between women and non-binary individual’s agreement with the renaming of ‘Ryerson University’. Non-binary individuals agree most with the renaming in ‘Ryerson University’, followed by women, then men agreeing the least in this study.

Figure 4.37 Gender vs. Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?



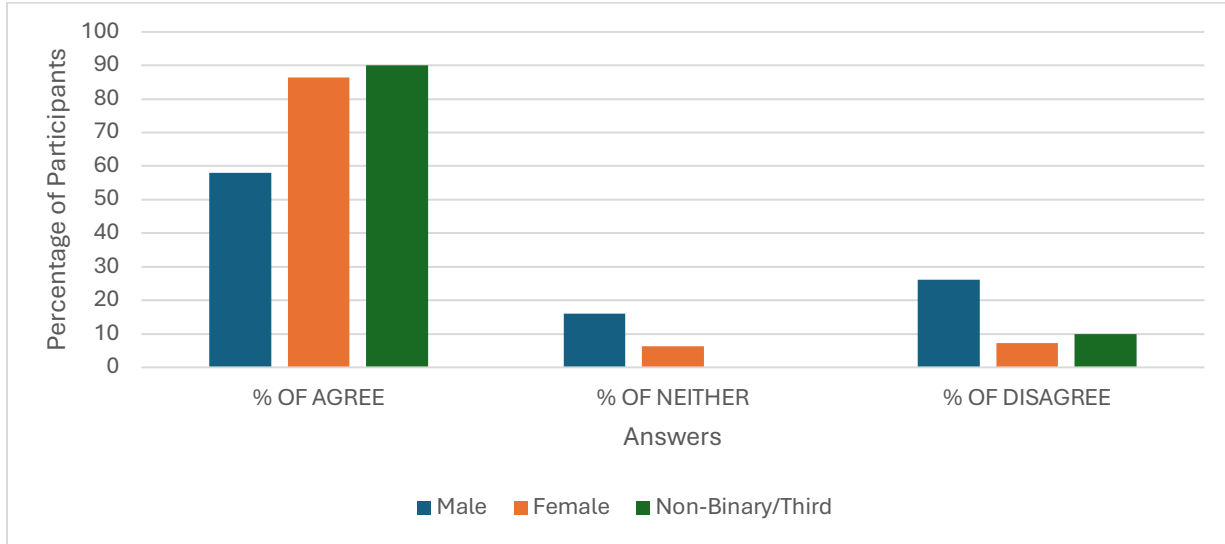
For Gender vs. Section 2 Question 7, the most common answer for women and non-binary individuals was ‘Agree’, while for men it was ‘Disagree’. There is a great difference (20.5%) between men and women’s agreement with the removal of John A. Macdonald statues. There is a great difference (25.3%) between men and non-binary individual’s agreement with the removal of John A. Macdonald statues. There is a minimal difference (4.8%) between women and non-binary individual’s agreement with the removal of John A. Macdonald statues. Women and non-binary individuals agree more with the removal of John A. Macdonald statues than men do in this study.

Figure 4.38 Gender vs. Should statues of John A. Macdonald be removed?



For Gender vs. Section 2 Question 8, the most common answer for all three genders was ‘Agree’. There is a great difference (26.7%) between men and women’s agreement with the renaming of streets named after murderers of Indigenous peoples. There is a great difference (30.3%) between men and non-binary individual’s agreeing with the renaming of streets named after murderers of Indigenous peoples. There is a minimal difference (3.6%) between women and non-binary individual’s agreement with the renaming of streets named after murderers of Indigenous peoples. Women and non-binary individuals agree more with the renaming of streets named after murderers of Indigenous peoples than men do in this study.

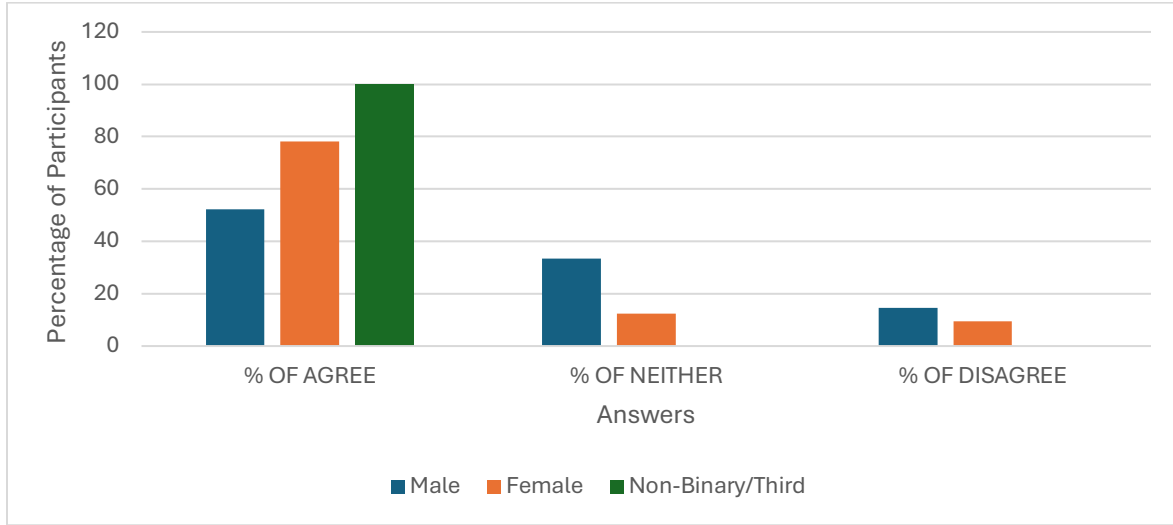
Figure 4.39 Gender vs. Should streets named after murderers of Indigenous peoples be renamed?



For Gender vs. Section 2 Question 9, the most common answer for all three genders was ‘Agree’. The total population of the non-binary gender chose ‘Agree’. There is a great difference (26%) between men and women’s agreement with the removal of monuments depicting supporters of residential schools. There is a great difference (47.9%) between men and non-binary individual’s agreement with the removal of monuments depicting supporters of residential schools. There is a great difference (21.9%) between women and non-binary individual’s agreement with the removal of monuments depicting supporters of residential schools. Non-binary individuals agree most with the removal of monuments depicting supporters of residential schools, followed by women, then men agreeing the least in this study.

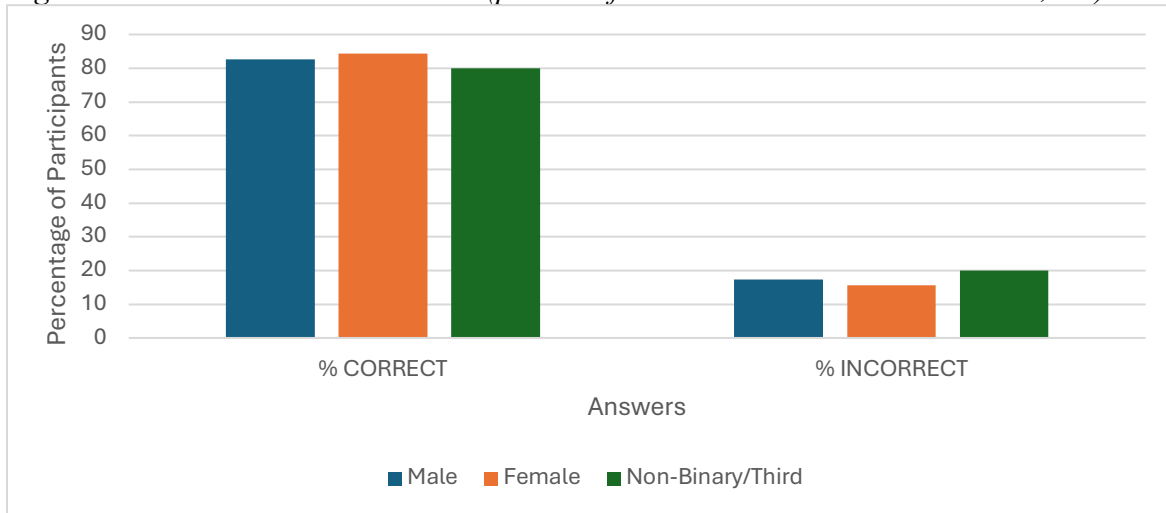


Figure 4.40 Gender vs. Should monuments of individuals who created/supported residential schools be removed?



For Gender vs. Section 3 Question 1, all three genders had a higher population of participants that got the answer correct rather than incorrect. The difference is too small to possess any sort of nuance, therefore there is no difference between the three genders and the number of participants who got the answer correct.

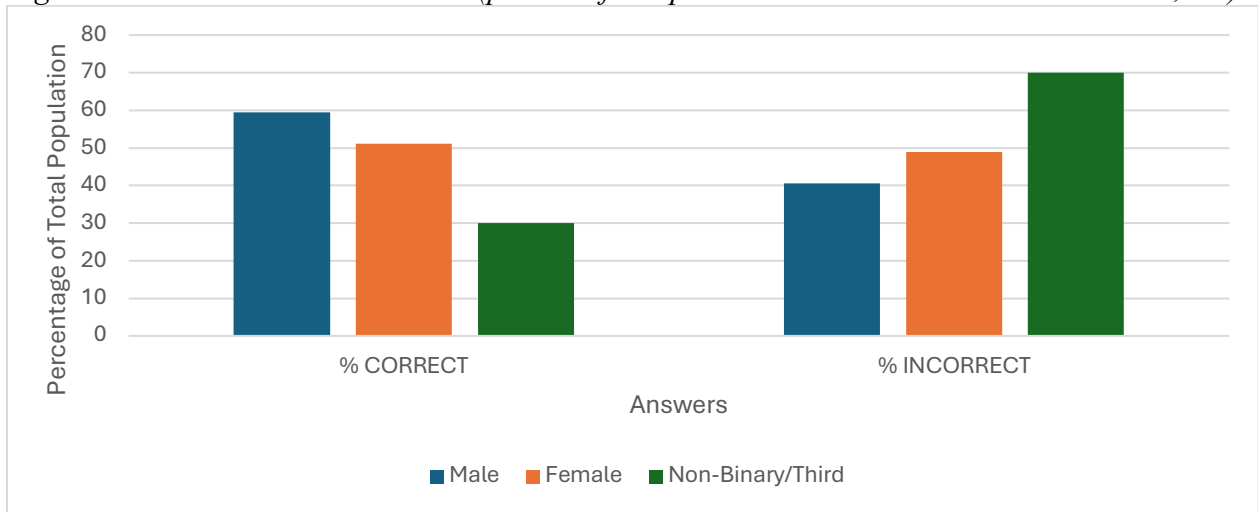
Figure 4.41 Gender vs. What is this? (picture of The War Memorial in St. John’s, NL)



For Gender vs. Section 3 Question 2, both men and women were more likely to get the answer correct than incorrect, but non-binary individuals got more incorrect answers than correct. There is a minimal difference (8.4%) between men and women’s correct identification of

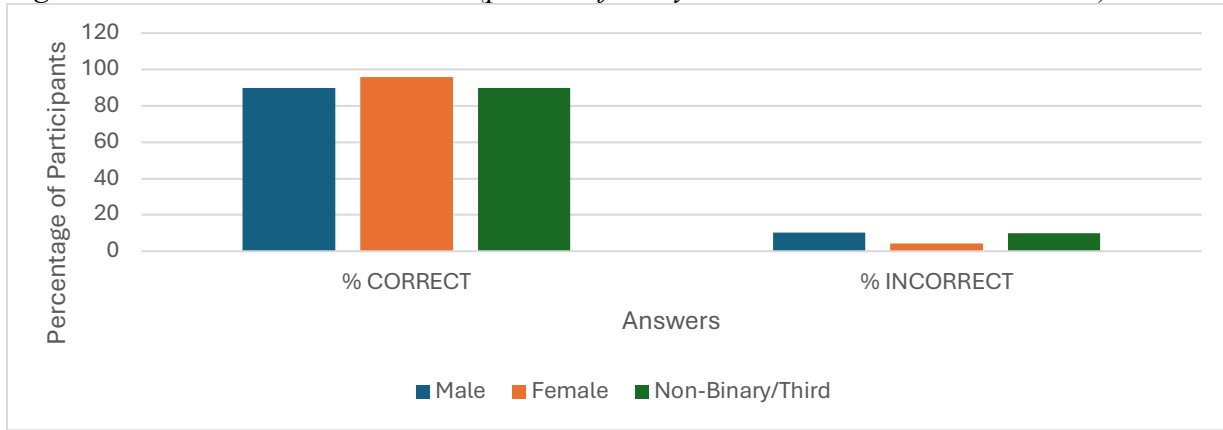
the Gaspar Corte-Real monument. There is a great difference (29.4%) between men and non-binary individual’s correct identification of the Gaspar Corte-Real monument. There is a great difference (21%) between women and non-binary individual’s correct identification of the Gaspar Corte-Real monument. Men are most likely to know the Gaspar Corte-Real monument, followed by women, and then non-binary individuals knowing it the least in this study.

Figure 4.42 Gender vs. Who is this? (picture of Gaspar Corte-Real monument in St. John’s, NL)



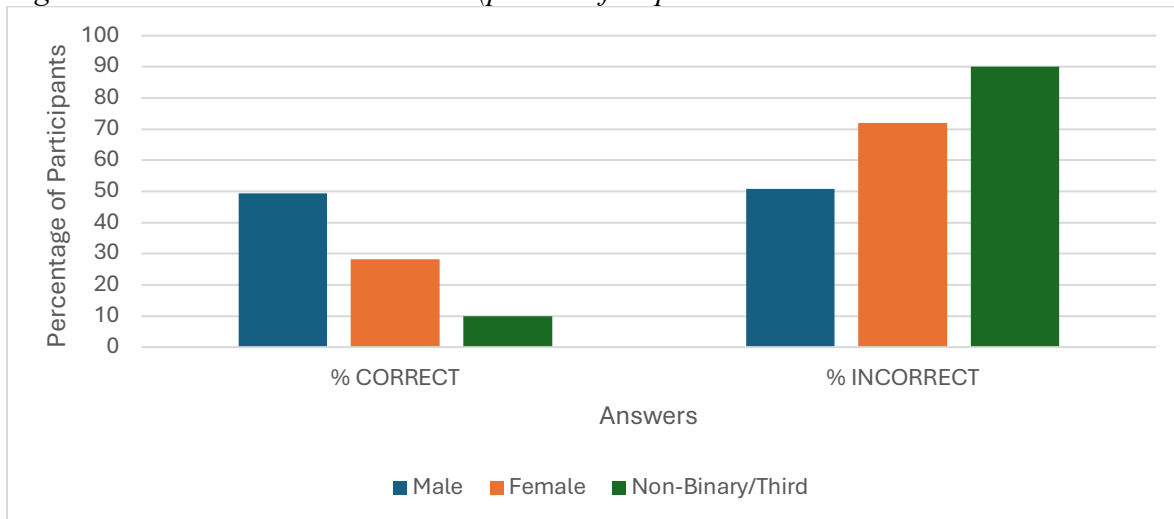
For Gender vs. Section 3 Question 3, all three genders had a higher population of participants that got the answer correct rather than incorrect. The difference is too small to possess any sort of nuance, therefore there is no difference between the three genders and the number of participants who got the answer correct.

Figure 4.43 Gender vs. Who is this? (picture of Terry Fox memorial in St. John’s, NL)



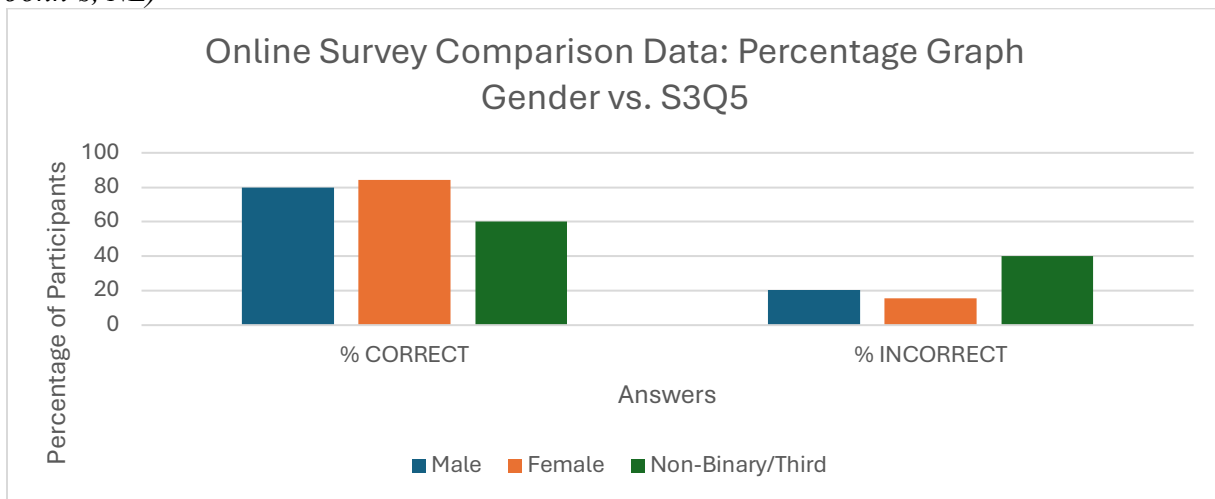
For Gender vs. Section 3 Question 4, all three genders had a higher population of participants that got the answer incorrect rather than correct. There is a great difference (21.1%) between men and women’s incorrect identification of the Captain James Cook Historical Site. There is a great difference (39.3%) between men and non-binary individual’s incorrect identification of the Captain James Cook Historical Site. There is a slight difference (18.2%) between women and non-binary individual’s incorrect identification of the Captain James Cook Historical Site. All genders are not likely to know this monument, but when looking at the correct answers, men are most likely to know the Captain James Cook Historical Site, followed by women, and then non-binary individuals knowing it the least in this study.

Figure 4.44 Gender vs. Who is this? (picture of Captain Cook Historic Site in Corner Brook, NL)



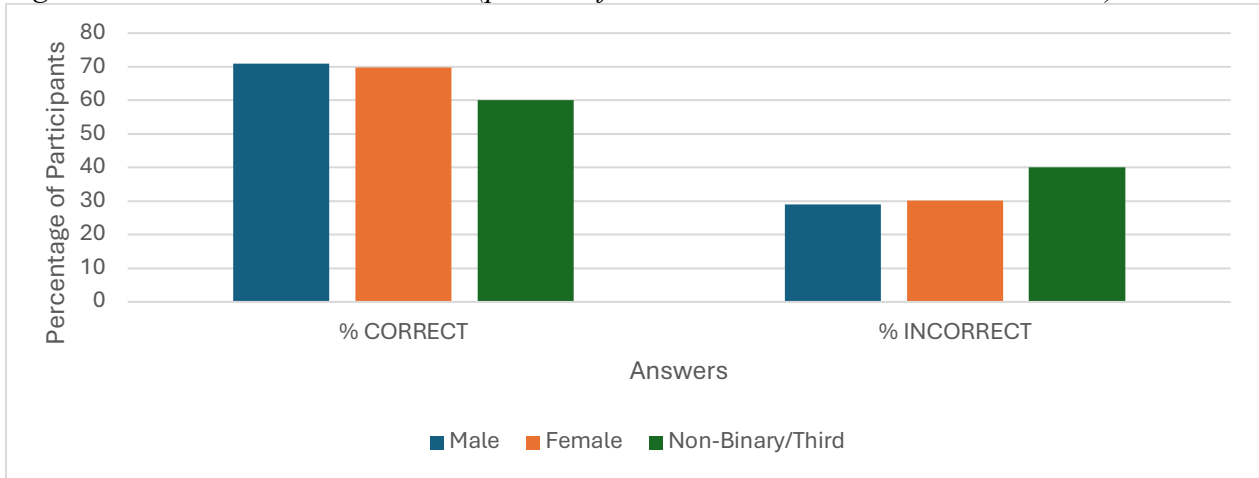
For Gender vs. Section 3 Question 5, all three genders had a higher population of participants that got the answer correct rather than incorrect. There is a minimal difference (4.6%) between men and women’s correct identification of the Newfoundland Memorial/Caribou. There is a slight difference (19.7%) between men and non-binary individual’s correct identification of the Newfoundland Memorial/Caribou. There is a great difference (24.3%) between women and non-binary individual’s correct identification of the Newfoundland Memorial/Caribou. Women are most likely to know the Newfoundland Memorial/Caribou, followed by men, and then non-binary individuals knowing it the least in this study.

Figure 4.45 Gender vs. What is this? (picture of The Caribou monument in Bowring Park, St. John’s, NL)



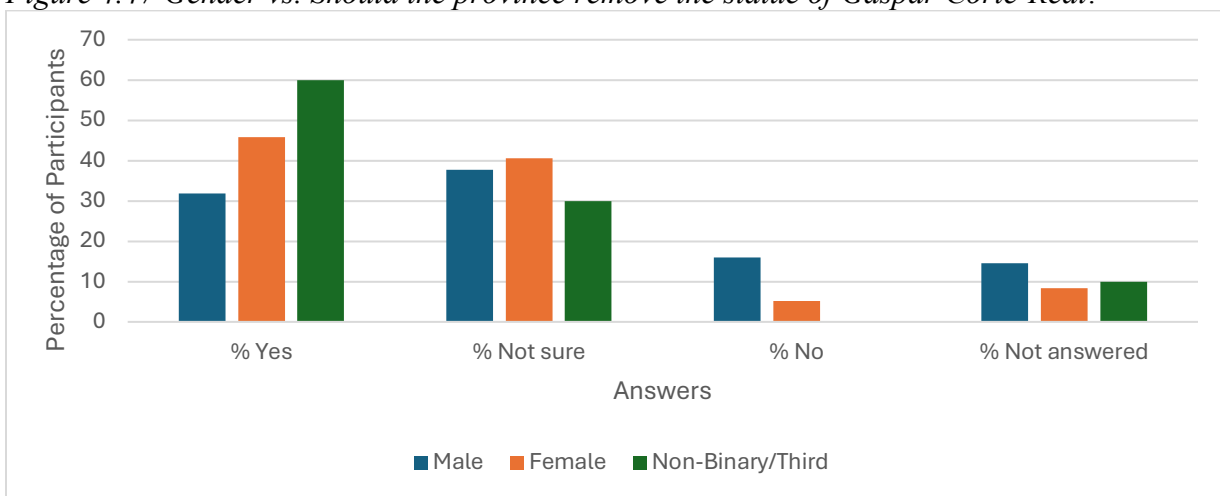
For Gender vs. Section 3 Question 6, all three genders had a higher population of participants that got the answer correct rather than incorrect. There is a minimal difference (1.3%) between men and women’s correct identification of the John Cabot monument. There is a slight difference (11%) between men and non-binary individual’s correct identification of the John Cabot monument. There is a slight difference (9.7%) between women and non-binary individual’s correct identification of the John Cabot monument. Men and women are more likely to know the John Cabot monument than non-binary individuals in this study.

Figure 4.46 Gender vs. Who is this? (picture of John Cabot monument, Bonavista, NL)



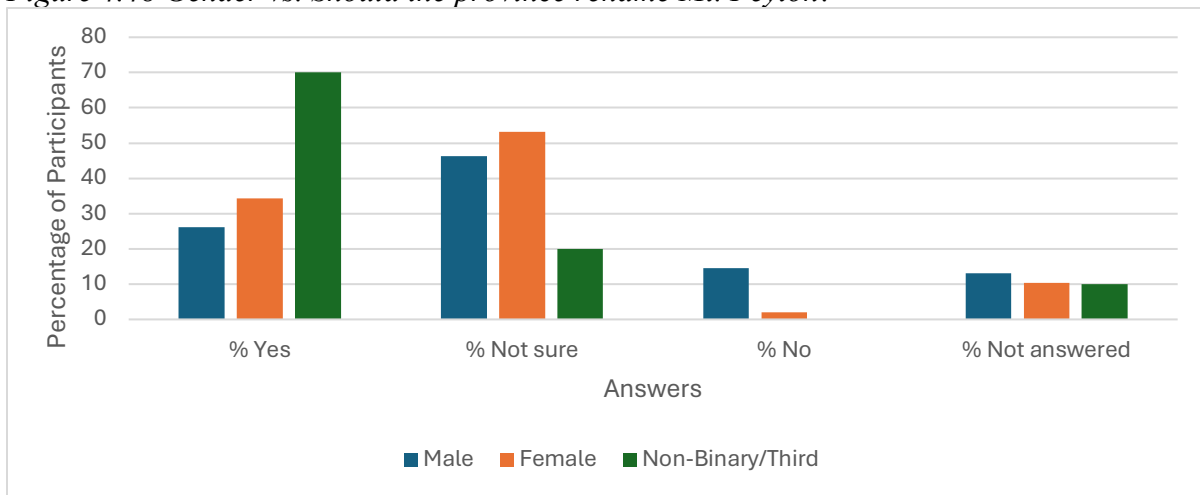
For Gender vs. Section 4 Question 1, Women and non-binary individuals chose ‘Yes’ the most, while men chose ‘Not Sure’ the most. There is a slight difference (14%) between men and women’s agreement with the removal of the Gaspar Corte-Real monument. There is a great difference (28.2%) between men and non-binary individual’s agreement with the removal of the Gaspar Corte-Real monument. There is a slight difference (14.2%) between women and non-binary individual’s agreement with the removal of the Gaspar Corte-Real monument. Non-binary individuals and women are more likely to agree with the removal of the Gaspar Corte-Real monument than men in this study.

Figure 4.47 Gender vs. Should the province remove the statue of Gaspar Corte-Real?



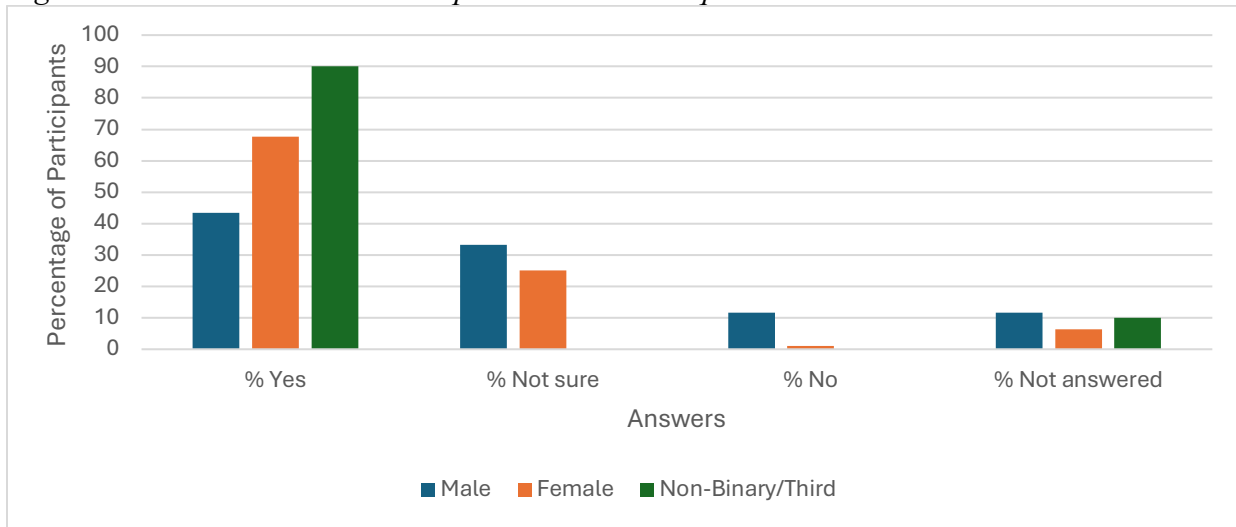
For Gender vs. Section 4 Question 2, non-binary individuals chose ‘Yes’ the most, while men and women chose ‘Not Sure’ the most. There is a minimal difference (8.3%) between men and women’s agreement with the renaming of Mt. Peyton. There is a great difference (44%) between men and non-binary individual’s agreement with the renaming of Mt. Peyton. There is a great difference (35.7%) between women and non-binary individual’s agreement with the renaming of Mt. Peyton. Non-binary individuals are more likely to agree with the renaming of Mt. Peyton than both men and women in this study.

Figure 4.48 Gender vs. Should the province rename Mt. Peyton?



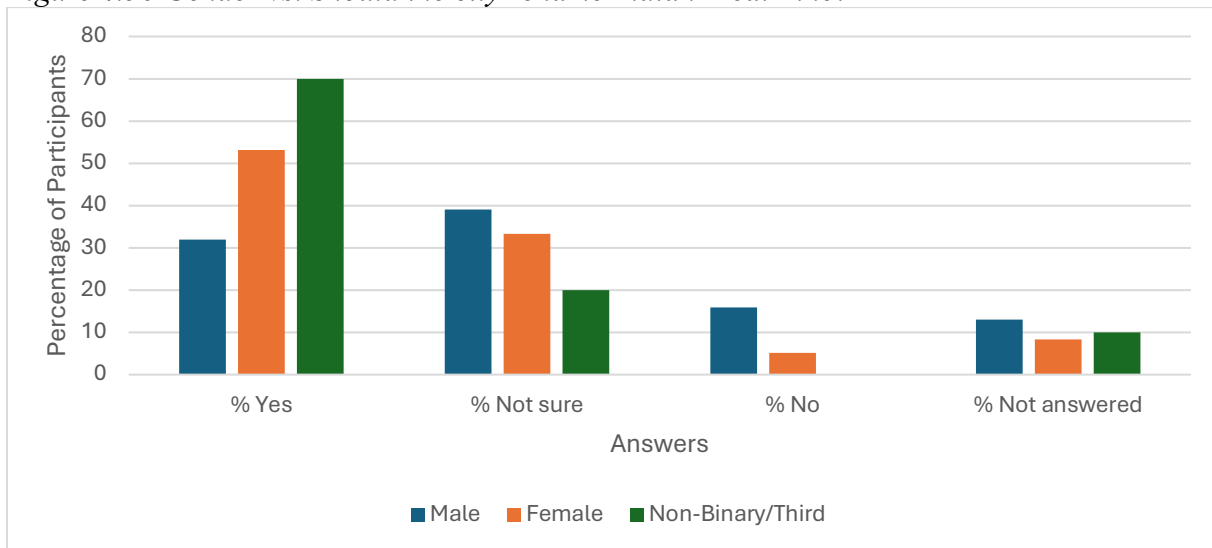
For Gender vs. Section 4 Question 3, all three genders chose ‘Yes’ the most. There is a great difference (24.3%) between men and women’s agreement with the renaming of Squaw Lake. There is a great difference (46.6%) between men and non-binary individual’s agreement with the renaming of Squaw Lake. There is a great difference (22.3%) between women and non-binary individual’s agreement with the renaming of Squaw Lake. Non-binary individuals and women are more likely to agree with the renaming of Squaw Lake than men in this study.

Figure 4.49 Gender vs. Should the province rename Squaw Lake?



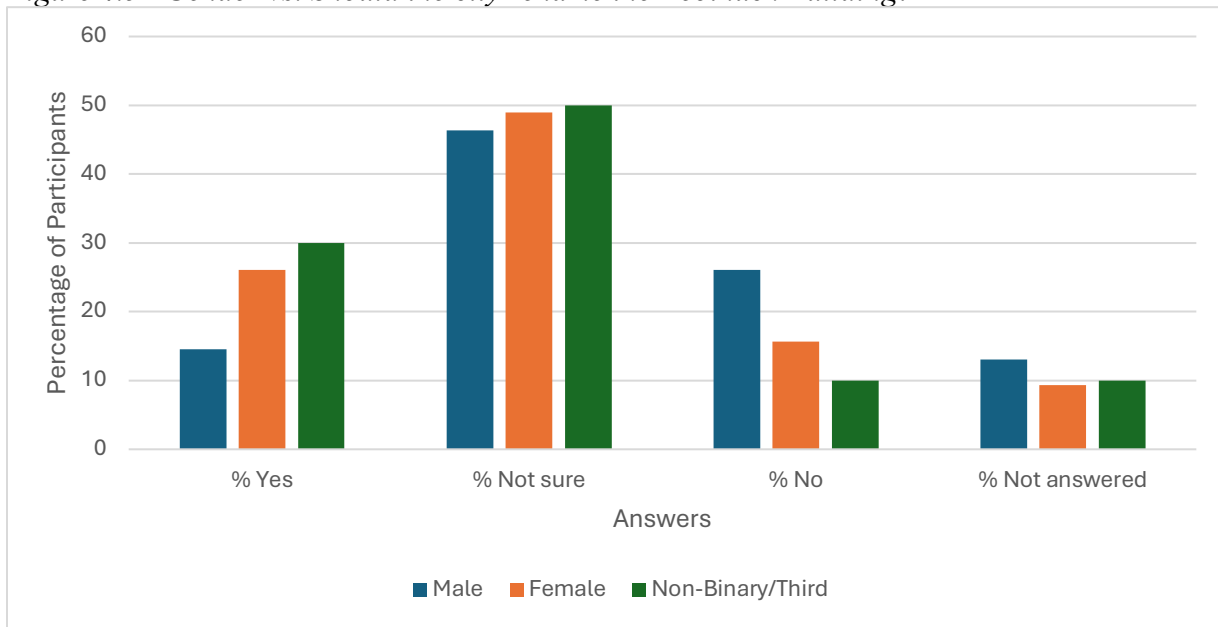
For Gender vs. Section 4 Question 4, all three genders chose ‘Yes’ the most. There is a great difference (21.3%) between men and women’s agreement with the renaming of Indian Meal Line. There is a great difference (38.2%) between men and non-binary individual’s agreement with the renaming of Indian Meal Line. There is a great difference (16.9%) between women and non-binary individual’s agreement with the renaming of Indian Meal Line. Non-binary individuals are most likely to agree with the renaming of Indian Meal Line, followed by women, then men in this study.

Figure 4.50 Gender vs. Should the city rename Indian Meal Line?



For Gender vs. Section 4 Question 5, all three genders chose ‘Not Sure’ the most. The difference is too small to possess any sort of nuance, therefore there is no difference between the three genders and their most common choice of ‘Not Sure’ when it comes to the renaming of the Beothuck Building.

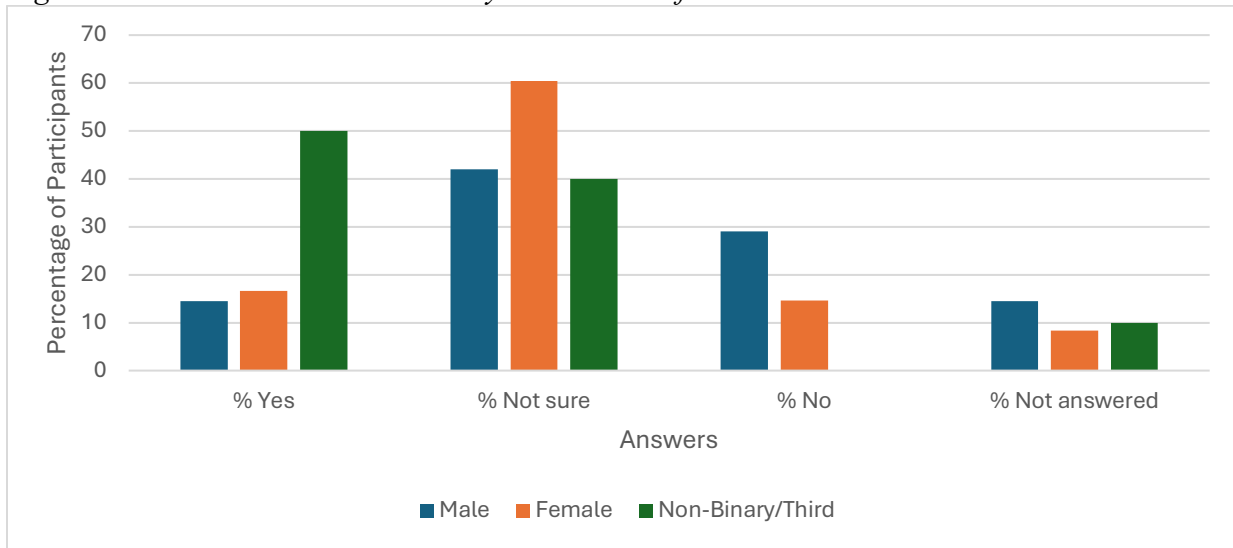
Figure 4.51 Gender vs. Should the city rename the Beothuck Building?



For Gender vs. Section 4 Question 6, non-binary individuals chose ‘Yes’ the most, while men and women chose ‘Not Sure’ the most. There is a minimal difference (2.2%) between men and women’s agreement with the renaming of Grenfell Avenue. There is a great difference (35.6%) between men and non-binary individual’s agreement with the renaming of Grenfell Avenue. There is a great difference (33.4%) between women and non-binary individual’s agreement with the renaming of Grenfell Avenue. Non-binary individuals are most likely to agree with the renaming of Grenfell Avenue, followed by women, then men in this study.



Figure 4.52 Gender vs. Should the city rename Grenfell Avenue?

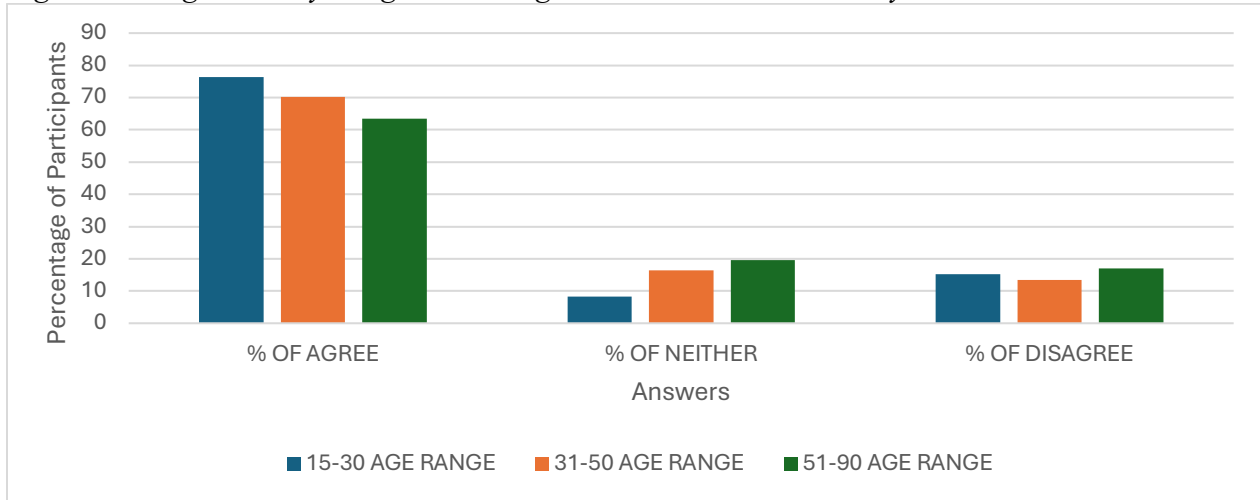


### 4.2.2 Age Comparison Data

For the age comparison tables the total number of participants is 180. I condensed the age ranges from six categories to three. The new categories now read as 15-30 (72 participants), 31-50 (67 participants), and 51-90 (41 participants). Again, same as the gender comparison tables, for Section 2 of the age comparison tables I combined the answers to form three answer categories instead of five following the same category titles of ‘Agree’, ‘Not Sure’, and ‘Disagree’. For Questions 4, 8, and 9 in Section 2 some participants did not answer so I combined them into the ‘Neither Agree or Disagree’ category.

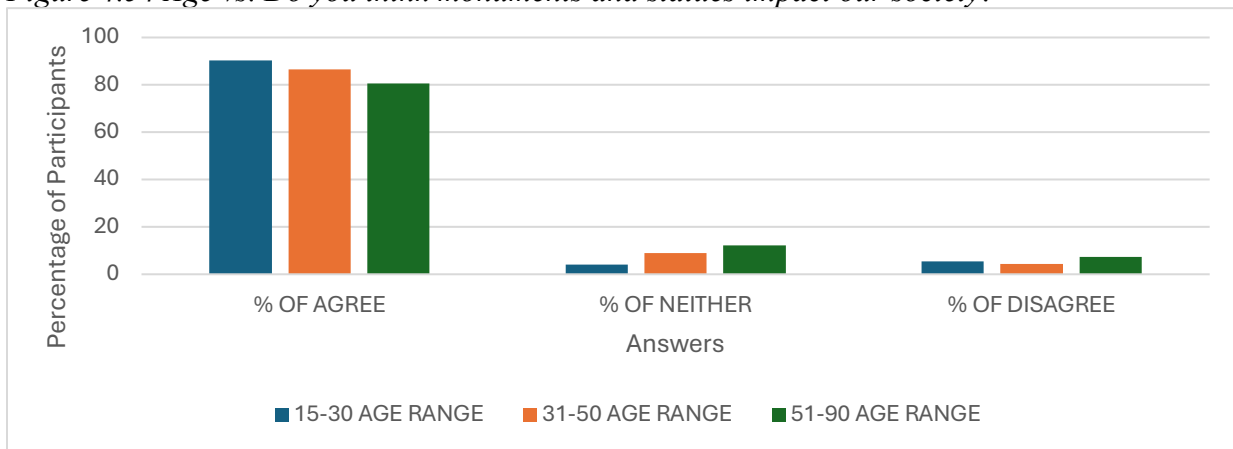
For Age vs. Section 2 Question 1, all three age ranges chose ‘Agree’ the most. There is a minimal difference (6.2%) between the 15-30 age range and 31-50 age range’s agreement that statues are history. There is a slight difference (12.9%) between the 15-30 age range and the 51-90 age range’s agreement that statues are history. There is a minimal difference (6.7%) between the 31-50 age range and 51-90 age range’s agreement that statues are history. The 15-30 age range is most likely to agree with statues being history, followed by the 31-50 age range, then the 51-90 age range in this study.

Figure 4.53 Age vs. Do you agree or disagree that statues are ‘history’?



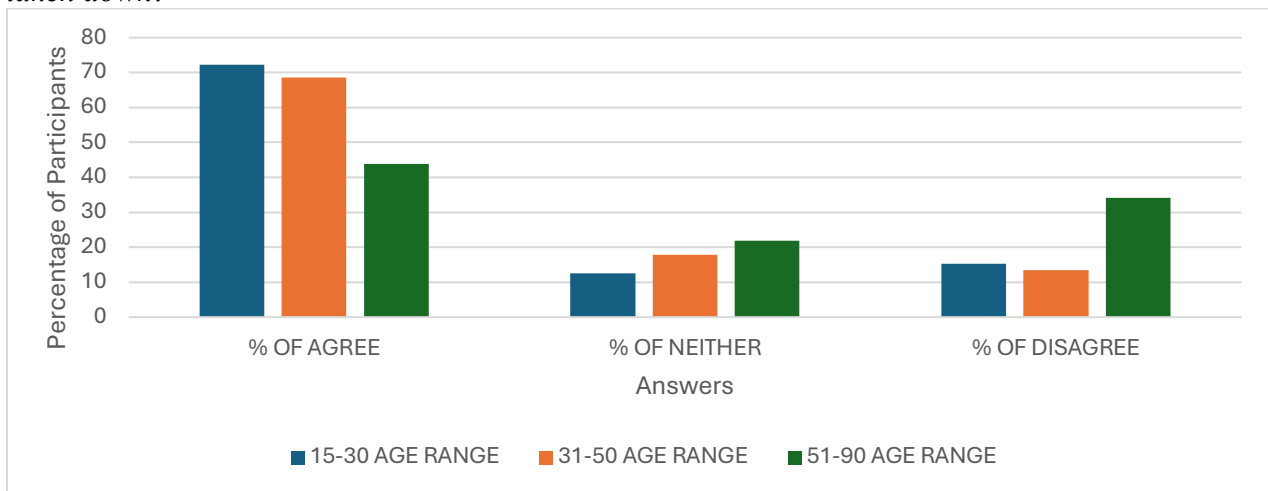
For Age vs. Section 2 Question 2, all three age ranges chose ‘Agree’ the most. There is a minimal difference (3.7%) between the 15-30 age range and 31-50 age range’s agreement that statues impact our history. There is a minimal difference (9.8%) between the 15-30 age range and the 51-90 age range’s agreement that statues impact our history. There is a minimal difference (6.1%) between the 31-50 age range and 51-90 age range’s agreement that statues impact our history. The 15-30 age range is most likely to agree with statues being history, followed by the 31-50 age range, then the 51-90 age range in this study.

Figure 4.54 Age vs. Do you think monuments and statues impact our society?



For Age vs. Section 2 Question 3, all three age ranges chose ‘Agree’ the most. There is a minimal difference (3.6%) between the 15-30 age range and 31-50 age range’s agreement with the removal of confederate statues in the US. There is a great difference (28.3%) between the 15-30 age range and the 51-90 age range’s agreement with the removal of confederate statues in the US. There is a great difference (24.7%) between the 31-50 age range and 51-90 age range’s agreement with the removal of confederate statues in the US. The 15-30 age range is most likely to agree that statues impact history, followed by the 31-50 age range, then the 51-90 age range in this study.

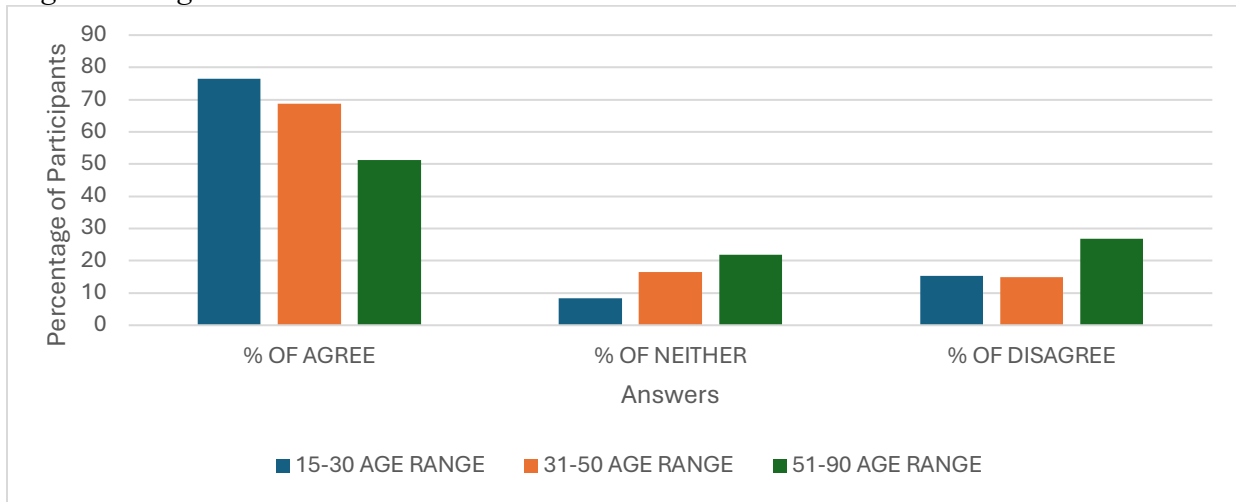
Figure 4.55 Age vs. Do you agree or disagree with Confederate monuments in the USA being taken down?



For Age vs. Section 2 Question 4, all three age ranges chose ‘Agree’ the most. There is a minimal difference (7.7%) between the 15-30 age range and 31-50 age range’s agreement with the removal of statues of plantation owners in England. There is a great difference (25.1%) between the 15-30 age range and the 51-90 age range’s agreement with the removal of statues of plantation owners in England. There is a slight difference (17.4%) between the 31-50 age range and 51-90 age range’s agreement with the removal of statues of plantation owners in England.

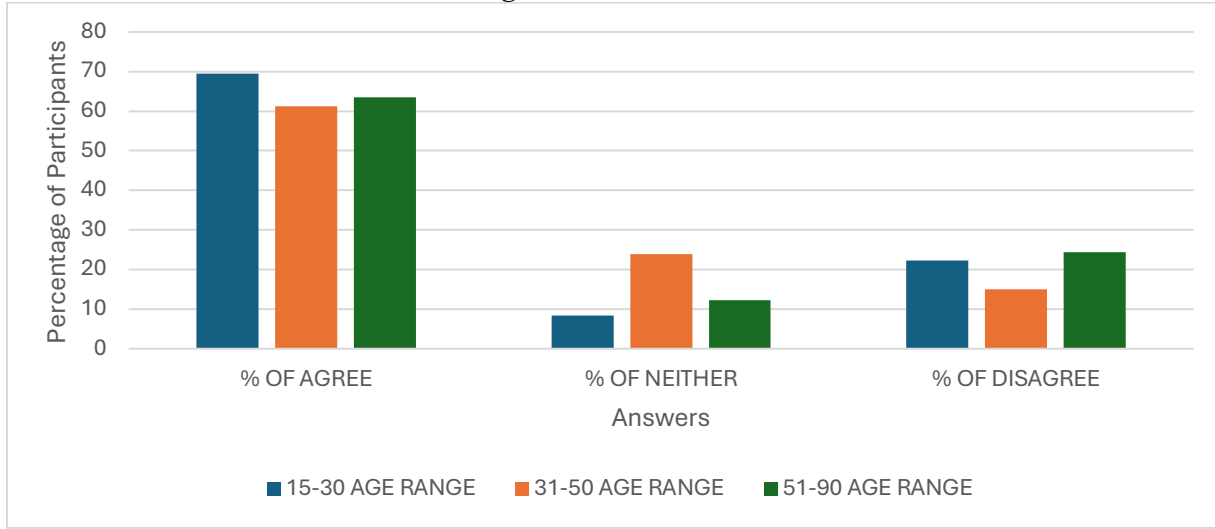
The 15-30 age range is most likely to agree with the removal of statues of plantation owners in England, followed by the 31-50 age range, then the 51-90 age range in this study.

*Figure 4.56 Age vs. Do you agree or disagree with statues of previous plantation owners in England being taken down?*



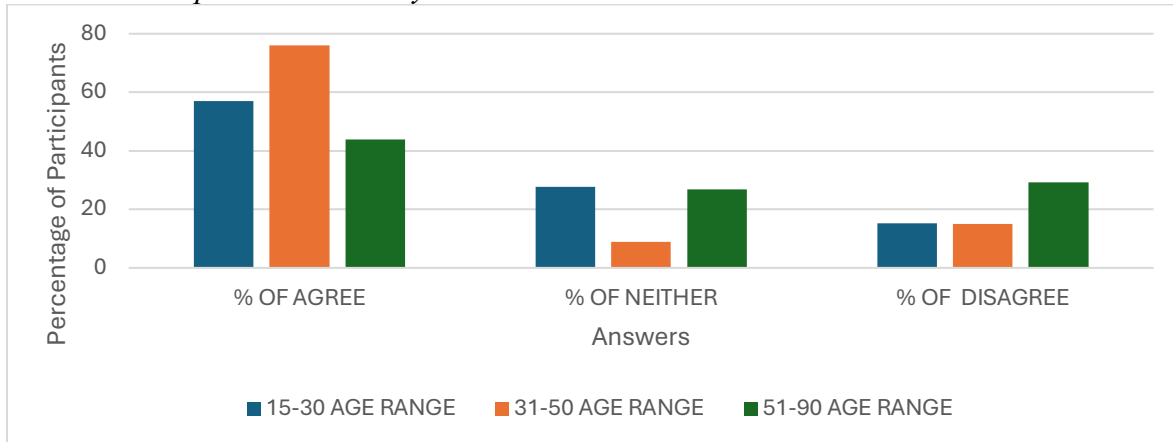
For Age vs. Section 2 Question 5, all three age ranges chose ‘Agree’ the most. There is a minimal difference (8.3%) between the 15-30 age range and 31-50 age range’s agreement with the removal of statues of polarizing world leaders. There is a minimal difference (6%) between the 15-30 age range and the 51-90 age range’s agreement with the removal of statues of polarizing world leaders. There is a minimal difference (2.3%) between the 31-50 age range and 51-90 age range’s agreement with the removal of statues of polarizing world leaders. The 15-30 age range is most likely to agree with the removal of statues of polarizing world leaders, followed by the 51-90 age range, then the 31-50 age range in this study.

Figure 4.57 Age vs. Do you agree or disagree with the statues of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?



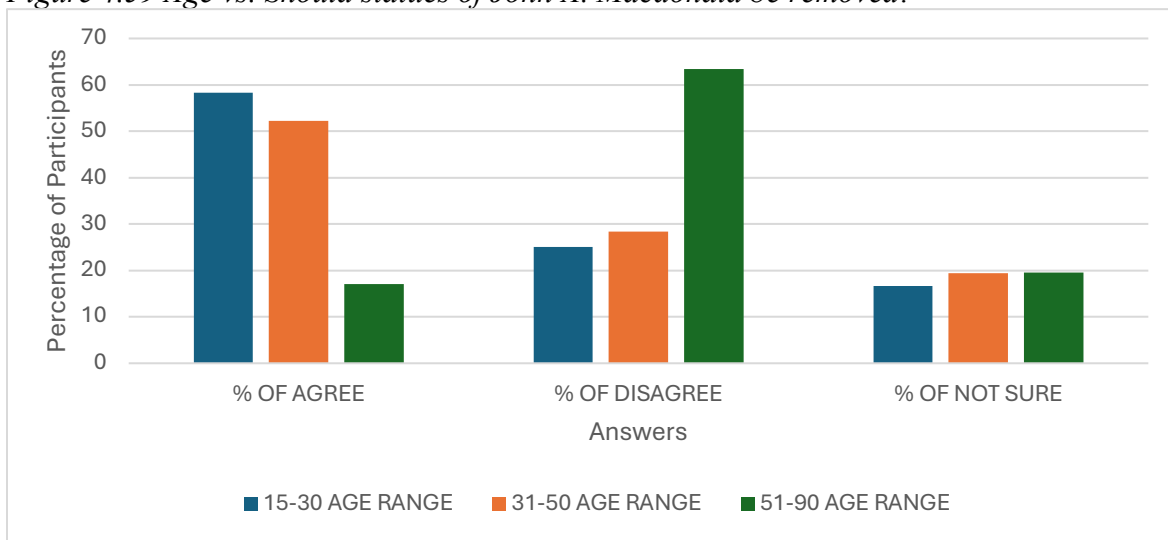
For Age vs. Section 2 Question 6, all three age ranges chose ‘Agree’ the most. There is a slight difference (19.2%) between the 15-30 age range and 31-50 age range’s agreement with the renaming of ‘Ryerson University’. There is a slight difference (13%) between the 15-30 age range and the 51-90 age range’s agreement with the renaming of ‘Ryerson University’. There is a great difference (32.2%) between the 31-50 age range and 51-90 age range’s agreement with the renaming of ‘Ryerson University’. The 31-50 age range is most likely to agree with the renaming of ‘Ryerson University’, followed by the 15-30 age range, then the 51-90 age range in this study.

Figure 4.58 Age vs. Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?



For Age vs. Section 2 Question 7, the 15-30 and 31-50 age ranges chose ‘Agree’ the most, while the 51-90 age range chose ‘Disagree’ the most. There is a minimal difference (6.1%) between the 15-30 age range and 31-50 age range’s agreement with the removal of John A. Macdonald statues. There is a great difference (41.3%) between the 15-30 age range and the 51-90 age range’s agreement with the removal of John A. Macdonald statues. There is a great difference (35.2%) between the 31-50 age range and 51-90 age range’s agreement with the removal of John A. Macdonald statues. The 15-30 age range is most likely to agree with the removal of John A. Macdonald statues, followed by the 31-50 age range, then the 51-90 age range in this study.

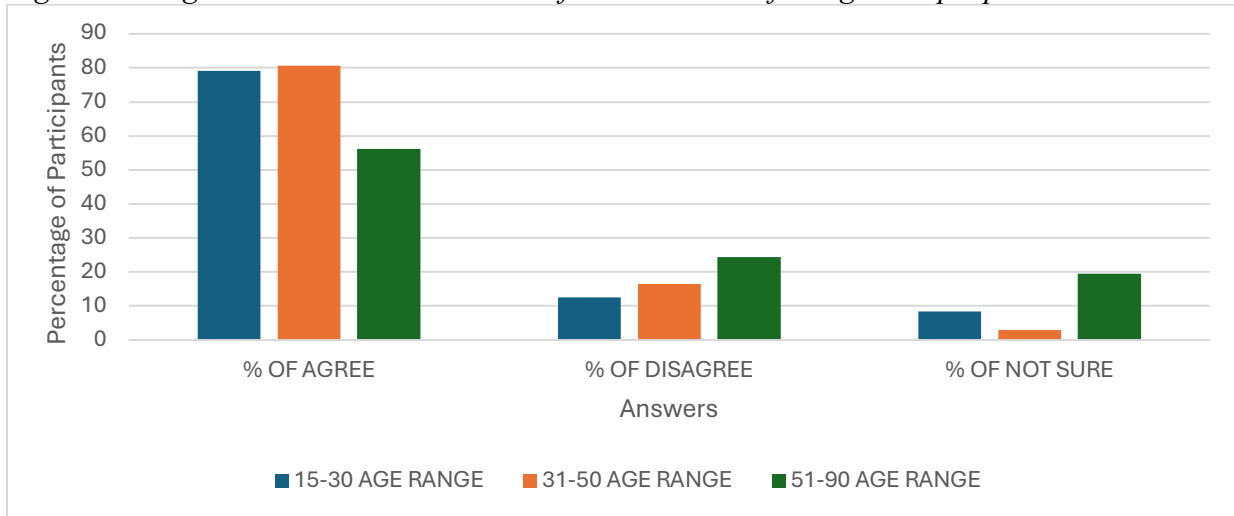
*Figure 4.59 Age vs. Should statues of John A. Macdonald be removed?*



For Age vs. Section 2 Question 8, all the age ranges chose ‘Agree’ the most. There is a minimal difference (1.4%) between the 15-30 age range and 31-50 age range’s agreement with the renaming of streets named after murderers of Indigenous peoples. There is a great difference (23.1%) between the 15-30 age range and the 51-90 age range’s agreement with the renaming of streets named after murderers of Indigenous peoples. There is a great difference (24.5%) between the 31-50 age range and 51-90 age range’s agreement with the renaming of streets named after

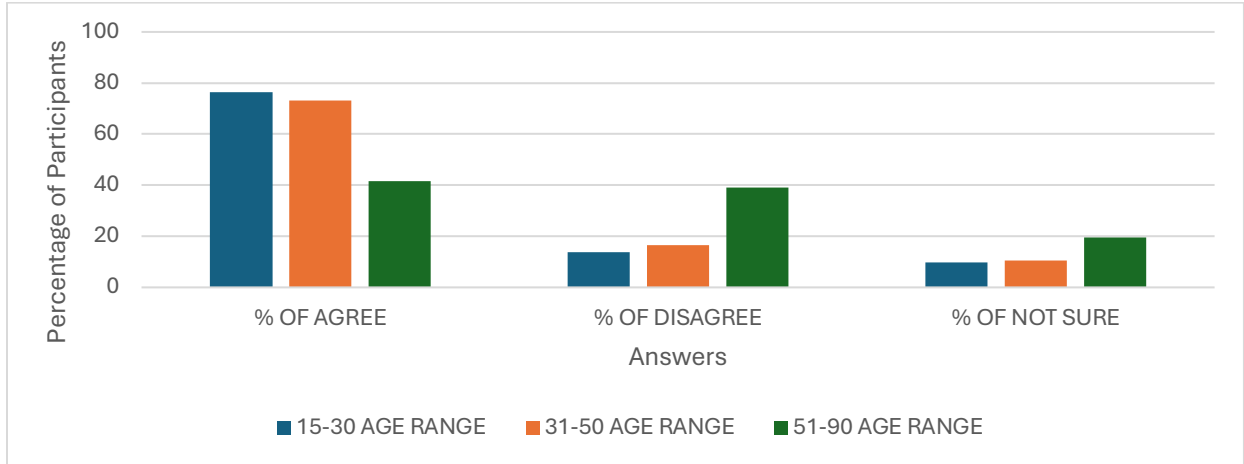
murderers of Indigenous peoples. The 31-50 age range is most likely to agree with the renaming of streets named after murderers of Indigenous peoples, followed by the 15-30 age range, then the 51-90 age range in this study.

*Figure 4.60 Age vs. Should streets named after murderers of Indigenous peoples be renamed?*



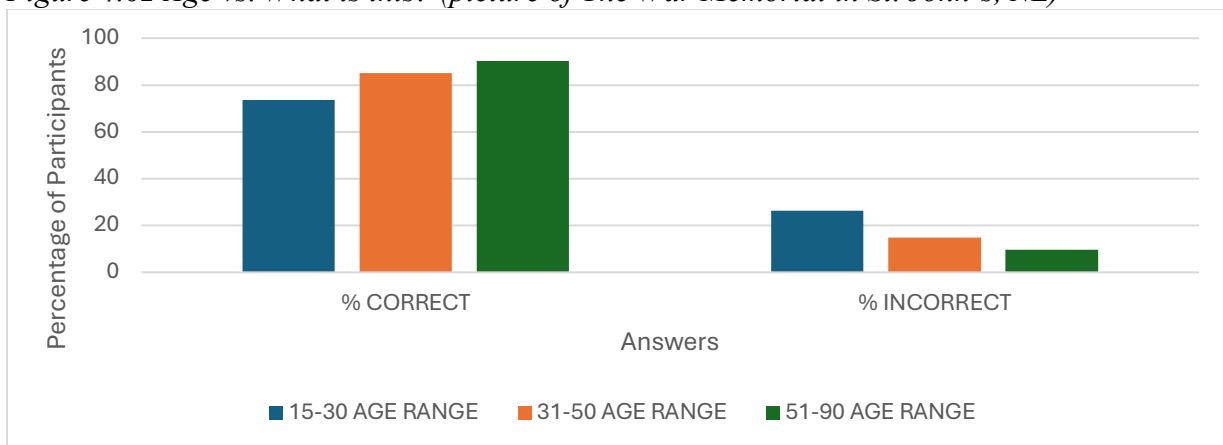
For Age vs. Section 2 Question 9, all the age ranges chose ‘Agree’ the most. There is a minimal difference (3.2%) between the 15-30 age range and 31-50 age range’s agreement with the removal of statues depicting supporters of residential schools. There is a great difference (34.9%) between the 15-30 age range and the 51-90 age range’s agreement with the removal of statues depicting supporters of residential schools. There is a great difference (31.7%) between the 31-50 age range and 51-90 age range’s agreement with the removal of statues depicting supporters of residential schools. The 15-30 age range is most likely to agree with the renaming of streets named after murderers of Indigenous peoples, followed by the 31-50 age range, then the 51-90 age range in this study.

Figure 4.61 Age vs. Should monuments of individuals who created/supported residential schools be removed?



For Age vs. Section 3 Question 1, all age ranges had a higher population of participants that got the answer correct rather than incorrect. There is a slight difference (11.4%) between the 15-30 age range and 31-50 age range’s correct identification of the War Memorial. There is a slight difference (16.6%) between the 15-30 age range and the 51-90 age range’s correct identification of the War Memorial. There is a minimal difference (5.2%) between the 31-50 age range and 51-90 age range’s correct identification of the War Memorial. The 51-90 age range is most likely to correctly name the War Memorial, followed by the 31-50 age range, then the 15-30 age range in this study.

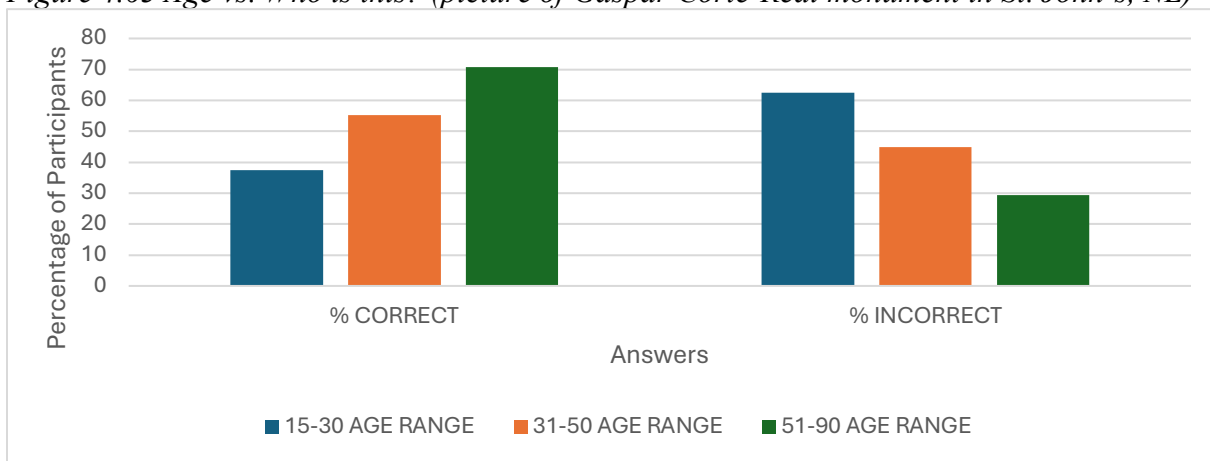
Figure 4.62 Age vs. What is this? (picture of The War Memorial in St. John’s, NL)





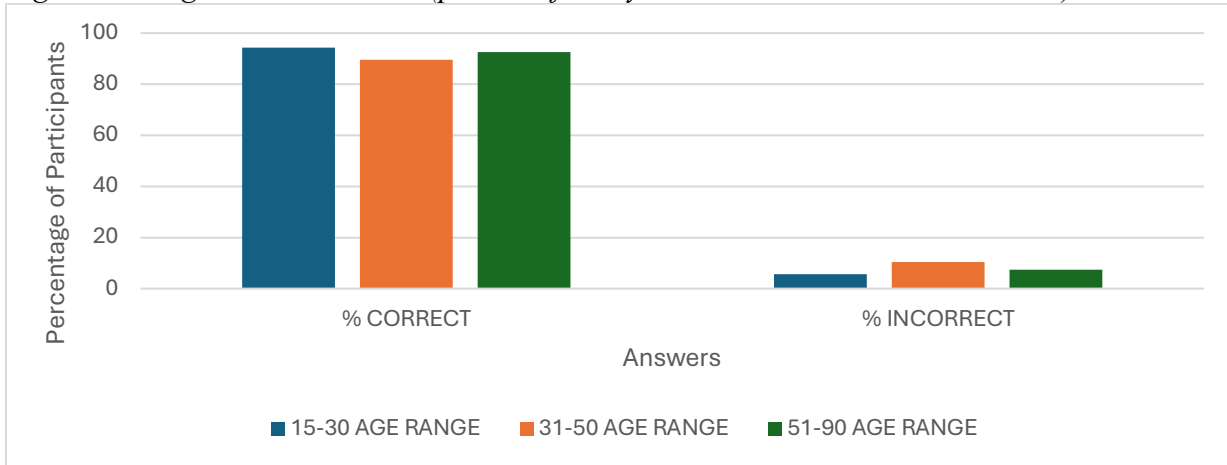
For Age vs. Section 3 Question 2, the 15-30 age range had a higher population of participants that got the answer incorrect, while the 31-50 and 51-90 age ranges had a higher population who got it correct. There is a slight difference (17.7%) between the 15-30 age range and 31-50 age range’s correct identification of the Gaspar Corte-Real monument. There is a great difference (33.2%) between the 15-30 age range and the 51-90 age range’s correct identification of the Gaspar Corte-Real monument. There is a slight difference (15.5%) between the 31-50 age range and 51-90 age range’s correct identification of the Gaspar Corte-Real monument. The 51-90 age range is most likely to correctly name the Gaspar Corte-Real monument, followed by the 31-50 age range, then the 15-30 age range in this study.

Figure 4.63 Age vs. Who is this? (picture of Gaspar Corte-Real monument in St. John’s, NL)



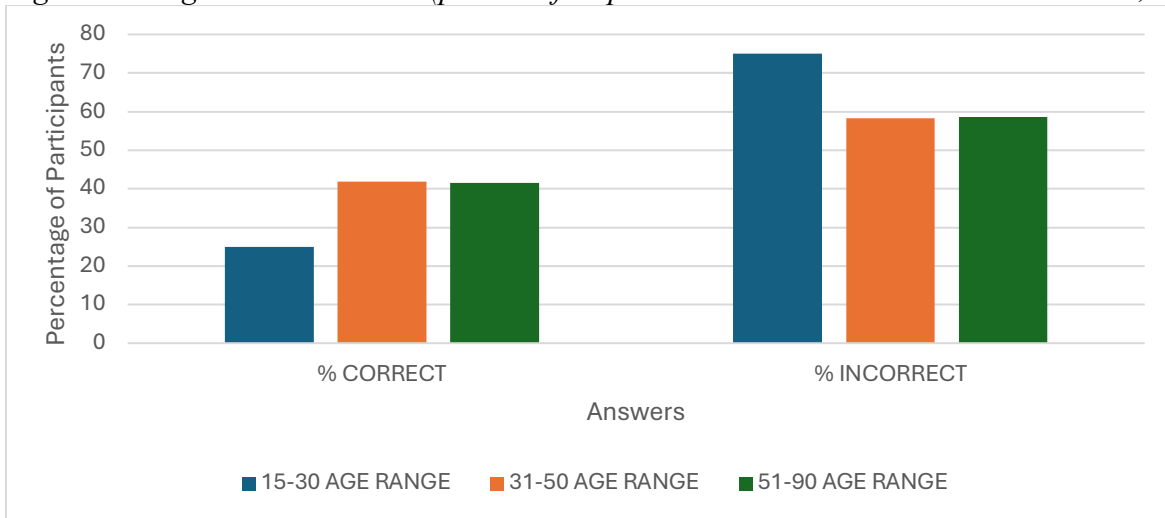
For Age vs. Section 3 Question 3, all age ranges had a higher population of participants that got the answer correct rather than incorrect. The difference is too small to possess any sort of nuance, therefore there is no difference between the three age ranges and their correct identification of the Terry Fox Memorial.

Figure 4.64 Age vs. Who is this? (picture of Terry Fox monument in St. John’s, NL)



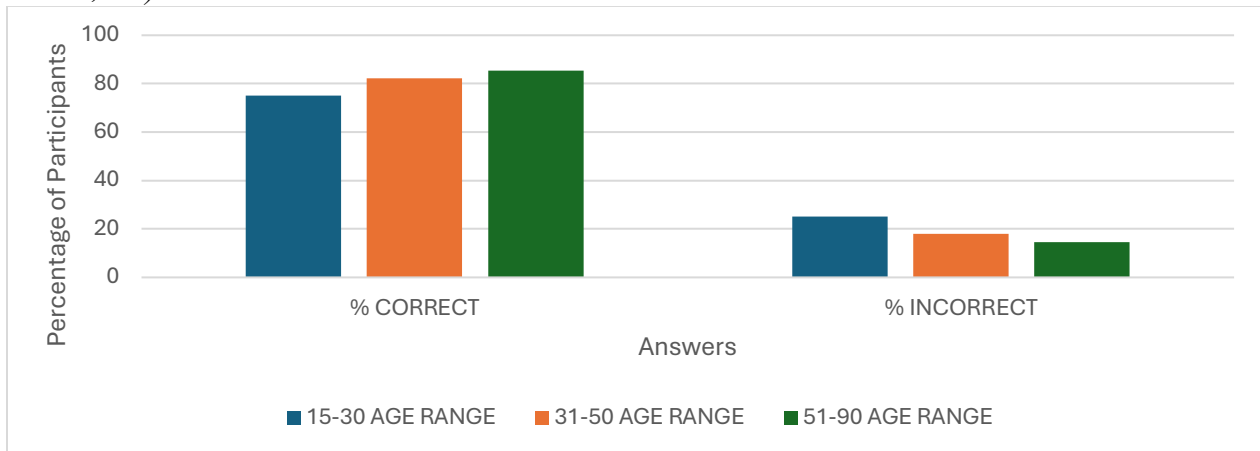
For Age vs. Section 3 Question 4, all age ranges had a higher population of participants that got the answer incorrect. There is a slight difference (16.8%) between the 15-30 age range and 31-50 age range’s incorrect identification of the Captain James Cook Historical Site. There is a slight difference (16.7%) between the 15-30 age range and the 51-90 age range’s incorrect identification of the Captain James Cook Historical Site. There is no difference (0.1%) between the 31-50 age range and 51-90 age range’s incorrect identification of the Captain James Cook Historical Site. The 51-90 age range and the 31-50 age ranges are most likely to correctly name the Captain James Cook Historical Site, with 15-30 age range knowing it the least in this study.

Figure 4.65 Age vs. Who is this? (picture of Captain Cook Historic Site in Corner Brook, NL)



For Age vs. Section 3 Question 5, all age ranges had a higher population of participants that got the answer correct rather than incorrect. There is a great difference (20%) between the 15-30 age range and 31-50 age range’s correct identification of the Newfoundland Memorial/Caribou. There is a slight difference (10.3%) between the 15-30 age range and the 51-90 age range’s correct identification of the Newfoundland Memorial/Caribou. There is a minimal difference (3.3%) between the 31-50 age range and 51-90 age range’s correct identification of the Newfoundland Memorial/Caribou. The 51-90 age range is most likely to correctly name the Newfoundland Memorial/Caribou followed by the 31-50 age range, then the 15-30 age range in this study.

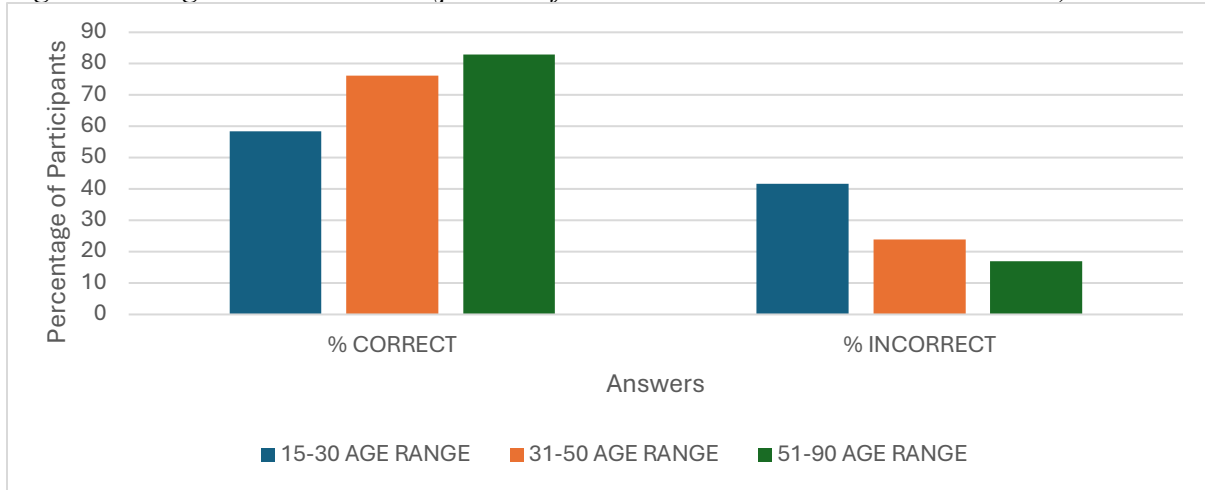
*Figure 4.66 Age vs. What is this? (picture of The Caribou monument in Bowring Park, St. John’s, NL)*



For Age vs. Section 3 Question 6, all age ranges had a higher population of participants that got the answer correct rather than incorrect. There is a slight difference (17.8%) between the 15-30 age range and 31-50 age range’s correct identification of the John Cabot monument. There is a great difference (24.6%) between the 15-30 age range and the 51-90 age range’s correct identification of the John Cabot monument. There is a minimal difference (6.8%) between the 31-50 age range and 51-90 age range’s correct identification of the John Cabot monument. The

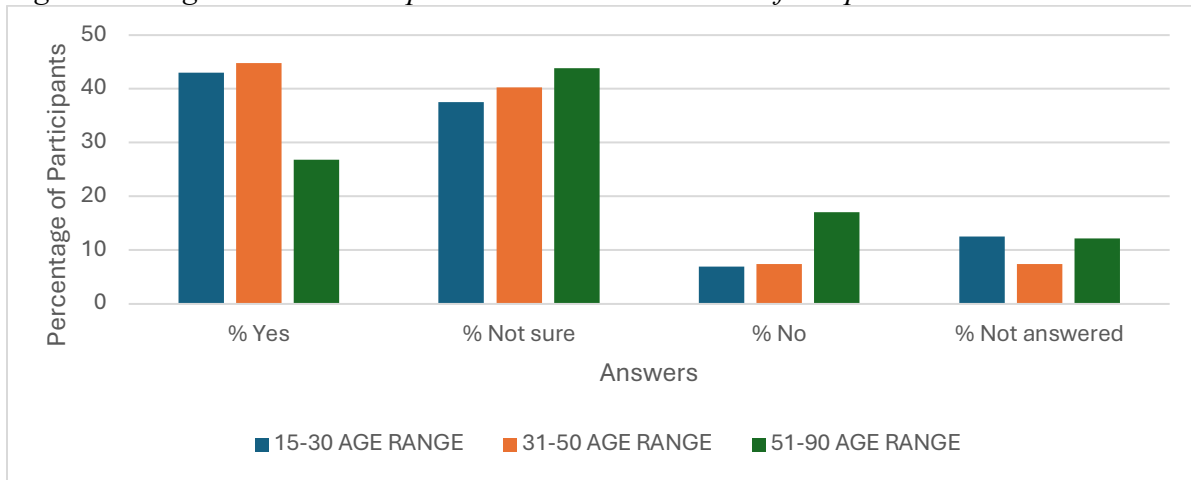
51-90 age range is most likely to correctly name the John Cabot monument followed by the 31-50 age range, then the 15-30 age range in this study.

Figure 4.67 Age vs. Who is this? (picture of John Cabot monument, Bonavista, NL)



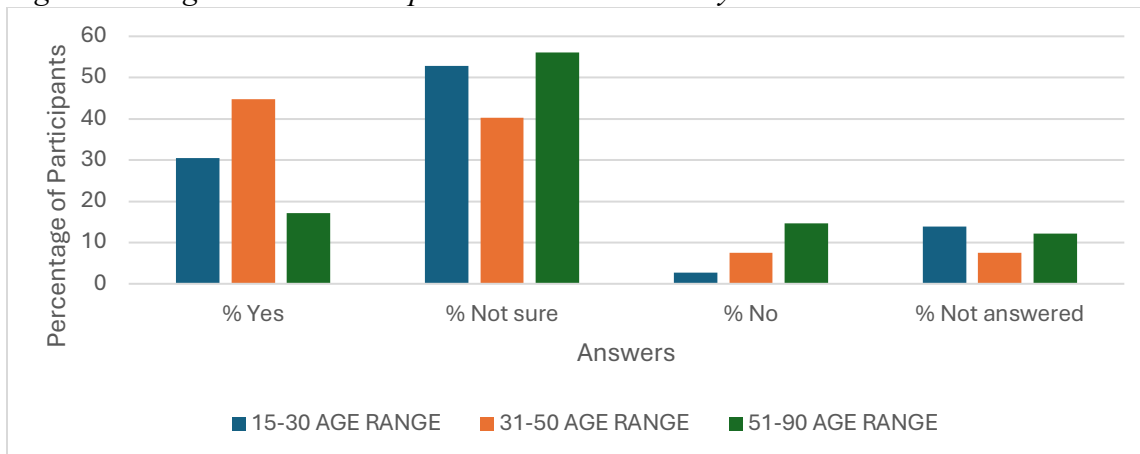
For Age vs. Section 4 Question 1, the 15-30 and 31-50 age ranges chose ‘Yes’ the most, while the 51-90 age range chose ‘Not Sure’ the most. There is a minimal difference (1.7%) between the 15-30 age range and the 31-50 age range’s agreement with the removal of the Gaspar Corte-Real statue. There is a slight difference (16.2%) between the 15-30 age range and the 51-90 age range’s agreement with the removal of the Gaspar Corte-Real statue. There is a slight difference (17.9%) between the 31-50 age range and 51-90 age range’s agreement with the removal of the Gaspar Corte-Real statue. Participants in the 31-50 age range and the 15-30 range are most likely to agree with the removal of the Gaspar Corte-Real statue, with participants in the 51-90 age range agreeing the least.

Figure 4.68 Age vs. Should the province remove the statue of Gaspar Corte-Real?



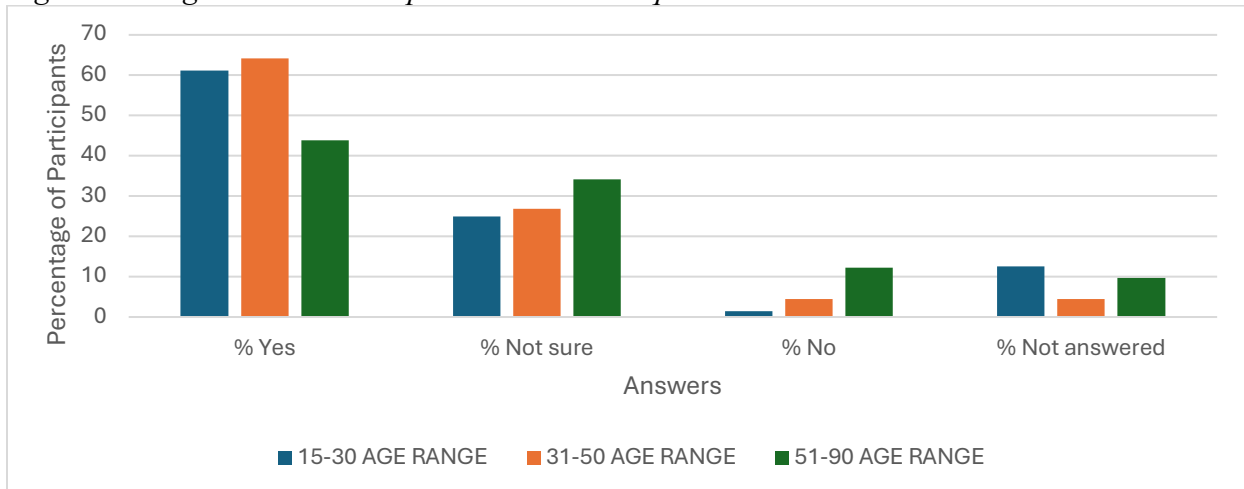
For Age vs. Section 4 Question 2, the 31-50 age range chose ‘Yes’ the most, while the 15-30 age range and 51-90 age range chose ‘Not Sure’ the most. There is a slight difference (14.2%) between the 15-30 age range and the 31-50 age range’s agreement with the removal of the renaming of Mt. Peyton. There is a slight difference (13.5%) between the 15-30 age range and the 51-90 age range’s agreement with the renaming of Mt. Peyton. There is a great difference (27.7%) between the 31-50 age range and 51-90 age range’s agreement with the renaming of Mt. Peyton. Participants in the 31-50 age range are most likely to agree with the renaming of Mt. Peyton, with participants in the 15-30 and 51-90 age ranges being the most unsure of renaming Mt. Peyton.

Figure 4.69 Age vs. Should the province rename Mt. Peyton?



For Age vs. Section 4 Question 3, all age ranges chose ‘Yes’ the most. There is a minimal difference (3%) between the 15-30 age range and the 31-50 age range’s agreement with the renaming of Squaw Lake. There is a slight difference (17.2%) between the 15-30 age range and the 51-90 age range’s agreement with the renaming of Squaw Lake. There is a great difference (20.2%) between the 31-50 age range and 51-90 age range’s agreement with the renaming of Squaw Lake. Participants in the 31-50 age range are most likely to agree with the renaming of Squaw Lake, followed by participants in the 15-30, and then participants in the 51-90 age ranges agreeing the least with the renaming of Squaw Lake.

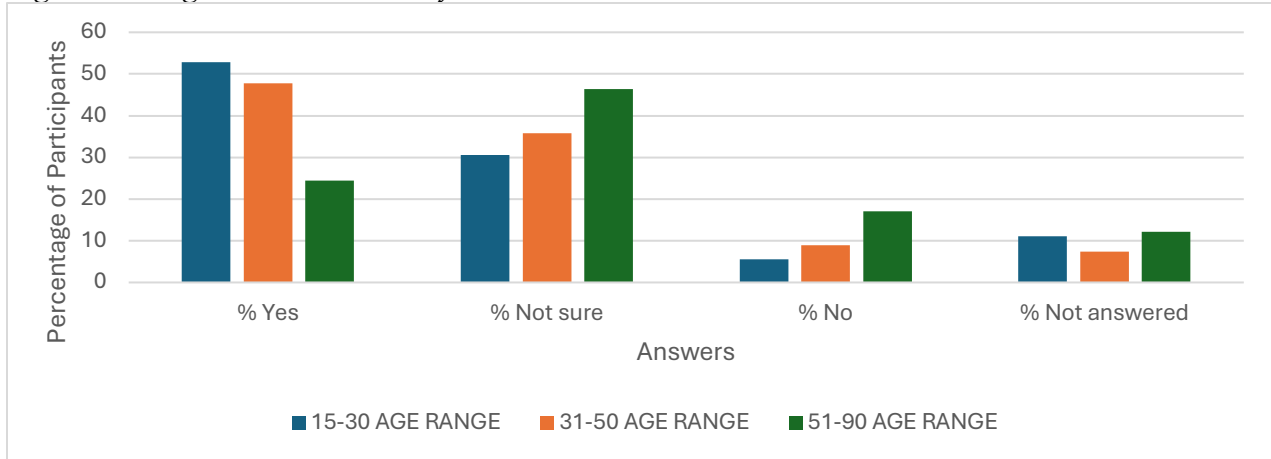
Figure 4.70 Age vs. Should the province rename Squaw Lake?



For Age vs. Section 4 Question 4, the 15-30 and 31-50 age ranges chose ‘Yes’ the most, while the 51-90 age range chose ‘Not Sure’ the most. There is a minimal difference (5%) between the 15-30 age range and the 31-50 age range’s agreement with the renaming of Indian Meal Line. There is a great difference (28.4%) between the 15-30 age range and the 51-90 age range’s agreement with the renaming of Indian Meal Line. There is a great difference (23.4%) between the 31-50 age range and 51-90 age range’s agreement with the renaming of Indian Meal Line. Participants in the 15-30 age range are most likely to agree with the renaming of Indian

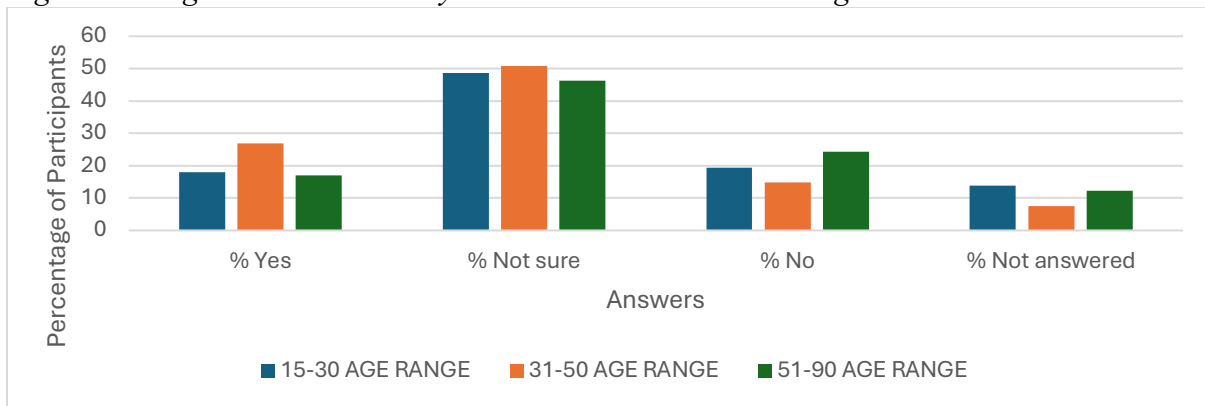
Meal Line, followed by participants in the 31-50, and then participants in the 51-90 age ranges agreeing the least with the renaming of Indian Meal Line.

Figure 4.71 Age vs. Should the city rename Indian Meal Line?



For Age vs. Section 4 Question 5, all the age ranges chose ‘Not Sure’ the most. The difference is too small to possess any sort of nuance, therefore there is no difference between the three age ranges and their unsureness of renaming the Beothuck Building.

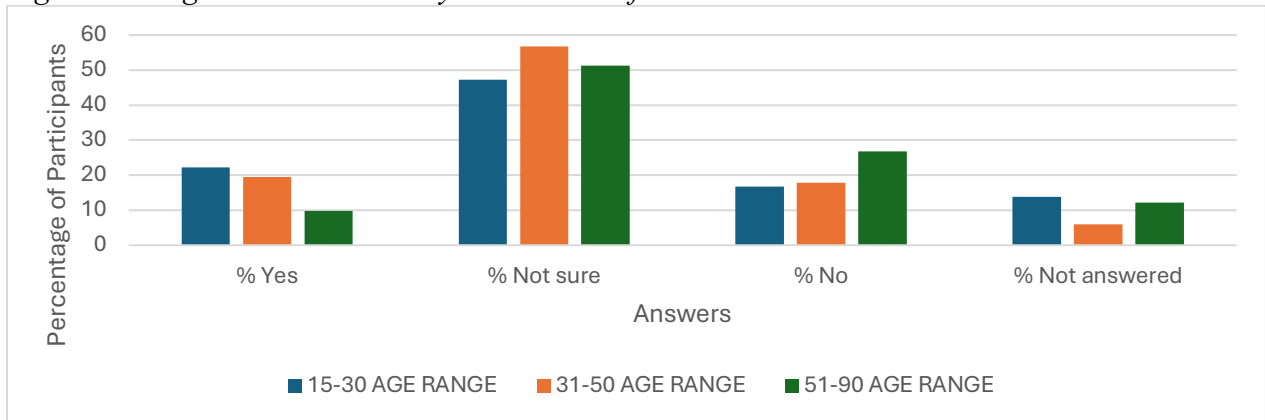
Figure 4.72 Age vs. Should the city rename the Beothuck Building?



For Age vs. Section 4 Question 6, all the age ranges chose ‘Not Sure’ the most. there is a minimal difference (9.5%) between the 15-30 age range and the 31-50 age range’s uncertainty with the renaming of Grenfell Avenue. There is a minimal difference (4%) between the 15-30 age range and the 51-90 age range’s uncertainty with the renaming of Grenfell Avenue. There is a minimal difference (5.5%) between the 31-50 age range and 51-90 age range’s uncertainty with

the renaming of Grenfell Avenue. We can see that more participants in all categories are most likely to choose ‘Not Sure’ when discussing the renaming of Grenfell Avenue. Participants in the 15-30 age range are most likely to agree with the renaming of Grenfell Avenue, followed by participants in the 31-50, and then participants in the 51-90 age ranges agreeing the least with the renaming of Grenfell Avenue.

Figure 4.73 Age vs. Should the city rename Grenfell Avenue?



### 4.2.3 Education Comparison Data

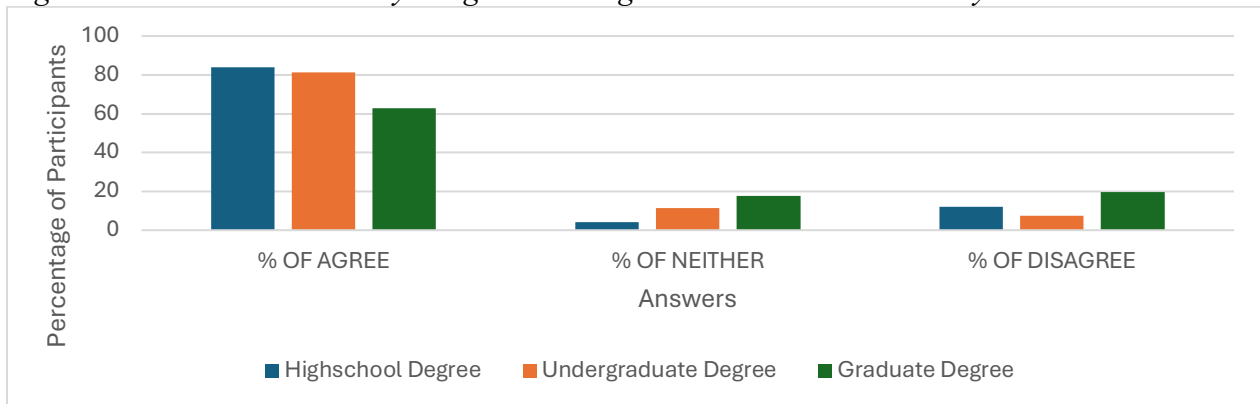
Finally for the education comparison tables the total number of participants is 180. To condense the education level categories, I combined the Associate and Bachelor degree categories to form the new ‘Undergrad Degree’ category. I also combined the Graduate and Doctorate/Professional degree categories to form the ‘Graduate Degree’ category, so now there are three levels of education I will be looking at rather than five. I also followed what I did previously for the gender and age comparison tables for Section two. Again, for Questions 1 to 6, the answers were ‘Strongly Agree’, ‘Somewhat Agree’, ‘Neither Agree or Disagree’, ‘Somewhat Disagree’, and ‘Strongly Disagree’, now the categories read as ‘Agree’, ‘Neither Agree or Disagree’, and ‘Disagree’. The answers for Questions 7 to 9 were ‘Definitely’, ‘Probably’, ‘Probably Not’, ‘Definitely Not’, and ‘Not Sure’, now the categories are ‘Agree’, ‘Not Sure’, and



‘Disagree’. For Questions 4, 8, and 9 in Section 2 where there were some participants who did not answer so I combined them into the ‘Neither Agree or Disagree’ category.

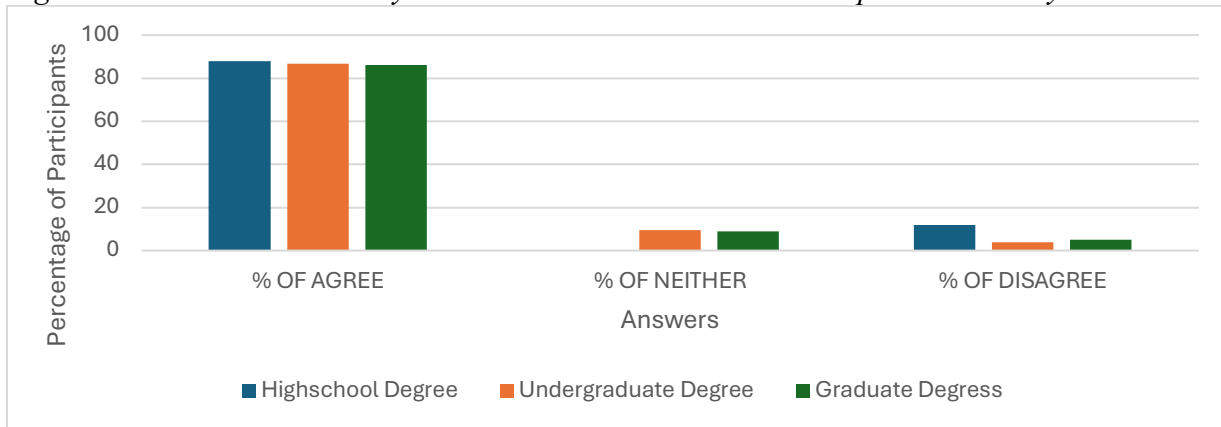
For Education vs. Section 2 Question 1, all education levels chose ‘Agree’ the most. There is a minimal difference (2.9%) between the Highschool and the Undergraduate categories’ agreement that statues are history. There is a great difference (21.3%) between the Highschool and the Graduate categories’ agreement that statues are history. There is a slight difference (18.4%) between the Undergraduate and Graduate categories’ agreement that statues are history. Participants in the Highschool category are most likely to agree that statues are history, followed by participants in the Undergraduate category, and then participants in the Graduate category agreeing that statues are history.

Figure 4.74 Education vs. Do you agree or disagree that statues are ‘history’?



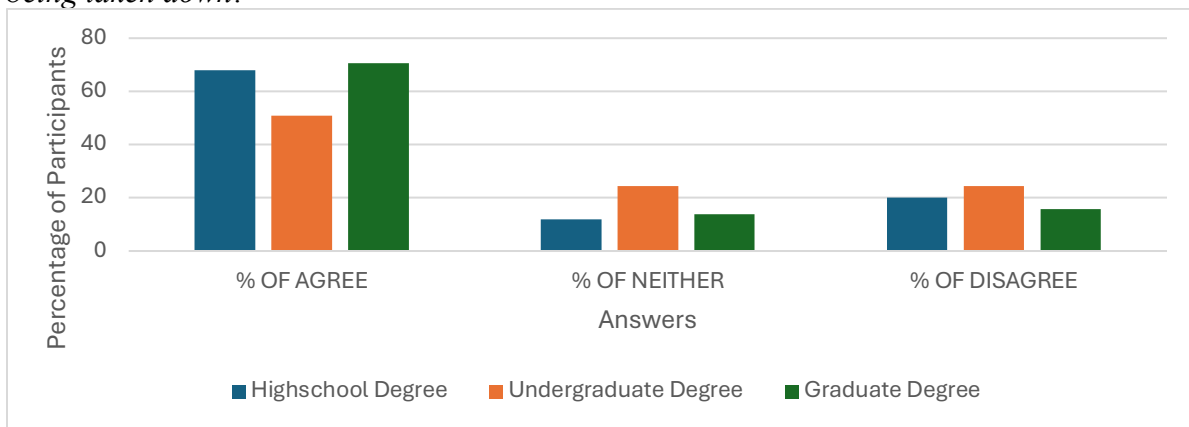
For Education vs. Section 2 Question 2, all education levels chose ‘Agree’ the most. The difference is too small to possess any sort of nuance, therefore there is no difference between the three education levels and their agreement that statues impact our history.

Figure 4.75 Education vs. Do you think monuments and statues impact our society?



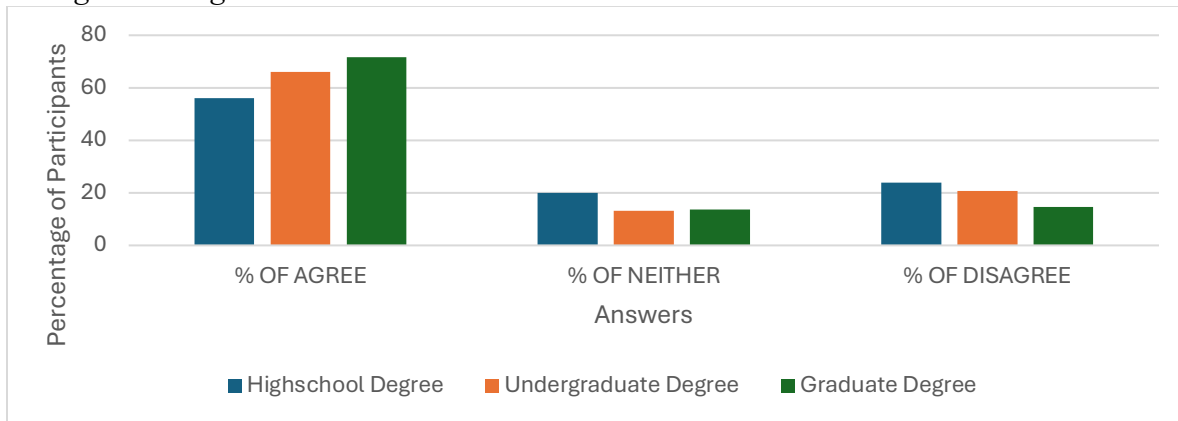
For Education vs. Section 2 Question 3, all education levels chose ‘Agree’ the most. There is a slight difference (17.1%) between the Highschool and the Undergraduate categories’ agreement with the removal of confederate statues in the US. There is a minimal difference (2.5%) between the Highschool and the Graduate categories’ agreement with the removal of confederate statues in the US. There is a slight difference (19.6%) between the Undergraduate and Graduate categories’ agreement with the removal of confederate statues in the US. Participants in the Graduate category are most likely to agree that statues are history, followed closely by participants in the Highschool category, and then participants in the Undergraduate category.

Figure 4.76 Education vs. Do you agree or disagree with Confederate monuments in the USA being taken down?



For Education vs. Section 2 Question 4, all education levels chose ‘Agree’ the most. There is a slight difference (10%) between the Highschool and the Undergraduate categories’ agreement with the removal of statues of plantations owners in England. There is a slight difference (15.5%) between the Highschool and the Graduate categories’ agreement with the removal of statues of plantations owners in England. There is a minimal difference (5.5%) between the Undergraduate and Graduate categories’ agreement with the removal of statues of plantations owners in England. Participants in the Graduate category are most likely to agree with the removal of statues of plantations owners in England, followed by participants in the Undergraduate category, and then participants in the Highschool category.

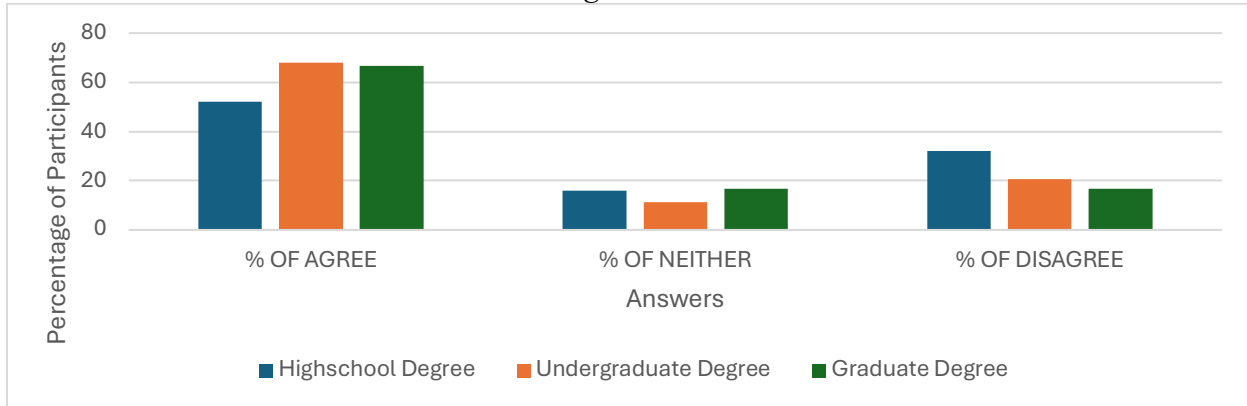
*Figure 4.77 Education vs. Do you agree or disagree with statues of previous plantation owners in England being taken down?*



For Education vs. Section 2 Question 5, all education levels chose ‘Agree’ the most. There is a slight difference (15.9%) between the Highschool and the Undergraduate categories’ agreement with the removal of statues of polarizing world leaders. There is a slight difference (14.6%) between the Highschool and the Graduate categories’ agreement with the removal of statues of polarizing world leaders. There is a minimal difference (1.3%) between the Undergraduate and Graduate categories’ agreement with the removal of statues of polarizing world leaders. Participants in the Undergraduate category are most likely to agree with the removal of statues of

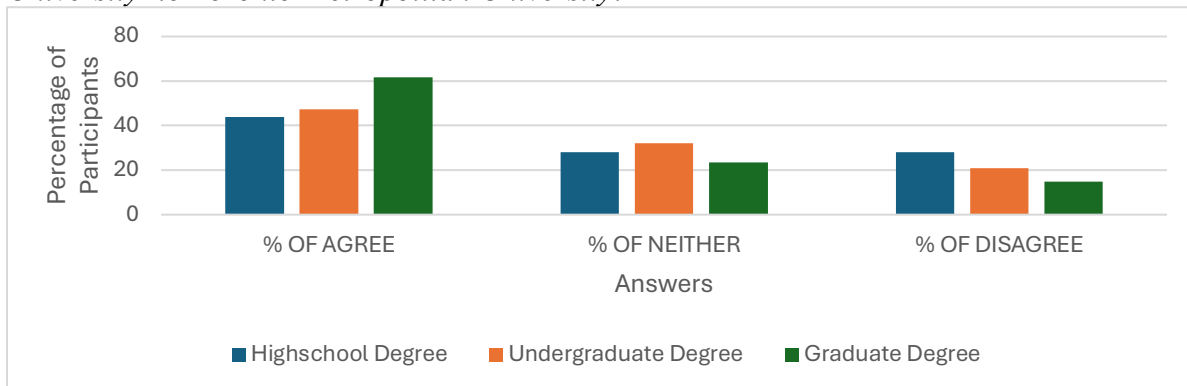
polarizing world leaders, followed by participants in the Graduate category, and then participants in the Highschool category.

*Figure 4.78 Education vs. Do you agree or disagree with the statues of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?*



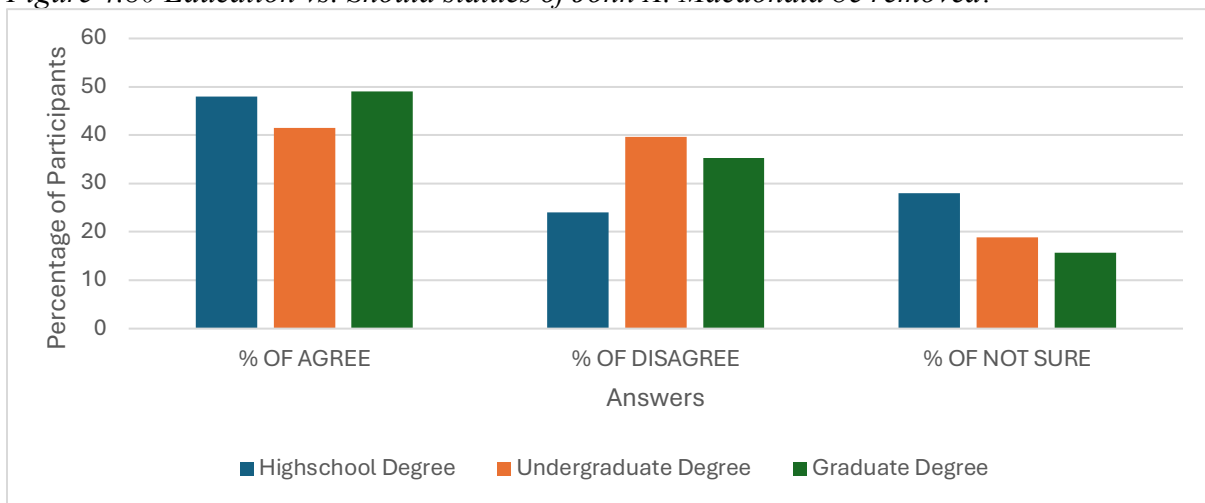
For Education vs. Section 2 Question 6, all education levels chose ‘Agree’ the most. There is a minimal difference (3.1%) between the Highschool and the Undergraduate categories’ agreement with the renaming of ‘Ryerson University’. There is a slight difference (17.7%) between the Highschool and the Graduate categories’ agreement with the renaming of ‘Ryerson University’. There is a slight difference (14.6%) between the Undergraduate and Graduate categories’ agreement with the renaming of ‘Ryerson University’. Participants in the Graduate category are most likely to agree with the renaming of ‘Ryerson University’, followed by participants in the Undergraduate category, and then participants in the Highschool category.

*Figure 4.79 Education vs. Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?*



For Education vs. Section 2 Question 7, all education levels chose ‘Agree’ the most. There is a minimal difference (1.5%) between the Highschool and the Undergraduate categories’ agreement with the removal of John A. Macdonald statues. There is a slight difference (9%) between the Highschool and the Graduate categories’ agreement with the removal of John A. Macdonald statues. There is a minimal difference (7.5%) between the Undergraduate and Graduate categories’ agreement with the removal of John A. Macdonald statues. Participants in the Graduate category are most likely to agree with the removal of John A. Macdonald statues, followed by participants in the Highschool category, and then participants in the Undergraduate category.

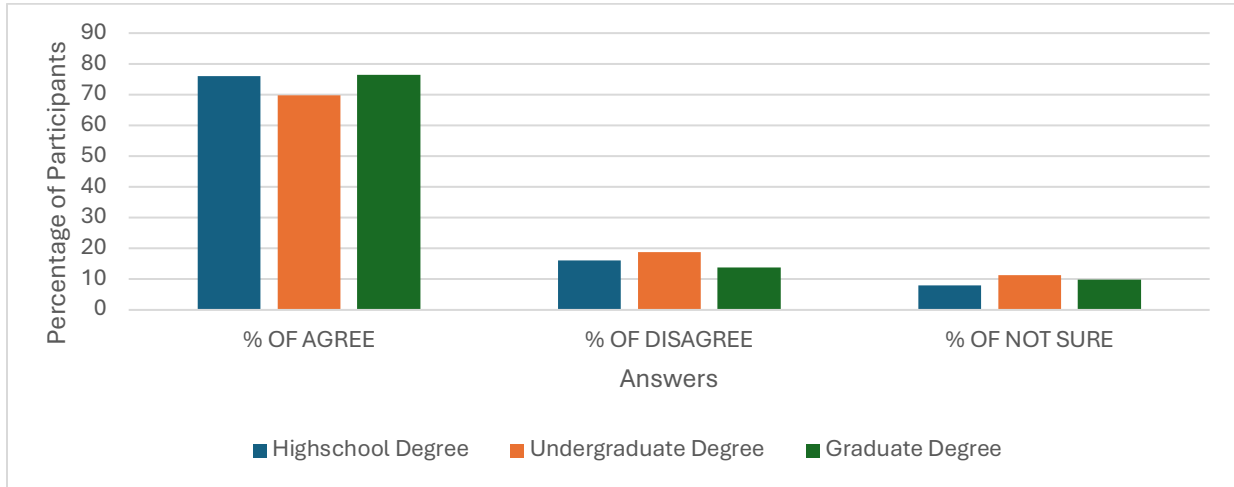
Figure 4.80 Education vs. Should statues of John A. Macdonald be removed?



For Education vs. Section 2 Question 8, all education levels chose ‘Agree’ the most. There is a minimal difference (6.2%) between the Highschool and the Undergraduate categories’ agreement with the renaming of streets named after murderers of Indigenous peoples. There is no difference (0.4%) between the Highschool and the Graduate categories’ agreement with the renaming of streets named after murderers of Indigenous peoples. There is a minimal difference (6.6%) between the Undergraduate and Graduate categories’ agreement with the renaming of streets named after murderers of Indigenous peoples. Participants in the Graduate and

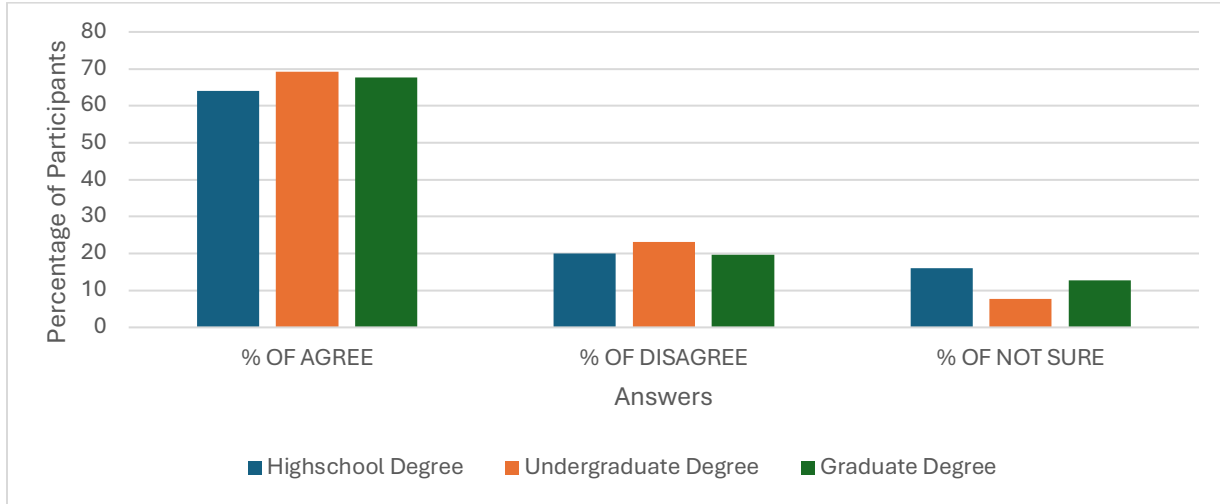
Highschool categories are most likely to agree with the renaming of streets named after murderers of Indigenous peoples, followed by participants in the Undergraduate category.

*Figure 4.81 Education vs. Should streets named after murderers of Indigenous peoples be renamed?*



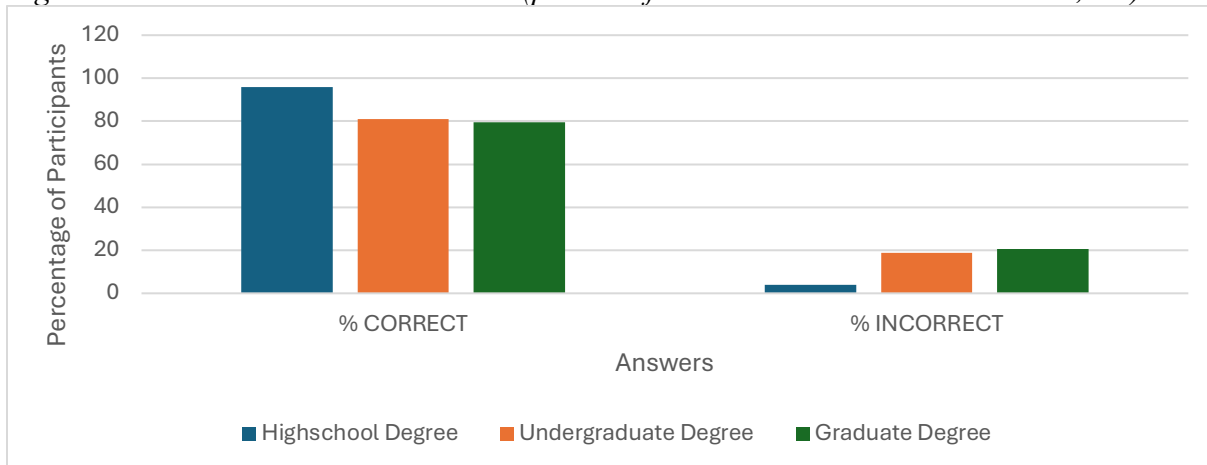
For Education vs. Section 2 Question 9, all education levels chose ‘Agree’ the most. There is a minimal difference (5.2%) between the Highschool and the Undergraduate categories’ agreement with the removal of monuments depicting supporters of residential schools. There is a minimal difference (3.6%) between the Highschool and the Graduate categories’ agreement with the removal of monuments depicting supporters of residential schools. There is a minimal difference (1.6%) between the Undergraduate and Graduate categories’ agreement with the removal of monuments depicting supporters of residential schools. Participants in the Undergraduate category are most likely to agree with the removal of statues depicting supporters of residential schools, followed by participants in the Graduate category, then participants in the Highschool category.

Figure 4.82 Education vs. Should monuments of individuals who created/supported residential schools be removed?



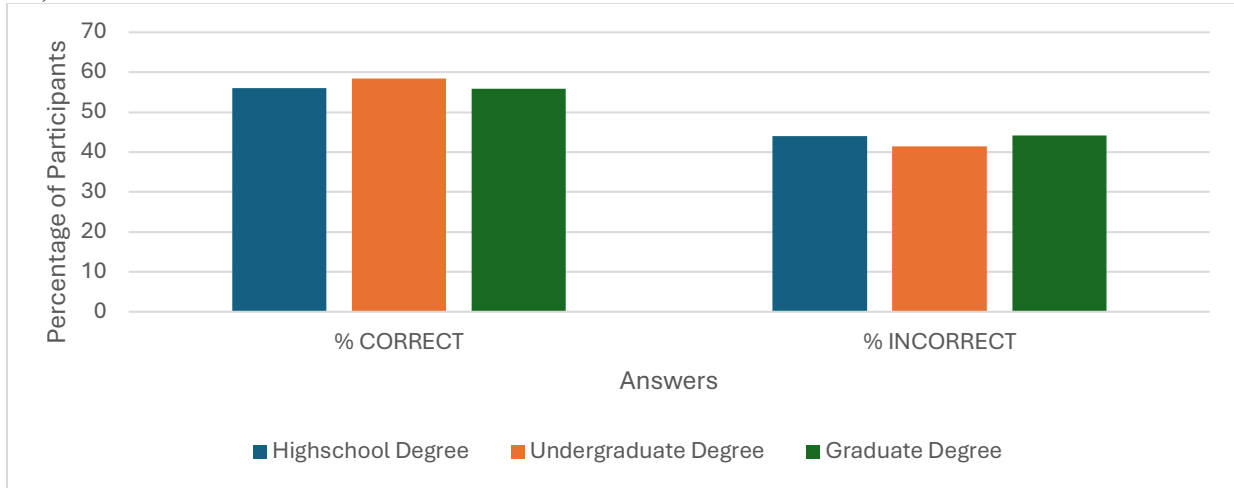
For Education vs. Section 3 Question 1, all education levels chose the correct answer the most. There is a slight difference (14.9%) between the Highschool and the Undergraduate categories' correct identification of the War Memorial. There is a slight difference (16.6%) between the Highschool and the Graduate categories' correct identification of the War Memorial. There is a minimal difference (1.7%) between the Undergraduate and Graduate categories' correct identification of the War Memorial. Participants in the Highschool category are most likely to correctly identify the War Memorial, followed by participants in the Undergraduate category, then participants in the Graduate category.

Figure 4.83 Education vs. What is this? (picture of The War Memorial in St. John's, NL)



For Education vs. Section 3 Question 2, all education levels chose the correct answer the most. The difference is too small to possess any sort of nuance, therefore there is no difference between the three education levels and their correct identification of the Gaspar Corte-Real monument.

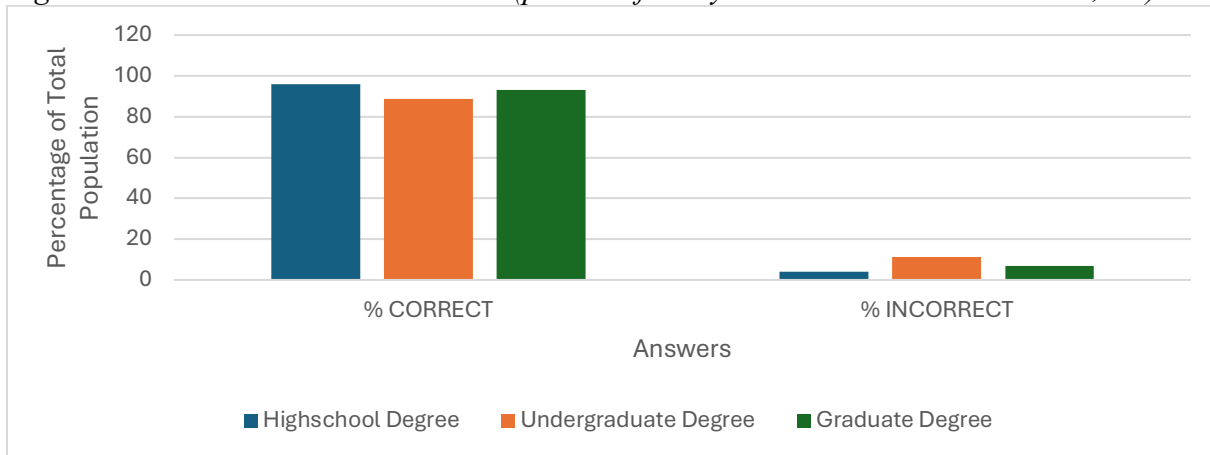
Figure 4.84 Education vs. Who is this? (picture of Gaspar Corte-Real monument in St. John’s, NL)



For Education vs. Section 3 Question 3, all education levels chose the correct answer the most. There is a minimal difference (7.4%) between the Highschool and the Undergraduate categories’ correct identification of the Terry Fox Memorial. There is a minimal difference (2.9%) between the Highschool and the Graduate categories’ correct identification of the Terry Fox Memorial. There is a minimal difference (4.5%) between the Undergraduate and Graduate categories’ correct identification of the Terry Fox Memorial. Participants in the Highschool category are most likely to correctly identify the Terry Fox Memorial, followed by participants in the Graduate category, then participants in the Undergraduate category.

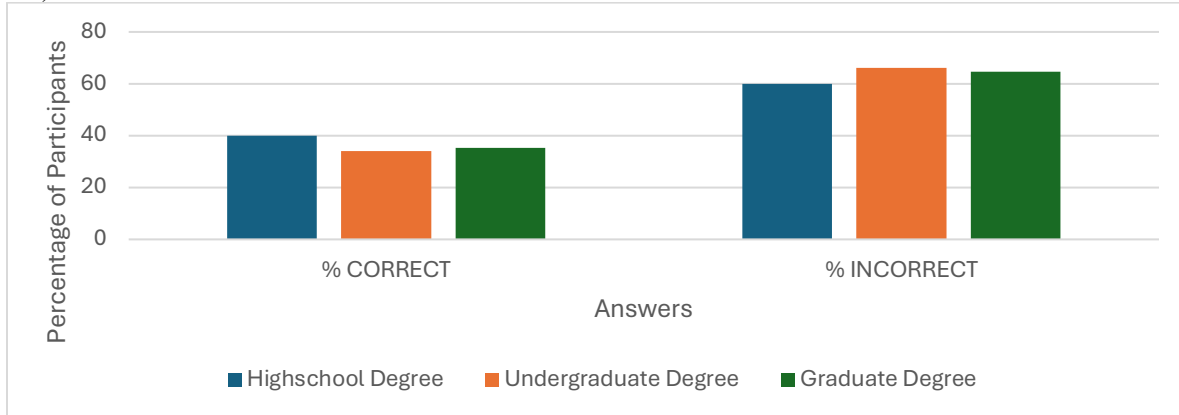


Figure 4.85 Education vs. Who is this? (picture of Terry Fox monument in St. John's, NL)



For Education vs. Section 3 Question 4, all education levels chose the incorrect answer the most. There is a minimal difference (6%) between the Highschool and the Undergraduate categories' incorrect identification of the Captain James Cook Historic Site. There is a minimal difference (4.7%) between the Highschool and the Graduate categories' incorrect identification of the Captain James Cook Historic Site. There is a minimal difference (1.3%) between the Undergraduate and Graduate categories' incorrect identification of the Captain James Cook Historic Site. Participants in the Highschool category were able to get the most correct answers that identified the Captain James Cook Historic Site. Participants in the Undergraduate category are most likely to incorrectly identify the Captain James Cook Historic Site, followed by participants in the Graduate category, then participants in the Highschool category.

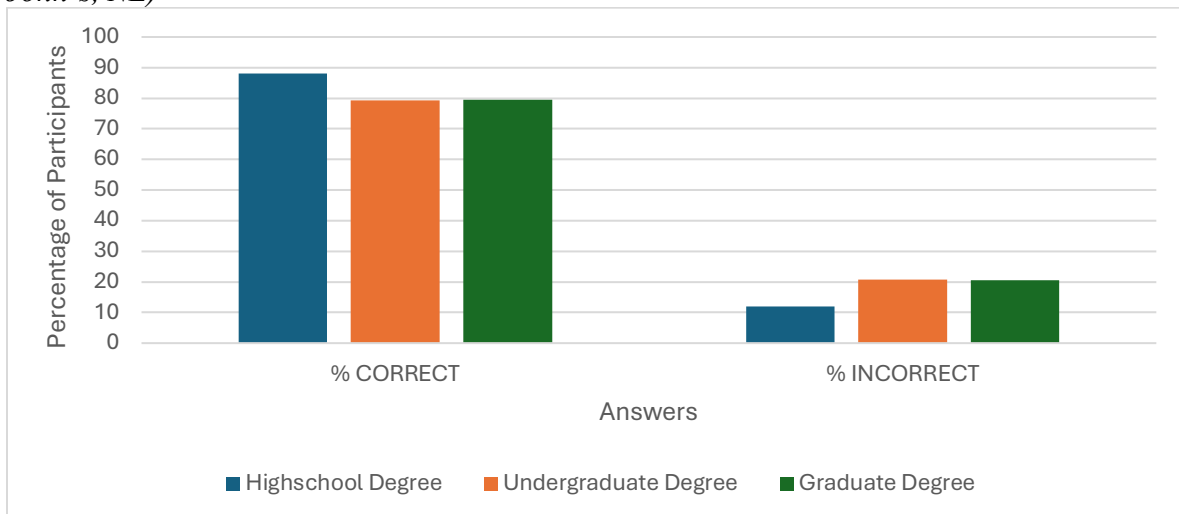
Figure 4.86 Education vs. Who is this? (picture of Captain Cook Historic Site in Corner Brook, NL)



For Education vs. Section 3 Question 5, all education levels chose the correct answer the most. There is a minimal difference (8.8%) between the Highschool and the Undergraduate categories' correct identification of the Newfoundland Memorial/Caribou. There is a minimal difference (8.6%) between the Highschool and the Graduate categories' correct identification of the Newfoundland Memorial/Caribou. There is no difference (0.2%) between the Undergraduate and Graduate categories' correct identification of the Newfoundland Memorial/Caribou.

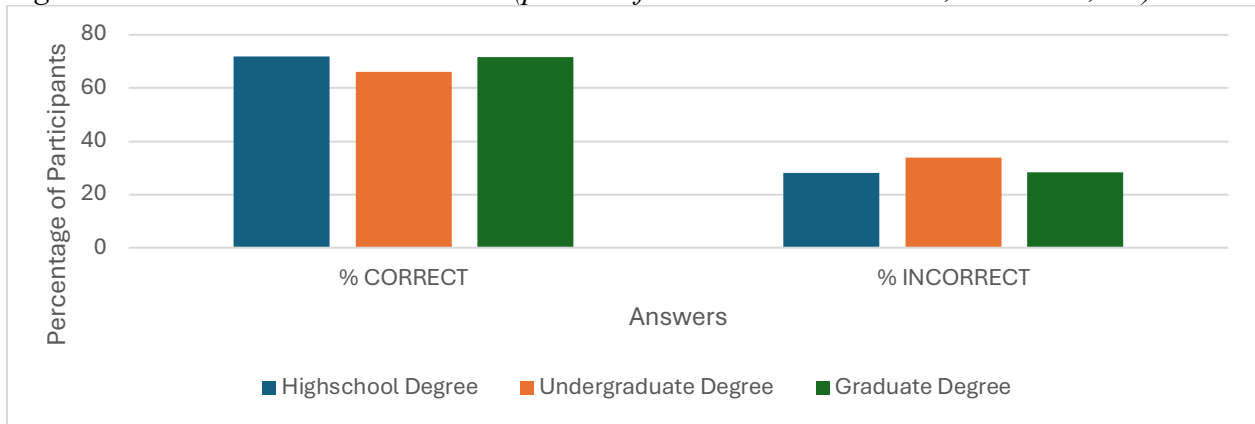
Participants in the Highschool category are most likely to correctly identify the Newfoundland Memorial/Caribou, followed by participants in the Undergraduate and Graduate categories.

Figure 4.87 Education vs. What is this? (picture of The Caribou monument in Bowring Park, St. John's, NL)



For Education vs. Section 3 Question 6, all education levels chose the correct answer the most. There is a minimal difference (6%) between the Highschool and the Undergraduate categories' correct identification of the John Cabot monument. There is no difference (0.5%) between the Highschool and the Graduate categories' correct identification of the John Cabot monument. There is minimal difference (5.5%) between the Undergraduate and Graduate categories' correct identification of the John Cabot monument. Participants in the Highschool and Graduate categories are most likely to correctly identify the John Cabot monument, followed by participants in the Undergraduate category.

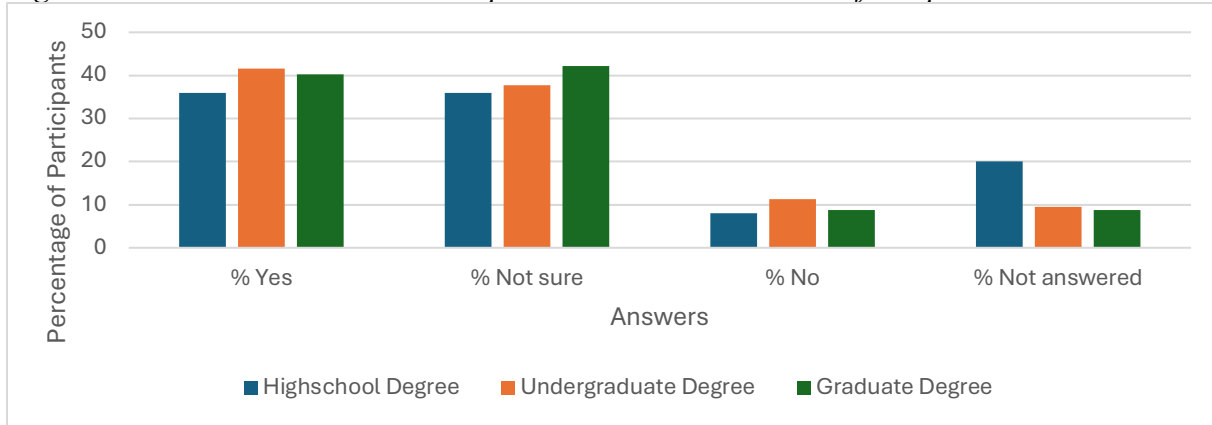
Figure 4.88 Education vs. Who is this? (picture of John Cabot monument, Bonavista, NL)



For Education vs. Section 4 Question 1, participants in the Undergraduate category chose 'Yes' the most, while those in the Highschool category had both 'Yes' and 'Not Sure' as their most common answer, and participants in the Graduate category chose 'Not Sure' the most. There is a minimal difference (5.5%) between the Highschool and Undergraduate categories' agreement with the removal of the Gaspar Corte-Real statue. There is a minimal difference (4.1%) between the Highschool and Graduate categories' agreement with the removal of the Gaspar Corte-Real statue. There is a minimal difference (1.4%) between the Undergraduate and Graduate categories' agreement with the removal of the Gaspar Corte-Real statue. Participants in the Undergraduate category are most likely to agree with the removal of the Gaspar Corte-Real

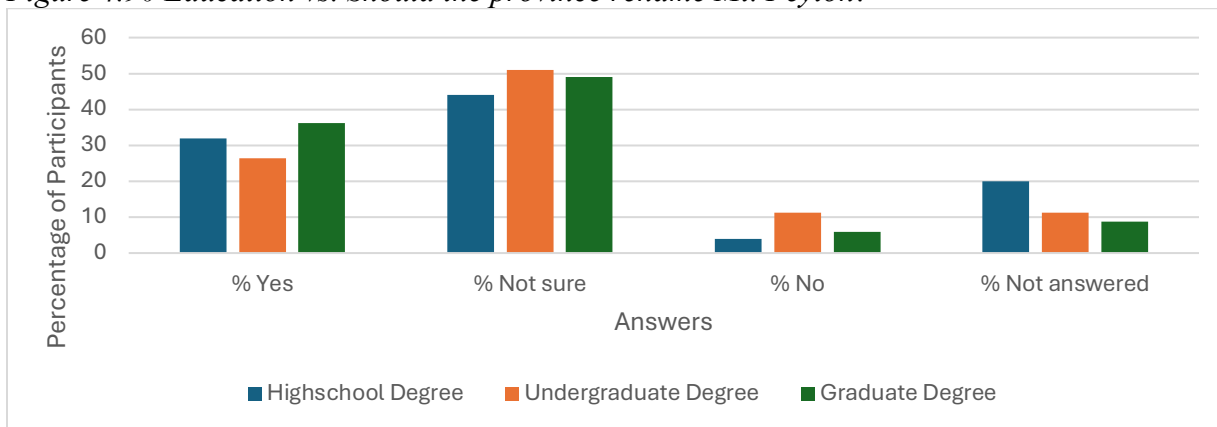
statue, then those in the Graduate category, with participants in the Highschool category agreeing the least.

Figure 4.89 Education vs. Should the province remove the statue of Gaspar Corte-Real?



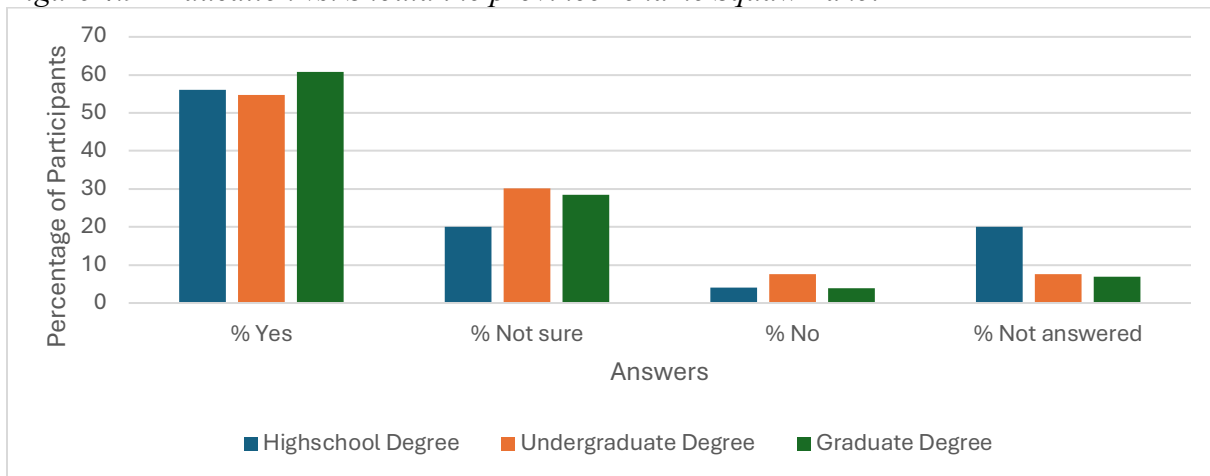
For Education vs. Section 4 Question 2, participants in all the categories chose ‘Not Sure’ the most. There is a minimal difference (6.9%) between the Highschool and Undergraduate categories’ uncertainty with the renaming of Mt. Peyton. There is a minimal difference (5%) between the Highschool and Graduate categories’ uncertainty with the renaming of Mt. Peyton. There is a minimal difference (1.9%) between the Undergraduate and Graduate categories’ uncertainty with the renaming of Mt. Peyton. Participants in the Undergraduate category are most likely to be uncertain about the renaming of Mt. Peyton, then those in the Graduate category, with participants in the Highschool category being the least uncertain.

Figure 4.90 Education vs. Should the province rename Mt. Peyton?



For Education vs. Section 4 Question 3, participants in all the categories chose ‘Yes’ the most. There is a minimal difference (1.3%) between the Highschool and Undergraduate categories’ agreement with the renaming of Squaw Lake. There is a minimal difference (4.7%) between the Highschool and Graduate categories’ agreement with the renaming of Squaw Lake. There is a minimal difference (6%) between the Undergraduate and Graduate categories’ agreement with the renaming of Squaw Lake. Participants in the Graduate category are most likely to agree with the renaming of Squaw Lake, then those in the Highschool category, with participants in the Undergraduate category agreeing the least.

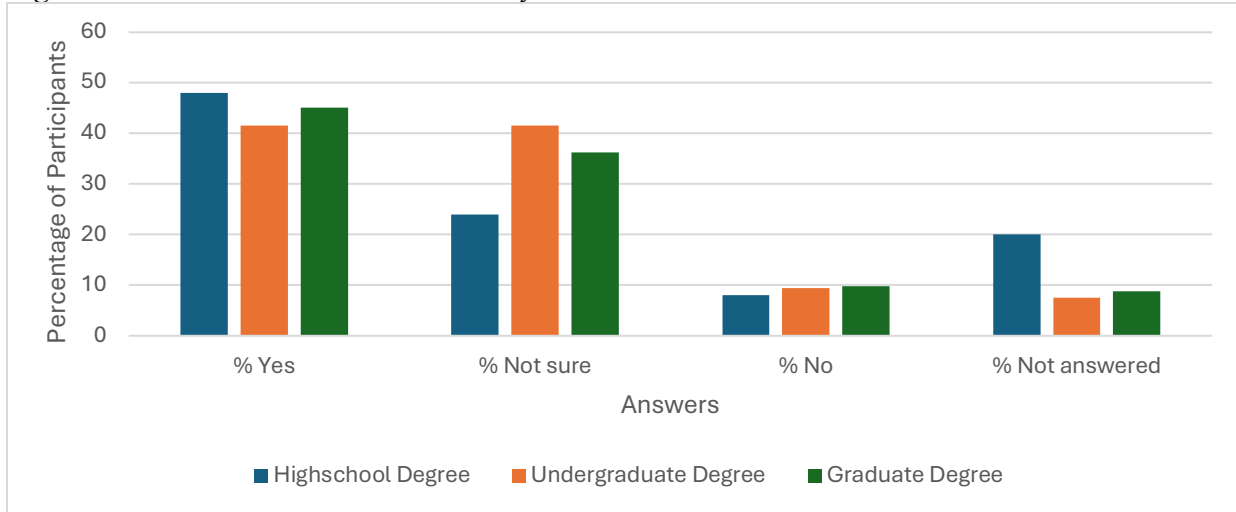
Figure 4.91 Education vs. Should the province rename Squaw Lake?



For Education vs. Section 4 Question 4, participants in the Highschool and Graduate categories chose ‘Yes’ the most, while participants in the Undergraduate category chose both ‘Yes’ and ‘Not Sure’ the most. There is a minimal difference (6.5%) between the Highschool and Undergraduate categories’ agreement with the renaming of Indian Meal Line. There is a minimal difference (3%) between the Highschool and Graduate categories’ agreement with the renaming of Indian Meal Line. There is a minimal difference (3.5%) between the Undergraduate and Graduate categories’ agreement with the renaming of Indian Meal Line. Participants in the

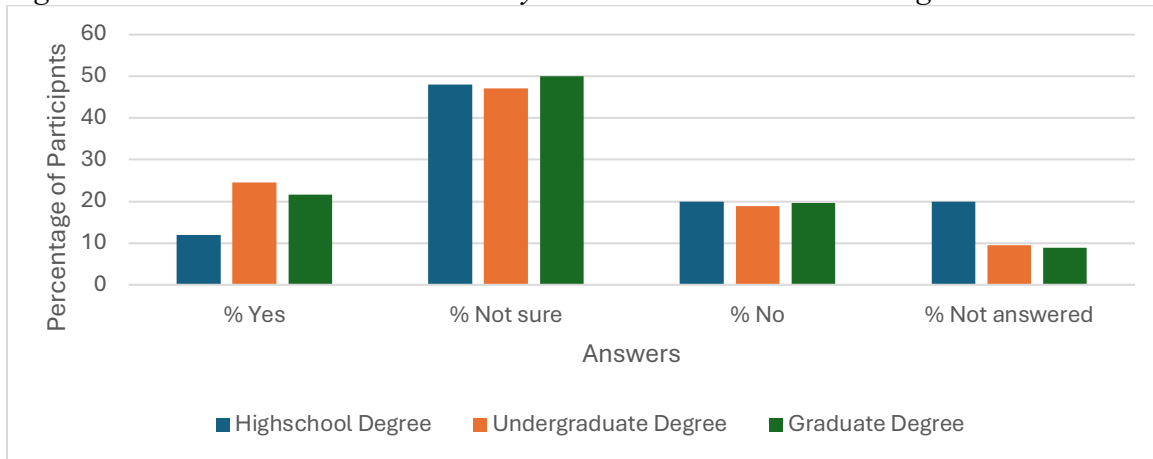
Highschool category are most likely to agree with the renaming of Indian Meal Line, then those in the Graduate category, with participants in the Undergraduate category agreeing the least.

Figure 4.92 Education vs. Should the city rename Indian Meal Line?

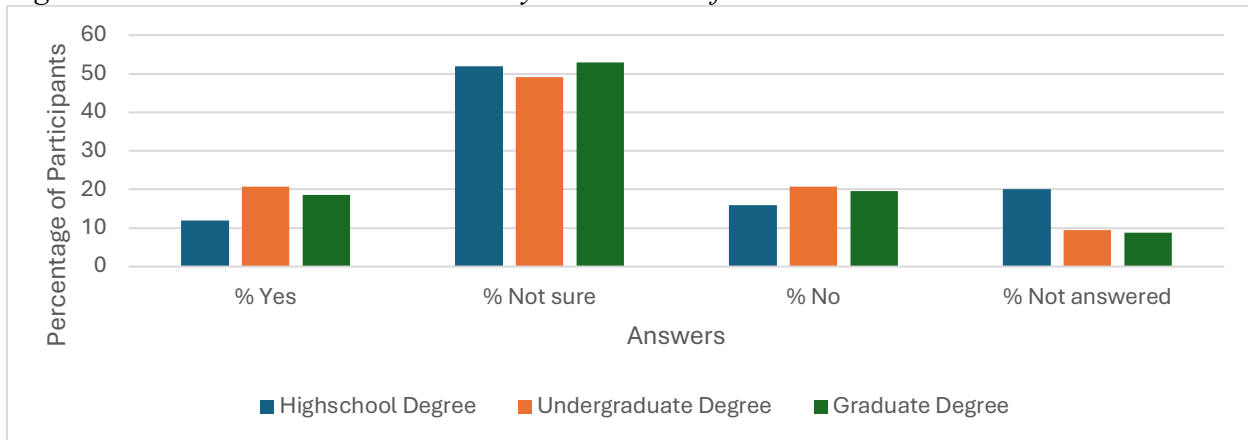


For Education vs. Section 4 Question 5, participants in all the categories chose ‘Not Sure’ the most. The difference is too small to possess any sort of nuance, therefore there is no difference between the three education levels and their uncertainty with renaming the Beothuck Building.

Figure 4.93 Education vs. Should the city rename the Beothuck Building?



For Education vs. Section 4 Question 6, participants in all the categories chose ‘Not Sure’ the most. The difference is too small to possess any sort of nuance, therefore there is no difference between the three education levels and their uncertainty with renaming Grenfell Avenue.

*Figure 4.94 Education vs. Should the city rename Grenfell Avenue?*

### 4.3 University Centre Survey

I was given a table in the University Centre’s hallway for this in-person survey, which connected the building to the Core Sciences Facility. I spent five hours sitting and interacting with people. Since I was in a densely populated area where anyone could walk past, I made sure to be aware of the international vs. local population when asking people to participate in my survey, as the questions were about monuments in the province. MUN has approximately 3,400+ international students from 110+ countries (Memorial University of Newfoundland, 2024). Approximately 20% of the student population at MUN are international students, and almost 40% of all graduate students are international students (Memorial University of Newfoundland, 2024). I knew I would encounter international students face-to-face while conducting this survey. I made sure to create an answer sheet to share after conducting the survey so students local, provincial, national, and international could learn. I received 60 responses to this survey, and the results showed that not one participant knew all of the monuments, with many of them knowing none. However, I did not discourage the participants as I told them it is a learning experience and that you get a prize no matter the number of correct or incorrect identifications you make.



Figure 4.95 Image of the Gaspar Corte-Real statue provided to participants in the UC survey. Emlyn Tuck (2023).

**Table 2 UC Survey Question 1 – ‘Who is this?’ (Picture of Gaspar Corte-Real, St. John’s, NL)**

Answers	Participants	Percentage (%)
I don’t know/ N/A	17	28.33
Left Blank	9	15
Gaspar Corte-Real	7	11.66
John Cabot	7	11.66
Gave Location as Answer	7	11.66
Jacques Cartier	4	6.66
Leif Erikson/ Viking	4	6.66
Other	4	6.66
Christopher Columbus	1	1.66



For the first question, there was a picture of the Gaspar Corte-Real monument by the Confederation Building in St. John's. Only 11.66% of participants could name this monument with the full name or a shortened version (ex., 'Gasper' or 'Gaspar Corte'). I accepted these answers as the participants knew the individual as they got at least a part of the name, meaning they knew the name and had previously learned about it. 11.66% of participants thought this monument was of John Cabot which makes sense as there is a John Cabot monument in front of the Confederation Building. I knew I was going to receive Leif Erikson (6.66%) and Christopher Columbus (1.66%) answers based on my previous work during my undergrad degree, where I explored comments under news articles surrounding monuments on social media (Tuck, 2021). When I was examining the CBC article post on Facebook titled "How Controversial St. John's statue was actually propaganda for Portuguese dictatorship," some of the comments underneath discussed how commenters initially thought it was Leif Erikson or Christopher Columbus being depicted in the statue before seeing or reading the CBC article (Tuck, 2021). When I was conducting this survey/quiz, some people said they did not know the name of the monument but knew where it was. I told them I would accept the location of the monument as an answer as they understand the landscape in which these monuments reside. So, 11.66% of participants gave the location of this monument as their answer (i.e. Prince Phillip Drive, Confederation Building, and that some of them see it when they are going past it on Bus Route 9). I was unaware that the answer 'Don't Know' would receive 49.9% of participants answering this way, which includes the 'I don't know,' 'left blank,' and the 'other' categories in the table above. These three categories make up almost half of the population of participants for this question. This

monument is one of the most discussed monument in recent media here in NL, and from this data obtained I can assume many people (both local and international) do not know it.



Figure 4.96 Image of ‘Spirit of the Beothuk’ monument provided to participants in the UC survey. Zuesthecockapoo (2023).

**Table 3 UC Survey Question 2 – ‘Who is this?’ (Picture of Shanawdithit – ‘Spirit of the Beothuk’ monument, Boyd’s Cove, NL)**

Answers	Participants	Percentage (%)
I don’t know/ N/A	23	38.33
Shawnadithit	11	18.33
Left Blank	9	15
Used the word Beothuk/ Indigenous / Native	5	8.33
Other	4	6.66
Demasduit/ Mary March	4	6.66
Pocahontas	2	3.33
Gave Location as Answer	1	1.66
‘Spirit of the Beothuk’	1	1.66

For the second question, I provided a picture of the Shanawdithit monument, whose original title is ‘Spirit of the Beothuk’ by the artist Gerald Squires. I was pleasantly surprised to see many participants knowing the name of the individual depicted and very surprised to see one participant knowing the actual original name of the monument (1.66%). Many of the people who did know her name were stumped on the spelling of Shanawdithit, but I let them know I understood what they were trying to write and that I understood they knew who was depicted in this monument. 18.33% of participants knew that this monument was Shanawdithit. 6.66% of participants thought this individual was Demasduit (or Mary March, her given English name). I was surprised by this, not because it was incorrect, but that they knew another Beothuk woman’s name and possibly her history. 8.33% of participants knew it was an Indigenous woman or the last Beothuk but could not remember her name. With these four types of answers, 34.98% of participants knew that this monument centered around Shanawdithit or the Indigenous peoples of NL. Again, I accepted the monument’s location as an answer, as 1.66% of participants answered this way and understood the landscape where the monument was.

Interestingly, 3.33% of participants answered Pocahontas for this question. This answer was most likely given because the ‘story’ of Pocahontas is well-known among most people (as Disney created an animated film based on the history of Matoaka, the real woman from whom the fictional Pocahontas was created). Finally, 38.33% of participants did not know who this statue was, 15% left the answer blank, and 6.66% wrote an answer that is considered ‘Other,’ leading to 60% having no idea who or what this monument is. This number does not shock me, but it does cause some worry that the Indigenous histories of the province are not taught or

known to the extent that they should be. This will be discussed further in the discussion Section 5.3.1.



Figure 4.97 Image of the Captain James Historic Site provided to participants in the UC survey. Dunlop (2021).

**Table 4 UC Survey Question 3 – ‘Who is this?’ (Picture of Captain James Cook monument, Corner Brook, NL)**

Answers	Participants	Percentage (%)
I don't know/ N/A	25	41.66
Left Blank	9	15
Captain James Cook	6	10
George Washington	6	10
Wilfred Laurier	5	8.33
Other*	4	6.66
John Cabot	2	3.33
Jacques Cartier	1	1.66
Christopher Columbus	1	1.66
Gerardus Mercator	1	1.66

\*Two answers I put in the ‘other’ section were ‘Captain Hook’ and ‘Cook’s Point’, although these both could be referencing Captain James Cook, I thought it would be best to place them in ‘other’ as the intended answer is unknown.

A picture of Captain James Cook in Corner Brook was provided for question three. I was unsure about the number of people who would know this monument versus not knowing it, as the statue has no definitive markers that point to it being Captain James Cook, as it looks like any other ‘white explorer guy.’ 10% of participants provided either the full name or his last name and 10% of participants said the statue was of George Washington. I can understand this false identification as both Cook and Washington have similar hairstyles and can be mistaken for one another as they are both white men. However, I wonder what was going through these participants’ minds to write George Washington, the first president of the United States of America, for a monument located in Corner Brook, NL, Canada. This monument of Cook has him holding a sextant, which is used to determine the angle between the horizon and a celestial body to determine latitude and longitude, which is not a tool that is commonly associated with Washington. The total 8.3% of participants who chose the answers Mercator, Jacques Cartier, John Cabot, and Christopher Columbus make sense, as they were European explorers who have been commemorated elsewhere. This question had 41.66% of participants write ‘I don’t know,’ 15% of participants left the answer blank, and 6.66% of participants wrote ‘Other,’ making up a total of 63.33% of participants having no idea who this individual is and not attempting to make an educated guess.



Figure 4.98 Image of the Amelia Earhart Monument provided to participants of the UC survey. Bill Z. (2023).

**Table 5 UC Survey Question 4 – ‘Who is this?’ (Picture of Amelia Earhart Monument, Harbour Grace, NL)**

Answers	Participants	Percentage (%)
Amelia Earhart	31	51.66
I don't know/ N/A	17	28.33
Left Blank	10	16.66
Other	2	3.33

The picture for question four was of the monument dedicated to Amelia Earhart in Harbour Grace, NL. This question is by far the one that received the most correct answers, as in the photograph the statue of Earhart in front of a plane. I knew people were going to be able to correctly identify this monument, so I included it both as a way to pump up morale and also to use it to gauge where people's knowledge starts and ends with monuments in the province. There were still quite a few people who did not know who this monument depicted, with 28.22% of participants writing 'I don't know,' 16.66% of participants leaving the answer blank, and 3.33%

of participants using answers that go under the ‘Other’ category, totalling to 48.33% of participants not knowing whom this monument depicted.



Figure 4.99 Image of the Sir Wilfred Grenfell statue provided to participants of the UC survey. Emlyn Tuck (2023).

**Table 6 UC Survey Question 5 – ‘Who is this?’ (Picture of Sir Wilfred Grenfell monument, St. John’s, NL)**

Answers	Participants	Percentage (%)
I don’t know/ N/A	31	51.66
Left Blank	9	15
Sir Wilfred Grenfell*	9	15
Other	8	13.33
Winston Churchill	2	3.33
Gave Location as Answer	1	1.66

\*Answers of ‘Sir Wilfred Thomason’ and ‘Winston Grenfell’ were accepted.

For the final question, I gave participants a picture of Sir Wilfred Grenfell at the bottom of the hill by the Confederation Building in St. John’s. 51.66% of participants gave the answer of ‘I don’t know’, leading to this question to have the highest percentage of participants not knowing this monument. 15% of participants left the answer blank, and 13.33% put in an answer

considered ‘Other.’ Therefore, 80% of participants did not know or make an educated guess about who this individual was. This high percentage is shocking as I would assume that local people would know who Sir Wilfred Grenfell was and what he did for the province.

Nevertheless, it seems as though people do not know about him as well as I thought they would.

Only 15% of participants could make some connection between the monument and his name.

3.33% of participants said it was Winston Churchill, which I can understand because they are both white men. But Grenfell has a mustache, is wearing a fur-adorned coat, and is carrying a medicine bag, which are things you would not see associated with Churchill. 1.66% of

participants stated that the monument’s location was “right on campus,” and although it is not directly on MUN’s campus, I still gave them the answer as MUN is a part of the bigger Pippy Park monument foundation. Grenfell is a part of Pippy Park as well, meaning they are on the same ‘land.’

#### **4.4 Interviews from Online Survey**

The first set of interviews I conducted were with participants from my online survey who wanted to conduct a deeper conversation about monuments and how they work within society.

The quantitative data gained from these interviews allowed me to understand a group of people’s beliefs and opinions surrounding monuments and commemoration. Online survey participants left their contact information in a attached survey so I could get in touch with them about setting up an interview, I received 42 responses. From there, I interviewed 21 people who responded to my follow-up email and discussed the interview process. By having these conversations with the participants, I could see a range of opinions, which followed both positive and negative outlooks on monuments, specifically in Canada and NL.



Since these 21 participants were gathered from the online survey that was distributed to the MUN community, they were all studying, or had studied, and working at MUN. So, they all had higher education or were actively seeking one. I realize that this can be seen as a biased sample. However, going into my interviews I understood my interview population consisted of individuals from a university community. I assumed that I would be gaining data that corresponded with a more ‘positive’ outlook on the conversation we were having due to participants actively seeking a higher education, which was true. However, I still asked some questions where I was surprised and intrigued by the participant’s answers. The age of participants ranged from 18 (the cut-off of the youngest I would interview) to over 70. Six of the participants I interviewed asked to remain completely anonymous, so they are referred to as ‘A’ (Anonymous) followed by a number. For example, ‘A1’, ‘A2’, and so on. These anonymous participants will only be included in the final category of the following tables displaying the interview data from survey participants as to keep their anonymity. They will be referred to by their codes in the following results discussion.

**Table 7 Data of Participants Interviewed from Online Survey (n=21)<sup>1</sup>**

<b>Demographics</b>	<b>Category</b>	<b>Number of Participants</b>	<b>Percentage (%)</b>
Gender	Female	8	38.1
	Male	7	33.3
Identity	Newfoundland	8	38.1
	Other parts of Canada	4	19.04
	International	3	14.2
Level of Education <sup>2</sup>	High School	4	28.5
	Bachelors	5	28.5
	Masters	3	19
	Doctorate	3	14.2

<sup>1</sup> The total number of participants is 21, but since six individuals wanted to remain completely anonymous, they are not included in the count of the data of gender, identity, and level of education.

<sup>2</sup> This is keeping track of the level of education the participant has officially completed, but all are continuing their education through Memorial University or are currently working there.

Anonymity	Okay with Identification	15	71.4
	Remain Anonymous	6	28.6

The main goal of these interviews was to understand a person’s own ideas and about monuments and their opinions about what should be done with them when they are controversial. Since I was able to interview 21 individuals, I believe I obtained a small sample of the MUN community. Many of the questions I asked were open-ended to allow the participants to talk about what they see and how they experience commemoration today. These conversations were all eye-opening and impactful, and I enjoyed learning from them and talking to the participants. Since the questions I asked were opinion-based, it was hard to calculate the data, as these the answers were not simply ‘yes’ or ‘no’. Answers to my questions sometimes overlap, but everyone has their own opinion. I will try my best to correlate answers with similar ones. I will also discuss some points participants made further in the discussion section (5.3) as they relate to some of my previous points.

For most interviews, I asked questions that opened the floor to other topics to see where participants would go in our conversation. The questions I will be discussing in the following section were ones where I could see a distinctive variation in opinions among all participants. These were questions 11, 15, and 19.

Question 11 asked, “Do you consider monuments to be an important part of our society? Why or why not?” Many participants believed they are important but also provided different reasons why they thought this (n= 12/21). For example, many participants said they were significant because they represented history. However, the direction they went in after that explanation was interesting to note. Participants mentioned they monuments allow us see the state of the dominant society at this moment in time (and the moment in time in which it was

built) and that monuments can help us to learn from the past, so we do not repeat it. These are prevalent views of monuments in our society, as they are critical representations of history because they are publicly accessible. So, it is unsurprising that many participants feel they are important to our society.

Other individuals had mixed feelings about monuments' importance (n= 4/21). In this case, they felt unsure as they had had conversations or had seen the discussion surrounding the monument issue before. They knew that monuments do not always represent a complete or accurate history. These participants believe that some are important and some are not. One participant, RM (female, 24, Bach. of Arts), believes that some are very important, but "some are so engraved in negative history that they shouldn't be there." Another participant, LC (male, 18, Sociology/Political Science), believes it kind of depends, as they are not crucial, but they are nice to have to know historical context. Another participant, A1, does not think monuments are important to themselves, as they know that if they go up to a monument and read it, they will most likely face a one-sided and untrue representation of history. They also think that much of society does not pay attention to things like monuments as they are irrelevant to daily issues, i.e. a person's next meal. But A1 believes that they are essential for society to use as reminders of the past celebrations of violence against oppressed groups, and by leaving them up with some recontextualization, they can continue to be reminders rather than forms of celebration. Participant TJ (female, 24, Archaeology) pointed out the difference in importance among generations, saying the younger generation does not hold monuments to the same degree as possibly older generations. TJ said the younger generation is more likely to get their information from the internet rather than going to the physical monument.

The final group of participants made points about monuments being unimportant to our society (n= 5/21). One participant, JC (female, 26, Atlantic Canada Studies/History), attributed the importance to their implications rather than the monuments themselves. In contrast, another participant, A3, does not believe they are essential because they get conflated with history.

All participants made excellent points about why or why not monuments are important to our society. It opened my eyes to different ways of thinking and made me realize, once again, that there is no clear answer to this conversation.

Question 15 asked, “Are you aware of monuments being toppled during protests? What do you think of this?”<sup>3</sup> When asked this question, some participants enthusiastically agreed with monuments being toppled (n= 9/21). Participant TJ (female, 24, Archaeology) said she “loves it” as she believe it is an act of heritage in an of itself and is a snapshot of what is happening in our society now. Most of the people who agree with the dismantling see the point of view of why these oppressive figures needing to come down. Participant DB (male, 50, Geography) agrees with the toppling of monuments and points out that the destruction also has symbolism. Participant RM (female, 24, Bach. of Arts) also agrees with the toppling during protests as the ones who are not true leaders are the ones who are knocked over. Since they are already remembered in history, there is no need for a constant and harsh reminder of them. Participant EM (female, 49, Chemistry) thinks that monuments being toppled is excellent and used the example of the toppling of the ‘Gassy Jack’ statue in Vancouver in 2022 during the Woman’s Memorial March (Gill, 2022). The lesser-known history of ‘Gassy Jack’ includes marrying two Squamish women, one who was named Quahail-ya, a 12 year old at the time of their marriage and was the niece of his late first wife (Sciarpelletti, 2019). So EK believes this toppling is

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<sup>3</sup> I did not ask this question for one out of the 21 interviews due to timing. However, this interview was informative none the less. In this case, n still equals 21, but the total number of participants for each belief does not equal 21.

justified as ‘Gassy Jack’ was not as upstanding of an individual as the told history makes him out to be. EC (female, 19, Commerce) understands why people are toppling monuments during protests as well, as when these monuments are erected, they are putting these people on pedestals (literally and figuratively). However, EC also thinks that just because an individual is flawed, we should not recognize the good they did, which brings in the idea of humans being flawed creatures (a topic that multiple participants brought up multiple times) and leads to the participants who are unsure about where they stand on the toppling of monuments (n= 8/21).

Participant MW (female, 23, Geography) does not know what to think of it sometimes, as she agrees some things need to be taken down, but not quietly; there needs to be a conversation around it. She believes protests may not be as helpful as they seem due to the argument of the protest not always lining up with what the monument distinctly represents. This brings in the idea of mob mentality versus the toppling being thought through. Participant AR (female, 31, Archaeology) discussed this a bit and found the toppling of monuments quite fascinating. Participant SK (female, 29, Archaeology) believes toppling monuments during a protest is the last resort. She believes that it only happens after when so many discussions and petitions have not been heard that these topplings occur, again relating to the idea of a mob mentality. When you are in a situation like this, you can feel the crowd's passion; the feelings can get so overwhelming that there is a physical reaction, i.e., the public removal of a monument. Although many of these participants understand and somewhat agree with the toppling of monuments, the idea of destroying public property and vandalism is not appreciated. For Participant A5, they understand the protestor's point of view, but defacing something that is public property does not sit well with them. Participant A4 understands there are heavy feelings when protest occurs a monument, but the destruction of it is just too far. Participant EC (female, 19, Commerce) also

sees both sides and the protestors' passion. However, she sees the removal of monuments in protests as a destruction of history and can be disrespectful.

Only four participants were outright against the toppling and defacement of monuments during protests. Participant LM (male, 25, Communications/Ethnomusicology), although understanding the pain and sentiment, believes that taking down monuments is dangerous as it inspires a wedge issue between people. He believes that monuments are a way to encourage bad ideas when taken down as it is removing context. Participant A1 believes that taking down monuments takes down the evidence of whatever is being commemorated and the celebration of that commemoration as having happened. The toppling of monuments allows us to forget the violence that happened in our history, and A1 believes that tearing down monuments erases the violence many oppressed groups face today which should not be forgotten. Participant FA (male, 50, Management/Social Enterprise) can understand the toppling/defacement as a way people express themselves but disagrees with this process and would suggest other forms of expression instead. Participant A2 believes that removing monuments is the removal of history, which they are against. They noted that there are acceptations to this, but they would rather the preservation of history continue than the destruction or defacement of monuments to occur, as tangible history is valuable. A2 believes monuments represent the event that occurred and the reaction after the event that formed the monument. Although they understand the feelings, they believe it is “dumb” to destroy the things that prove these events happened or that these people existed and destroy the nuance of this discussion. Participant KB (male, 72, Science/Physics, Mechanical Engineering, Art History) also disagrees with the toppling of statues as it can run the risk of a vocal minority and asks, are they justified in taking these monuments down?

It was tricky to differentiate sections of feelings as some participants were very passionate about where they stood. In contrast, others were unsure as they did not believe they had the right or the correct amount of knowledge to comment on these ideas. Nevertheless, their answers allowed me to see how a population of people think about this toppling discussion, which I can put onto the larger population of St. John's. Many people are passionate about their stances, while others are more unsure.

Question 17 asks, “Do you think controversial monuments should still exist? Why or why not?”<sup>4</sup> The answers to this question led to question 19: “How should controversial monuments be dealt with (ex., taken down, new information plaque, new counter monument, left to remain standing)? Those who think controversial monuments should still exist (n= 12/21) explained why they believe this. Many participants think they should still exist but must be recontextualized to do so effectively. No participants thought they should still exist with no change. Participant LM (male, 25, Communications/Ethnomusicology) said controversial monuments should exist with context, as controversy sparks conversation. If we were to take everything down, there would be no conversation surrounding the monuments, let alone the history they represented. A1 also agrees with leaving them up, but with the addition of context, as they are a permanent sign of what was celebrated. A1 believes that with the additional context, it turns into a memorial for those who were affected or oppressed by the individual who is commemorated or those who built it. Participant FA (male, 50, Management/Social Enterprise) discussed how it has been the revolutionary mindset to remove these types of monuments, which can be seen with many of the topplings of statues during protests. However, if we keep them and reconsider our understanding of them, we can revisit history and tell these stories in different narratives. Participant A5

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<sup>4</sup> I did not ask this question for one out of the 21 interviews due to timing. However, this interview was informative none the less. In this case, n still equals 21, but the total number of participants for each belief does not equal 21.

believes controversial monuments should still exist but should be relocated and have their whole history explained and then explained why the original history representation is not in connection with the views in our society today. The same is true with Participant EC (female, 19, Commerce); she believes they should still exist but not be displayed how they are currently. She thinks context should be added and that it should be in a museum so it is not celebrated but used as a tool for education. Participant JC (female, 26, Atlantic Canada Studies/History) does not think monuments should be destroyed but also believes that the “original 50-word plaque” will not explain the discussion sufficiently. She believes there needs to be a place where we can have these larger conversations about monuments and the history they represent, and with new plaques, there needs to be historical accuracy. Participant A2 also agrees that these types of monuments should still exist but with contextualization, such as the addition of QR codes that lead to websites discussing the history of the person or event and the creation of the monument, monuments are more important than ever as the interaction with our past has been reignited in these recent times. Participant KB (male, 72, Science/Physics, Mechanical Engineering, Art History) does have sympathy and understands people’s desire for some monuments to come down. However, he thinks that our views of society have changed enough that ‘our view is the view.’ He believes our views are definitive enough from the views of the past when a monument was created, as he says that if a monument is put up for one reason if you wait long enough, some aspect of their character is wrong.

A couple of participants were, what I consider to be, in between the idea of whether controversial monuments should still exist, as they did not distinctly answer yes or no (n= 3/21). SK (female, 29, Archaeology) does not believe these monuments should be represented. However, with the addition of a plaque and possible counter-monument, the other side of history



can be told to allow the original monument to become a tool in teaching that history. SK has a great idea where a plaque and counter monument are added and then left for a time to allow people to become acquainted with the entire history before the original monument is removed and placed or stored elsewhere, leaving the counter monument and plaques in the original place to now be the main monument. There are many great ideas for how we can ‘solve’ the monument issue, and this is just one of the many I came across while discussing this process with participants. Another participant, AR (female, 31, Archaeology), does not think controversial monuments will not ever not exist. She believes we are ‘too different of a people’. She brought up the idea that what we think is good now may be controversial in the future. She believes it is more about mitigating the harm these monuments can have and represents more than choosing a side in the controversy. I would also consider LC (male, 18, Sociology/Political Science) to be in between, as he said if there are 100 John A. Macdonald statues, do we really need all of them? He believes just a few are needed with additional context and that the rest can be melted away.

The final viewpoint for this question was that these monuments should not exist (n= 4/21). These individuals do not believe that these monuments should still exist and that they should be taken down and destroyed; the word destroyed was common among the vocab of these participants at this point in our discussion. However, one participant, A6, believes these monuments should be buried, which they believe carries much symbolism. They believe that individual legacies are complicated and that having a ceremonial burial could allow people to reconcile with the monument and its history. They also think a great way to get rid of these statues is to melt them down and turn them into jewelry, which could then be auctioned off or sold.

Many ideas emerged from this question, which put these individuals' thought processes into perspective. It was also interesting to see the connection they made to history, with many participants stating that the monuments are history rather than a representation of it.

I got a range of thoughts and ideas from the participants from our conversations due to the range in age, discipline they were working or studying in, and where they were from. I found participants agreed with the need to start the conversation here in NL. That made me wonder where the 'not in agreement' people are during this conversation. I received no extremely negative individuals wanting to participate in my interviews. I will discuss this further in the discussion section.

#### **4.5 Interviews with Indigenous Leaders/Elders**

It was appropriate to include Indigenous peoples in this conversation through my interview process. If I did not, I would be excluding their voice, which would contradict the work I am trying to do. Using Memorial's Indigenous group contacts page, I sent a standard email to all of the provided groups contact asking if they would like to participate in my project through a short interview. I got two responses, but only one followed up by meeting with me. I understand these individuals are busy and have to schedule their time wisely, so I was unfortunately unable to interview them. I conducted two interviews with Indigenous leaders/elders here in NL. The first was with Chief Jasen Benwah (59) of Benoit First Nation in DeGrau, NL and Chief Mi'sel Joe (76) of Miawpukek First Nation in Conne River, NL.

As previously mentioned, these interviews followed a similar set of questions to the interviews from the online survey. Since I was only able to conduct two interviews, I will give a brief overview of their responses to the same three questions I highlighted in the interviews from the online survey. These were questions 10, 14, and 18 in the set of questions for Indigenous

leaders/elders but were the same as 11, 15, and 19 in the interviews from the online survey. Their ideas and opinions will be developed more in the discussion section, where I will examine Indigenous knowledge and histories and how they work with commemoration.

Question 10 asks whether the individual considers monuments an important part of our society. Chief Benwah believes that when natural monuments are included, then yes, they are important. He believes they remind us of history so it will not be forgotten. The idea of natural monuments was interesting as it makes sense, monuments can be both naturally occurring and man-made. Chief Benwah mentioned grandfather rocks and rock structures as monuments and how they tell stories in and of themselves. There is more to what is a monuments than than the white European bronze statues that dominate our country. This conversation will be developed further in the discussion section (5.3.3). Chief Joe also believes monuments are important for both sides, Indigenous people and non-Indigenous people, but when examining older monuments put up by colonizers, he believes we need to have a closer look at them to consider their future (i.e. staying or moving to another location).

Question 14, asks the individual's opinions on monuments being toppled. Chief Benwah believes it is unfortunate that these topplings were what these protestors had to come to; he believes that the people in power did not want change and that the monuments should have been taken down before it even got to the stage of public-induced removal. He understands protester's logic but also understands that the conversation or protests should have been dealt with previously. Chief Joe knows it has been a rough road in trying to change names and monuments but sees how the toppling represents how people are sick of being treated by higher-ups and making their mark any way they can, as sometimes that is all they have. Anger is a big emotion when people topple statues.

Question 18 asks participants how they think controversial monuments should be dealt with. Chief Benwah believes that a discussion around them and their values needs to start now, and when a monument needs change, there needs to be consultation beforehand to discuss the changes. Chief Joe believes that monuments can still exist but in their appropriate place. He thinks they can be taken down and moved or need appropriate information on new plaques to provide greater context. The Beothuk history should be included on or with the John Cabot or the Gaspar Corte-Real monuments. Currently, Chief Joe is working with the provincial government to create a new monument depicting a Beothuk family, which will be set up sometime within the next year. “You can only change little bit at a time,” and “patience makes a big difference,” he said when I spoke with him. This new monument has been a long time coming and has only recently been put into gears; this concept will be discussed further in section 5.3.4.

Even though it was a limited process, these two interviews were incredibly insightful into how some Indigenous peoples view monuments in current society and how these communities and peoples’ knowledge and understanding need to be a part of the conversation about monuments and commemoration and how to execute this discussion.

## CHAPTER 5

### DISCUSSION

#### 5.1 Some Previous Considerations

Before discussing my data, I want to acknowledge my biases concerning the online survey. In particular, I realize that now some of the wording of my questions are biased and that this could have swayed individuals to click one answer over another. Including “both positively- and negatively-worded items may be necessary in some cases, but negatively-worded items are best avoided for simplicity and ease of responding” (Toy and Guris, 2023:903). An example of one of these questions is Section 2 Question 8, “Should streets named after murderers of Indigenous peoples be renamed?”. This question is negatively worded, which makes it seem as though I am looking for a specific answer from the participant, i.e., that they agree with the name change. I will ensure that my questions are not negatively skewed in future surveys. However, from these biased questions, such as Section 2 Question 8, I still received several answers where participants disagreed with the questions’ proposed change. Despite the biased questions, individuals still showed their opinions when taking the survey.

I also should have had a test period for my survey. I received some comments about the structure of my survey and other forms of feedback through email and the shared survey on the MUN HSS Facebook page. This feedback included participants wanting a place to add comments or feedback at the end of the survey to explain why they chose the answers that they did. A feedback section is a great idea and would be helpful in future surveys. However, I did not include a comment section in this survey because I wanted this survey to collect just quantitative data, as the further in-depth interviews I conducted afterwards collected the qualitative data. The participants could have easily signed up for an interview to discuss their opinions further if they

wanted to, and many did take this route. I also wanted to ensure that my survey was easy to complete and did not take up too much of the participants' time, so none of the answers included big text blocks that were required to be filled in by the participants. I did not want to complicate my survey. Also, having discussed surveys with Mario Canseco, who has done extensive research on survey making and taking, and having him review my questions, along with my supervisors and the MUN's ICEHR board, I believe that the structure of my survey flows well and gets the opinions of individuals easily (Research Co., 2023). These comments and feedback could be used for future surveys and research as they are good ideas.

### **5.1.1 Online Survey**

In the online survey I was surprised by the relatively high number of participants I received. Although 180 is not a significant population by regular survey standards, this is a great population size for my thesis as it is not too large to make sorting the data difficult. The survey had a high number of participants between the 21-50 range (71%) as this survey was sent out to all MUN's student body, and it had been circulated through multiple MUN emails and posts. By doing this, I was targeting this age range the most, as this is a standard age range for university students and professors/lecturers. The number of women to men who participated (53.3% of participants were women) was interesting to note, as before my survey, I hypothesized that women would be more open to discussing and participating in a conversation about my thesis than men would be. I believe this as, in my personal experience, when discussing my thesis with family members and friends, both men and women, it seems women are more open to discussing it and asking questions about my thesis than men are.

The spread of data for the education level demographics question makes sense. As stated, I targeted Memorial University (hereafter MUN)'s population, with many individuals completing

or having completed at least a bachelor's degree. Although I knew I would get a more 'educated' collection of data by distributing the survey through MUN, I was surprised by the number of negative opinions I received regarding the questions I provided, which will be discussed later in the discussion section. I was not surprised to see that there were a lot of Canadians who participated in my survey. However, I was pleasantly surprised to see that several people considered themselves Newfoundlanders before Canadians, which I think is very interesting when discussing heritage. Also, some participants needed to ensure that all their nationality was shown when answering this question, i.e. Canadian and another nationality. Again, it shows what is important to people and their heritage. I was also glad to see that Indigenous individuals participated in my survey. The number of international participants shocked me as I received many emails questioning whether the individuals could participate since they were not from Canada. I told them they could participate even if they did not know the answers, as I was trying to gauge a general idea about the MUN population. International individuals make up 20% of the student population at MUN (Memorial University of Newfoundland and Labrador, 2024).

The questions I provided in Section 2 of the survey focused on the participant's opinions about global monuments. These questions gauged responses to how monuments work with history and the basic ways of dealing with monuments/other forms of commemorative heritage, ex. removal and changing the name. Although each controversial monument should have its own conversation and process for its change or contextualization, I simplified these questions to ensure an easy survey process for the participants. Here, the answers participants chose the most for each question were either 'Strongly Agree'/'Somewhat Agree' or 'Definitely'/'Probably'. So, I think it is safe to assume that most participants agree with modern understandings of monuments and that change needs to happen when it comes to commemorative history that is not

in line with our modern ideals, i.e. monuments and other forms of commemorative structures that promote historical figures or events that have since been realized to be racist and discriminatory. There were still participants who disagreed with each question, which I knew I would encounter because each person has different opinions and values. Although I did not ask why they disagreed specifically, one hypothesis I have is that they could have disagreed due to the wording of the question, i.e. ‘taken down.’ Some participants I interviewed later in the data collection process did not agree with the removal of a monument but did want change to happen, this change being the addition of context to the monument for example. I am sure some individuals clicked disagree because they do not agree with some of the modern ideas of change and want things to remain as they are. I hoped I would get some of these individuals to participate in the interview process, but I did not. This is unfortunate as I would have liked to hear their opinions, but at the same time, it was fortunate as I did not want to deal with an angry individual who would most likely try to argue with me rather than have a discussion. Maybe these individuals are more comfortable disagreeing with statements like this behind a screen rather than discussing it in person, face to face. This research would be interesting to explore further in the future.

For Section 3, these were identification questions where I asked participants to name the monument in the provided picture. These were all monuments located in the province. For Question 1 (War Memorial), 81.6% of participants correctly identified the Memorial, leaving 18.3% of participants not knowing what it was. These percentages are on track with the rest of the survey because this monument is well-known locally and is used yearly for Remembrance Day. It has also been in the news recently with the renovation, which most likely helped with its identification. For Question 2 (Gaspar Corte-Real Monument), 56.1% of participants answered correctly or a variation of explorer/slave trader/colonizer. 43.8% of participants did not know



who this individual was. People who do know who Gaspar Corte-Real is, most likely know because of the statue's prominence in the news during 2020 for being defaced with spray-painted messages. But I have also talked to many individuals who have no clue who it is. The other names given as answers for this question by the participants make sense. For example, John Cabot, who is located in front of the Confederation Building like the Gaspar Corte-Real statue, it makes sense for participants to mix them up. Also, Leif Erikson and a Viking make sense; upon first glance at this monument, it looks like a Viking. When learning about NL's history, Vikings are more frequent than a single Portuguese explorer, so it makes sense for individuals to make that false connection.

For Question 3 (Terry Fox Memorial), 91.6% of participants were able to identify this monument correctly. 8.3% of participants answered incorrectly, and 6.1% of participants did not answer the question. Terry Fox is a national icon, so with that, participants should know him, which most did. For Question 4 (Captain James Cook Historic Site), only 35% of participants knew it was James Cook or a colonizer/explorer. This question received the lowest number of correct guesses in this section. The incorrect guesses outweighed the correct ones heavily, with 64% of participants guessing incorrectly. This data is not surprising as, from just a glance, this statue looks like any other white colonizer, the only significant part being that he is holding a quadrant, a navigational tool. I did not know what a quadrant was before I Googled it, so I am sure many individuals did not know what the tool was and, therefore, could not make the correlation between the statue and the tool. For Question 5 (Newfoundland Memorial/Caribou), 79.4% of participants got the name right or answered with Beaumont-Hamel or First World War Memorial. 20.5% of participants did not know the answer. I was surprised by the number of

people who answered moose or reindeer as they may not have seen a caribou before. They are not as abundant on this island as they once were.

The final question was Question 6 (John Cabot); 68.3% of participants knew it was John Cabot. 31.6% of participants did not know who it was. Although these participants did not know who it was, they made some educated guesses by including answers like Christopher Columbus and Samuel de Champlain. Again, this does look like an explorer, so these incorrect answers make sense. However, with Newfoundland being the first part of the “New World” to be “discovered,” John Cabot should have been the answer participants chose.

In Section 4, these questions focused on opinions about monuments locally/provincially. For some reason, many participants left the answers blank in this section and did not fill them. Participants may have been done with participating and decided to submit the survey even though they were not technically finished. In the future, I may shorten my survey to account for the participants becoming ‘bored.’

For Question 1 (“Should the province remove the statue of Gaspar Corte-Real?”), Question 3 (“Should the province rename Squaw Lake?”), and Question 4 (“Should the city rename Indian Meal Line?”), the most used answer was ‘Yes’. This data shows that participants agree with change happening for these local issues. But, for Question 2 (“Should the province rename Mt. Peyton?”), Question 5 (“Should the city rename the Beothuck Building?”), and Question 6 (“Should the city rename Grenfell Avenue?”), the most used answer was ‘Not Sure.’ With Questions 1, 3, and 4, there is a definite agreement with these changes. However, it is interesting to see how, in Questions 2, 5, and 6, ‘Not Sure’ outweighs both ‘Yes’ and ‘No.’ This occurrence may be because each of the name changes that are being questioned may not seem all that important when the history behind the name is not known, i.e. Mt. Peyton being changed from

Blue Mountain Tolt in 1820 to honour John Peyton, Esq., JP., a celebrated white man who killed a Beothuk man, Nonosabasut, and kidnapped his wife Demasduit (Bill, 2020). The lack of education or knowledge on these topics could be the main reason the participants are unsure or do not know their answer, which I will discuss later in Section 5.3.1. Again, for those who answered ‘No’ to any of these six questions, it could have been because they disagreed with the wording of the question, i.e. ‘remove’/‘rename,’ or that they did not agree with the idea change and want things to remain as they are.

### **5.1.2 Comparison of Demographics for Online Survey**

It is important to remember that my hypotheses do not encompass everyone in the province. However, I can make assumptions based on my work to project onto the greater population of NL and how the province’s population thinks of the monument discussion.

First, the gender comparison data (n=175), I found that non-binary individuals almost always align with women’s views in this study. From my research, women, along with non-binary individuals, tend to lean more toward progressive thinking and change, while men tend not to as much. In the 15 questions I asked in Sections 2 and 4 of my survey, where I asked for the participant’s opinions about monuments, the women’s category always had a higher percentage of participants in agreement with the question and, therefore, had a more progressive outlook on the monument landscape in Canada. In some cases, men had a similar number/percentage of participants as women, but the women’s participant population always had at least a small percentage over the men’s. From this, I can assume that women and non-binary individuals are more likely to have a social investment in this topic and be open to new forms of change regarding commemorative heritage.

Men, although they have high percentages of agreement when compared to their percentages of disagreement or unsureness, consistently have a lower number of participants agreeing than women or non-binary individuals and, therefore, a lower percentage of agreement for each question I provided. From this, men are less likely to have an open mind when discussing ideas of change in the commemorative heritage sphere. They are less likely to agree with removing monuments and changing the names of buildings and streets.

I believe that women and non-binary individuals are more likely to agree than men when it comes to these questions because women and non-binary individuals have, throughout history, been suppressed by men and their dominating ideas and projects. Women have been seen as second-class citizens for most of history, with work starting in the mid-1800s with the Woman's Rights Movement, which is relatively recent in human history. Even today, with the ever-present discussions that do not include or intentionally exclude women's voices (ex. abortion laws in the US), it makes sense that they are more likely to relate to discriminated groups and want to change things for the better of the groups who have been affected by racism and discrimination. Men, on the other hand, have had patriarchy on their side and have been controlling throughout most of history. So when they see a monument or name that is of a 'strong,' most likely white, man, they tend to become upset with the idea of its change, which is a loss of their power over history, as well as individuals today. This theory does not account for everyone's opinions, but it can be used as a general basis for why men are more likely to disagree with a monument's change or removal.

In Section 3, where I asked participants to identify certain provincial monuments, I found that men were more likely to correctly identify specifically male monuments than women or non-binary individuals. Therefore, they know these specific monuments more than women do, i.e. the

Gaspar Corte-Real monument (Table 43 and Figure 4.42), the Captain James Cook Historical Site (Table 45 and Figure 4.44), and the John Cabot monument (Table 47 and Figure 4.46).

These three monuments make up half of the questions for Section 3. The other three monuments are non-specific events/individuals (excluding the Terry Fox Memorial) and have women and non-binary individuals taking the top spot for the number of correct identifications. This realization begs the question of do men identify with these types of monuments, whether consciously or unconsciously. Moreover, did that affect their choice when I provided these questions to them? This idea would be something to develop further in a future project.

In the age comparison data (n=180), for every question I provided in Sections 2 and 4 of my survey, the 51-90 age range was the most likely to disagree as they had the highest percentage of participants disagreeing with each question in these sections. I noticed that for Section 3 of my survey, they were able to identify each monument and had the highest percentage of participants correctly identifying in four out of six of the questions (in the remaining two questions, they had a minimal difference between the highest percentage, for Figure 4.1.58 it was 1.8% difference between the 51-90 age range and the 15-30 age range and for Figure 4.1.59 it was 0.3% difference between the 51-90 age range and the 31-50 age range). From this, I assume that the older generation knows their monuments and, in turn, the slice of history the monument presents. However, they do not want change regarding the renaming, removal, or contextualization of the monument or its history. For Section 3 Question 2, “What is the relation between age and whether participants know the Gaspar Corte-real monument?” (Table 64 and Figure 4.63), the 51-90 age range had the highest percentage of participants correctly identifying the monument (70.7%).

However, further in the survey, in Section 4 Question 1, where I asked, “What is the relation between age and whether participants want the province to remove the Gaspar Corte-Real monument?” (Table 69 and Figure 4.68), the 51-90 age range had the lowest percentage of participants agreeing with the removal (26.8%) and had the highest percentage of participants being unsure (43.9%), disagreeing (17%), and not answering the question altogether (12.1%). From this breakdown of data received from this question I can then assume that the older generation knows this monument and either does not agree with its removal because they believe it is a part of NL’s history, or they know this monument but do not understand its history, which causes their unsureness or disagreement.

With the education comparison data (n=180), each education level tended to choose the same answer the most for each question, e.x., ‘Yes’ or ‘Agree.’ For each question in Section 2 of my survey, each education level chose the agreeing answer option the most. For Section 3 of my survey, each education level got Questions 1, 2, 3, 5, and 6 correct while getting Question 4 (Table 87 and Figure 4.86) about the Captain James Cook Historic Site incorrect. For Section 4, Questions 2, 5, and 6 all had ‘Not Sure’ as the most chosen answer. Only Question 3 had ‘Yes’ as the most chosen answer, and by a landslide (Table 92 and Figure 4.91). This outcome is most likely because I was asking if Squaw Lake should be renamed, and since it is a derogatory slur against Indigenous women it makes sense that a larger percentage of participants would agree that it should be changed to something more appropriate. In Question 1 (Table 90 and Figure 4.89) and Question 4 (Table 93 and Figure 4.92), there are slight differences between the education levels choosing the same answer. For Question 1, I asked, ‘What is the relation between education level and whether participants want the province to remove the Gaspar Corte-Real statue?’. Here, I found that all the education levels had large percentages of participants

both agreeing with the removal but also being unsure. Participants in the graduate category chose ‘Not Sure’ (42.1%) more than ‘Yes’ (40.1%). Participants in the undergraduate category chose ‘Yes’ (41.5%) over ‘Not Sure’ (37.7%). Participants in the high school category were tied for most answers of ‘Yes’ (36%) and ‘Not Sure’ (36%). As you can see, all the percentages are very close; therefore, I can assume that there is a greater passion for participants to see something done with this monument and that across all education levels, there is more agreement than disagreement when it comes to the removal of the Gaspar Corte-Real monument or proposed changes to it.

For Question 4, I asked, ‘What is the relationship between education level and whether participants want the city to rename Indian Meal Line or not?’ (Table 93 and Figure 4.92). Again, I found that all the education levels had large percentages of participants who both agreed with the removal but were also unsure. Participants in the graduate category chose ‘Yes’ (45%) over ‘Not Sure’ (36.2%). Participants in the undergraduate category chose ‘Not Sure’ and ‘Yes’ the same amount (41.5%). Participants in the high school category chose ‘Yes’ (48%) over ‘Not Sure’ (24%). This data has more differentiation between the percentage of participants than Question 1. However, it is still good to look at when discussing the lack of differentiation in participants’ answers for most of Section 4 and the education comparison data in general. Like Question 3 in this section, I think people were quick to agree with the name change as “Indian” is not an appropriate word to use here in Canada as it has been used to inaccurately describe the Indigenous peoples of North America for years since colonization. Participants who chose ‘Yes’ most likely thought this term was inappropriate and, therefore, should be changed. Those who chose ‘Not Sure’ most likely were on the fence about changing the name as it is a street name, and those can be difficult to change, both officially and habitually. Either way, these specific

participants did not choose ‘No,’ so I can see that they may be more open to the idea of a name change if they are possibly provided with more information about the use of the word “Indian” or how street names are changed.

I found a relationship between proximity and passion in all three data comparison explorations. There is a connection between the awareness of history and a proximity to place. The survey participants were more likely to agree or know a monument or other form of commemorative heritage in or close to St. John’s than one that is not. In other words, a monument that is out of sight is out of mind. First, for each comparison exploration, I found that most participants did not know the Captain James Cook Historical Site (Gender: Table 45 and Figure 4.44, Age: Table 66 and Figure 4.65, Education: Table 87 and Figure 4.86). The Captain James Cook Historic Site is in Corner Brook, NL, on the other side of the island and is the furthest monument I chose to ask participants to identify in Section 3 of my survey. Most participants are located here in St. John’s, so it makes sense for them to know more about the monuments in their community than one across the province. The only other monument I included in this section that was not located within the borders of St. John’s was the John Cabot monument in Bonavista, NL. However, since there is a replica of that monument in St. John’s, I believe that is why participants could identify that monument accurately.

Participants within each comparison exploration could correctly identify the War Memorial, the Terry Fox Memorial, the Newfoundland Memorial/Caribou, and the John Cabot Monument, all monuments in St. John’s. With the Gaspar Corte-Real monument, I found that for the education comparison (Table 85 and Figure 4.84), all levels could correctly identify the monument more than incorrectly. For the age comparison (Table 64 and Figure 4.63), the 51-90 age range was able to identify the monument the most, followed by the 31-50 age range, then the



15-30 age range. For the gender comparison (Table 43 and Figure 4.42) men were able to correctly identify the monument the most, followed by women, then non-binary individuals. I believe that the Gaspar Corte-Real monument had such varying statistics, although located in St. John's and having appeared in the media frequently from 2020 to 2022, because its history is not well known and Corte-Real does not have a solid tie to NL citizens, unlike the War Memorial or the Terry Fox Memorial.

I also found that most participants were more likely to be unsure (with some participants agreeing) about the renaming of Mt. Peyton (Gender: Table 49 and Figure 4.48, Age: Table 70 and Figure 4.69, Education: Table 91 and Figure 4.90). This mountain was initially called Blue Mountain Tolt, but in 1820, it was changed to honour John Peyton, Esq., JP., a white man who killed a Beothuk man, Nonosabasut, and kidnapped his wife Demasduit (Bill, 2020). This data outcome for participants knowledge/opinion of its names change makes sense as this mountain is located outside the city limits between Gander and Grand Falls-Windsor, approximately a 4.5-hour drive from St. John's, which is a reasonable distance away from the central hub of the city.

I noted during all the comparison explorations that with questions surrounding less controversial topics, such as Section 4 Question 5, 'What is the relation between gender, age range, and education level and whether participants want the city to rename the Beothuck Building or not?', the responses between demographic categories tended to be similar and not varying (Gender: Table 52 and Figure 4.51, Age: Table 73 and Figure 4.72, Education: Table 91 and Figure 4.93). The percentage of participants in each category tended to be similar for each answer and showed no significant spikes for specific categories. On the other hand, questions that did surround controversial topics, such as Section 2 Question 3, 'What is the relation between gender, age range, and education level and whether participants agree with the removal

of confederate statues in the US or not?', participants tended to have a stronger opinion (Gender: Table 35 and Figure 4.34, Age: Table 56 and Figure 4.55, Education: Table 77 and Figure 4.76). When a more controversial topic was being questioned, participants were more likely to lean into their opinions, or actually have opinions, rather than when they were less controversial. With less controversial questions, participants were more likely to choose 'Not Sure' or 'Neither Agree nor Disagree.' This is a fascinating observation from the online survey and could be attributed to how the more controversial questions tend to be surrounding topics that are prominent in the media while the less controversial questions are about topics that are not. When a monument, street name, or any other type of commemorative heritage is in the media, due to its past and the potential for its change, there tends to be a more extensive discussion surrounding it than commemorative heritage not discussed in news articles. When accurate in its storytelling, the media is a great way to get the discussions started about changing the monument landscape and help point the public in the direction of further knowledge.

### **5.1.3 University Centre Survey**

Although the survey I conducted at the UC produced a small population of 60 participants, I received an outcome that I am pleased with. I was told by one individual who passed my table that I should not expect international students to be able to know monuments in the province as they had no way of getting around to see them. I told this individual I was aware of this but that the purpose of this survey was to see a small portion of the MUN community's knowledge about monuments in the province. The answer sheet I made was handy as participants would want to know the answers after they completed the quiz and would be surprised to learn about the commemorated individuals and their histories. One individual was very impressed by the information I offered after their submission and was thankful I showed them some of the

province’s history that they previously had not known. Multiple participants showed this, so I am happy with the (unexpected) result of being able to teach a small number of individuals about some of the people our province commemorates and open their eyes to some of the troubled history. Before conducting this survey, I had no hypothesis of participants’ knowledge, as I had never conducted a survey like this before. However, from my results, I have learned that even though there was a mix of international and local participants, a good number of people from NL had no idea about the monuments in our province. For several individuals, I told them to write “I don’t know” or N/A if they did not know the answer. I understand that not knowing the answer could have discouraged participants. However, as stated previously, I made sure to let them know it is a learning experience and that this does not reflect them personally in a bad way. This survey will tie later into Section 5.3.1.

## **5.2 Comparing Data to Other Research**

I found an article publishing the results of a survey called “A Third of Canadians Would Remove All Statues of Sir John” (Canseco, 2022). This survey was conducted through the Research Co. by Mario Canseco, and about 1000 adult Canadians participated (Canseco, 2022). I was intrigued by this survey, so I contacted Canseco, the president of Research Co. From our conversation, I learned that this survey was conducted out of personal interest and was not funded by any outside entity. I thought it would be interesting to compare my online survey and its results to Canseco’s survey. His survey was conducted between November 24th and 26th, 2022 (Canseco, 2022). Although I did not have same questions as Canseco in my survey, I did have questions surrounding the same issue, such as Section 2 Question 7 (Table 24 and Figure 4.11), “Should statues of John A. Macdonald be removed?”. According to Canseco’s survey, 54% of Canadians believe that removing statues of colonial figures is an attack on Canadian history,

while 21% disagree, and 14% are undecided (Canseco, 2022). Canseco found that the support for keeping statues of John A. Macdonald was highest in Saskatchewan and Manitoba (55%), followed by Alberta (51%), Ontario (51%), Atlantic Canada (50%), British Columbia (48%), and Quebec (38%) (Canseco, 2022). In my survey for Section 2 Question 7, 46.6% participants agreed (i.e. chose ‘Definitely’ or ‘Probably’ as their answer) with the removal of John A. Macdonald statues, 18.3% of participants were unsure, and 35% of participants disagreed (i.e. chose ‘Probably Not’ and ‘Definitely Not’ as their answer).

Although the comparison is not entirely exact, as Canseco combined all the Atlantic provinces as one category while I have just NL, by comparing the data I obtained with the data Canseco was able to obtain, it is interesting to see how he received more support for keeping the John A. Macdonald statues than I did. This difference could have been because in Canseco’s survey NL had one of the lower percentages of support for keeping the statues up, or Canseco was able to reach a wider audience with more variety of opinions than I was. Quite a high percentage of participants did not want the John A. Macdonald statues removed in my survey, which leads me to believe that Canseco’s data is very accurate, i.e. half of Atlantic Canada does not agree with the removal of John A. Macdonald Statues. Also, Canseco found that ‘positive opinions’ on Macdonald were 43% in Atlantic Canada, which is on the lower side of the data he produced (Canseco, 2022). This percentage, I believe, aligns with the data I found because although the highest percentage for Section 2 Question 7 agreed with the removal of John A. Macdonald’s statues, the disagreement percentage was still very high. Suppose I was to have had a wider audience of participants like Canseco, for example, older individuals not within the MUN system, in that case, I believe I would have found that everyday people disagree with removing John A. Macdonald statues like in Canseco’s data. I believe that Section 2 Question 7

was able to have an outcome where most people agreed with removing these statutes because I was conducting the survey within MUN, where I received both a younger population and a population actively seeking higher education.

In my comparison tables, for education vs. Section 2 Question 7 (Table 87 and Figure 4.80), a higher percentage of all education levels, except for Associate degrees, chose an agreeing answer over the disagreeing option. The highest percentage was Graduate degrees, with 52.8% agreeing with the removal of John A. Macdonald statues, followed by Bachelor's degrees, with 44.6% agreeing, then Doctorate degrees, with 40.6% agreeing, then High school degrees, with 40% agreeing, and finishing Associate degree with 16.6% agreeing.

Canseco also found that Canadians over 55 were “more likely to feel that removing statues of colonial figures is an attack on Canadian history (61%)”, with 35-54 being 54% and 18-34 being 48% (2022). Again, looking at the comparison data for my survey, for age vs. Section 2 Question 7 (Table 65 and Figure 4.59), participants at the age of 51 or over chose the disagreeing options more, with a total of 63.4% choosing a disagreeing answer option of ‘Probably Not’ or ‘Definitely Not.’ Therefore, over half of the 51-90 population disagreed with removing John A. Macdonald statues. I was able to see the same outcome as Canseco as the other two age range categories (15-30 and 31-50) were both more likely to choose one of the agreeing answer options, like ‘Definitely’ (15-30 was 27.7% and 31-50 was 25.3%) or ‘Probably’ (15-30 was 30.5% and 31-60 was 26.8%). From this, I can make the same conclusions as Canseco and say that the older population is more likely to think that the removal of statues that depict colonial figures attacks the country's history.

Now, I do not believe per se that the removal of a statue, therefore, directly attacks the country's history. Instead, I think it takes away from Canada's history as it removes a physical

form someone created to show history as they want it to be remembered. Instead of removing the statue, context should be added, or other adjustments should be made to share all sides of the history of the individual or event adequately and appropriately. I cannot make assumptions as the questions I asked were straightforward without qualitative data, but maybe this is what the older generation is afraid of or against. Not the removal of statues literally, but the change of history and the change of society when it comes to the realization that most of Canada's history is discriminative, and that society today is not as perfect as previously thought. I think by comparing my data to Canseco's, I was able to see some correlations between the two surveys, which helps to prove them both, but at the same time, it made me realize that I was able to gather data that is impactful to this monument debate here in Canada.

### **5.3 Factors of the Monument Discussion**

#### **5.3.1 Education**

The monuments that have been highly controversial in Canada as of late have been in some way connected to Indigenous histories, whether it be a colonial leader who supported the residential school system, for example John A. Macdonald, Canada's first prime minister (CBC News, 2021), or an individual known for abducting and murdering Indigenous peoples, for example Jacques Cartier who was known for exploring the Atlantic coast of Canada and laying claim on North America for the French (Blair, 2020). It is obvious to someone who has done research or knows about the individual being depicted in a monument why they are controversial and should not be commemorated in the celebrated way they currently are. But how much does the public know about a monument's history, the person who is commemorated, and the history of the construction of the monument? From preliminary research during my undergraduate degree, I have concluded that there is a knowledge gap present in the public population of

Canada surrounding monuments and the basic history of the country and that there needs to be a way for people to learn but also contribute to this monument discussion (Tuck, 2022).

In 2021, Historica Canada assessed the history curricula across Canada (Historica Canada, 2021:3). In the opening of their document they stated that they believe that history education should do more than just teach of past events and people that have shaped the present, but should also “promote critical thinking, teach students to explore both the past and present and how they relate to their own experiences, empower students to confront difficult issues, provide history and context for the need for Indigenous reconciliation, and show how historical narratives and accounts are constructed” (Historica Canada, 2021:3). To produce this report, more than 40 history courses were assessed across Canada’s 13 provinces and territories (Historica Canada, 2021:5). Looking at the overview of final grades, Ontario (AA/85%), Nova Scotia (anglophone) (B+/77%), and the Northwest Territories (B/76%) were the highest-ranking provinces/territories when it came to history education (Historica Canada, 2021:7). British Columbia, Yukon, and New Brunswick were tied for fourth, all with a B- or 72% (Historica Canada, 2021:7). Saskatchewan followed up with seventh place with a C+ or 68% (Historica Canada, 2021:7). New Brunswick (francophone) and Nova Scotia (francophone) were tied for eighth (C/66%). Manitoba and Prince Edward Island (anglophone) were tied for tenth (C/65%), with NL following in twelfth (C/64%) (Historica Canada, 2021: 7). The final three were Nunavut (C-/60%), Québec (D+/57%), and Alberta (D-/50%) (Historica Canada, 2021:7).

Even though the *Truth and Reconciliation Commission of Canada: Calls to Action* were introduced in 2015, it seems it has not been considered in some provinces’/territories’ curriculums or to the extent it needs to be. These results are relatively recent, so it is quite surprising that some education systems are not teaching basic Indigenous history in schools.

However, some influences can cause this shortfall (i.e. teachers' personal opinions, not requiring history as a course to graduate, and others) (Historica Canada, 2021:14). If these are the results of a recent report, then what about all the previous years of students going through the education system? When looking at monuments and other types of commemoration, I believe this is why some monuments remain to exist the same way they have since they were erected. These gaps in our society's knowledge create different midframes, which can be harmful. When there are gaps in knowledge, this monument discussion gets designated into a 'black and white' conversation or 'good and bad.' Key ideas and concepts are lost when the conversation is conducted this way, as it keeps us divided on the topic rather than coming together to create relevant discussion and solve issues surrounding it.

People cannot go back to school to relearn Canada's history; instead, information can be provided for people to access. It is better to provide information than do nothing at all.

Archaeology can explain important aspects of the human condition and the human experience across time (Henson, 2017:44). Education needs archaeology if society is to have access to these ideas and knowledge (Henson, 2017:44). If archaeology education can be introduced at a young age, and then fostered over time, "we will begin to see ripples of change as they affect some of the more complex threats to our collective heritage" (Erdman, 2019:2). Archaeology can bridge the past with the present through "discovery and interpretation" (Henson, 2017:44). The public deserves to understand what archaeology is and why it is worth preserving and in turn how archaeology can help with the monument discussion (Erdman, 2019:3). It is only with the public and their engagement that our findings and research to make a difference among all of society can be shared, which can help to identify what is considered to be heritage. Henson introduces four primary aims as to why archaeologists "do" archaeology:



1. “to learn about the past” (2017:45).
2. “to learn from the past” (2017:45).
3. “to manage the heritage of the past” (2017:45).
4. “to enable public engagement with the past” (2017:45).

To make sure archaeology has a presence in formal education, the four aims noted above need to be included in what is being taught, for example, in history class or social studies (Henson, 2017:45). Schools are essential institutions in our world as they carry a “special responsibility to help construct a collective memory, carefully and critically... over years of serious study and exploration” (White, 2019:22). Archaeology is essential when growing a knowledge of other disciplines that can “foster historical and cultural understanding” (White, 2019:22). With a better understanding of archaeology among the public, researchers believe that there will be more preservation of sites and data, less looting and vandalism of sites, more support for the curation of archaeological findings and records, and a demand for more archaeological interpretation and participation by the public (McManamon, 1991:121). Public archaeology can help increase awareness of monuments as a tool for education but can also increase the awareness for controversial monuments and the need for change in the display of some of them. Since McManamon’s article was published in 1991, there have been significant efforts to include the public in archaeology, with one example being Archaeology Days at archaeological sites where the public can come in and gain first-hand experience of what an archaeologist does. Locally, the impact of these types of public inclusion can be seen at the Colony of Avalon archaeological site in Ferryland, NL. Here, members of the public can join the archeologists at the site and learn about the tools and training before diving right in and digging for artifacts (Colony of Avalon, 2024).

Our relationship with the past “depends on us seeing the connections and resonances between past and present,” and with the introduction of archaeological thinking in schools and other institutions, this connection can grow (Henson, 2017:45). This can be done through partnering with teachers, engaging with young children directly through problem-based learning and authentic learning, and working with schools and communities to create a connection between archaeology and education (White, 2019:25, 31, 35). Through the understanding of time, the public can learn about the origins of the modern world along with its features, how society has not been static but instead develops through time, and how archaeologists can use the analogies in the past to understand situations in the present (Henson, 2017:45). Monuments are directly linked to these three points made above and can be excellent sources when it comes to the public understanding and interacting with history and archaeology.

Place-based learning is an important way in which people learn and grow, “place is pedagogy in which the built environment, including monuments, neighborhoods, museums, and cultural institutions are both attractions and resources” (Phillip, 2020:87). Monuments are tools used to study societal issues and cultural myths (Phillip 2020:96). Laurajean Smith, a professor at Australian National University, published her book “Emotional Heritage: Visitor Engagement at Museums and Heritage Sites” in 2020. In this book, she summarizes her decade-long work interviewing thousands of visitors to historical sites worldwide (Thompson, 2020). Erin L. Thompspon, the author of “Smashing Statues: the Rise and Fall of American Monuments,” interviewed Smith about her view of American heritage sites and how people learn from them (Thompson, 2020). When visiting historical sites of past American presidents, Smith said visitors are “engaged in reinforcing what they knew and believed” with their reaction to the site

depending on who they are and what prior knowledge they had before visiting the site (Thompson, 2020).

It is difficult to change someone's mind when they have been taught a certain history, and it has been reiterated through public displays (i.e. monuments) for their whole lives. Looking again at negative heritage, places that are connected to memories or ideas that people would like to forget can be "important when working through painful parts of the past on both the individual and societal level" (Ikäheimo et al., 2019:394). People do not want to address the uncomfortableness of this discussion, so if these gaps of knowledge are filled or people are provided resources to "work through difficult and challenging emotions in a way that is constructive," then the public could become a part of the monument discussion here in Canada and continue to stay in it (Thompson, 2020). The public is an integral part of this discussion as monuments and commemorative heritage are frequently located in public places, so the public interacts with them and learns from them the most. By engaging the public in this conversation, heritage studies can be built from the ground up and invite marginalized groups to actively participate in the creation and maintenance of heritage (Ashley et al., 2018:2). Monuments can be used as educational and emotional tools and archaeological theory can be used to understand values of past societies to see the change of where society is today and how our future will remember history.

Online toolkits, similar to the one created by the Atlanta History Center developed in response to the discussions happening throughout the US about the role of Confederate monuments and symbolism to help put these monuments in historical perspective and to create discussion about their future, could be created for the Canadian public (Rojas, 2023). The Atlanta History Center toolkit includes a template to guide local researchers to investigate a monument's

history, a list of evidence-driven scholarship about the Civil War and historical memory, the latest news on the monuments in the US and around the world, and a guide for placing monuments in historical context (Rojas, 2023). By creating a similar toolkit but instead focusing on Canadian colonial leaders/explorers, Canada could have a more informed conversation about the monument landscape in our country. The Gaspar Corte-Real monument in St. John's, NL, exemplifies this knowledge gap and possible ways of exploring its future for educational purposes.

### 5.3.2 Gaspar Corte-Real Case Study



*Figure 5.1 Graffiti that was sprayed onto the Gaspar Corte-Real monument in 2020, it has since been removed. VOXM (2020)*

This monument stands prominently across from the Confederation Building, where the provincial government resides, on Prince Phillip Drive. During 2020, when lots of protests and the defacement of the monument occurred, graffiti was seen on the base of the Gaspar Corte-

Real monument saying, “Why is this guy still here?” and “Slaver” (VOCM, 2020). The paint was removed, and he still stands in this spot, but since this event, people have become more aware of his background and are calling for change.

Gaspar Corte-Real was a Portuguese explorer who, during a 1501 voyage, made his way to Labrador, as he had ‘discovered’ Greenland on a previous voyage and was now going further (There, 2023). This voyage was well documented through letters written by the Venetian ambassador Pietro Pasqualigo and Alberto Cantino, which were written in October of 1501 (There, 2023). These letters explained that the expedition tried to reach land sighted during the previous expedition in 1500 (There, 2023). Due to the frozen sea, the Portuguese were forced to change their course and crossed the Davis Strait, where they found a coast with many large rivers flowing out to the sea (There, 2023). They sailed up one of these rivers and disembarked “in a country where pine trees and wild berries grew” (There, 2023). It is on this trip that they abducted 57 Indigenous peoples (There, 2023). Although it is not entirely agreed upon whether or not Corte-Real landed in Labrador or Newfoundland, it is known that he did abduct Indigenous peoples from the region, brought them back to Portugal, and put them in the slave trade (There, 2023).

The statue was erected in 1965, not to celebrate Corte-Real himself but to use his image to commemorate and recognize the connection between NL and Portugal through their mutual fishing of the Grand Banks (Hawthorn, 2020). During the 1960s, Portugal was still “engaged with colonial wars in Africa and was under intense pressure from the United Nations because it was one of the last remaining European dictatorships” (Hawthorn, 2020). The Canadian federal government was one of the few NATO allies that was vocal against Portugal’s empire and called for its granting of independence to its colonies (Hawthorn, 2020). However, Portugal did not like

this, so they took action to try to root themselves in their colonies (Hawthorn, 2020). One form of this was the promotion of the Corte-Real brothers (Gaspar and Miguel) as “important founding fathers in the colonization of North America, thus making Portugal a more legitimate player in Canadian and American identity” (Hawthorn, 2020). During an official visit in 1963, the Portuguese ambassador suggested offering a Corte-Real statue to “celebrate the connection” between Portugal and Newfoundland, which then Premier Joey Smallwood was very excited about and accepted (Hawthorn, 2020). The Portuguese dictator at the time, Antonio Salazar, used statues as a “way of extending influence internationally” (Hawthorn, 2020). NL was not the only place to receive a statue, as other Portuguese colonies were given these statues, such as Mozambique (who got rid of many of their statues, street names, and other symbols of the colonial rule after their independence from Portugal in 1975) (Hawthorn, 2020). Each of these monuments was the same depiction of Gaspar Corte-Real, and they all connected to a reigning one in Portugal (Hawthorn, 2020).

Joey Smallwood promised to place the statue outside the Confederation Building, surround it with Portuguese soil, and create an annual Portugal Day in the province (July 17<sup>th</sup>) (Hawthorn, 2020). Since Canada, at this time, was critical of Salazar’s policies, which were seen as “kind of late-20th century fascism”, this agreement to display the monument was a victory in Salazar’s eyes (Hawthorn, 2020).

When people know this monument’s history and the oddly unrelated but impactful history of its creation, it is understandable that they want the monument to be dealt with in some way. Multiple other monuments show the connection between Portugal and Newfoundland much better than an overbearing monument of a European colonizer/slaver. Look at Ilhavo Park or Cultural Connections, both are monuments located in downtown St. John’s dedicated to the

connection between Portugal and Newfoundland and do a better job of displaying this connection through friendlier projections.

However, the people who are discussing this needed change are the ones who know this history, as many people in this province do not know the history and do not know this monument. Question 1 of my UC survey was: ‘Who is this?’ where I provided participants with a picture of the Gaspar Corte-Real statue. There were 60 participants in this survey, and only 11.66% of participants could name this monument with the full name or a shortened version (ex., ‘Gasper’ or ‘Gaspar Corte’). 28.3% of participants did not know who it was, and 6.66% gave an answer that did not make sense. The other names that were given as answers that I knew I was going to get were John Cabot (11.66%) (as his statue is just outside the entrance of the Confederation Building), Leif Erikson/Viking (6.66%) (as Corte-Real’s attire does look a bit like a Viking and Vikings had a more prominent/well-known history in NL than Corte-Real), and Christopher Columbus (1.66%) (as he is by far one of the most well-known colonists in the history of European expansion). These participants were random people walking in the hall I was set up in, so they could be from any background, including international students. However, I found it quite surprising the number of people, whether they were local or international, did not know this monument. This realization shows the need for the correct and appropriate education of these certain people in the province’s history.

In my online survey, I had the same question asking, ‘who is this?’ and provided a picture of the Corte-Real monument. There were 180 participants in this survey, and 56.1% of participants could provide his name or that he was a Portuguese explorer/slave trader. This data outcome reassured me after I had conducted the UC survey that people knew about the monument and understood its implications. Only 22.2% of participants had no idea who this

statue was depicting, and I did, again, receive answers of John Cabot (10%), Leif Erickson (5.5%), and Christopher Columbus (2.7%).

Conducting these two separate surveys made me wonder about my approach to them both and if I possibly obtained different crowds of people to participate. For my online survey, I explained my thesis and received many participants who had views similar to mine or knew quite a bit about monuments before participating. On the other hand, my UC survey was bare bones as I only had a sign to draw people in, and I gave a rough explanation of my thesis topic as I wanted to keep people engaged. Since I was in a public space where anyone could be walking by, they could have had any knowledge about monuments. It was essential to do the UC survey as it helped me see which monuments people knew about versus those they did not know. It also showed me that when I offered information about the monuments at the end of the survey, people were inclined to look at the sheet and listen to me explain the monuments and the people they were commemorating.

Again, the answer sheet I made for the UC survey was handy as participants would want to know the answers after they completed the quiz and would be surprised to learn about the individuals and their histories. Multiple participants showed interest in it, so I am happy with the result of furthering their education, as some participants even took pictures of the answer sheet to do more research later. When addressing the education attribute when discussing monuments, the Gaspar Corte-Real monument is an important example because it is relevant, and people want to learn. By providing the information, people are more likely to learn and read about these figures and their commemoration. The worst thing that could happen if people are provided information is that they do not read it.



Since 2020, the statue has not been dealt with, so a working group came up with three options for the statue and brought them to the provincial government in February of 2022

(Whitten, 2023). These were the three options:

1. Relocate the statue to a more accessible location near Confederation building and add context (Whitten, 2023).
2. Leave the statue where it is and add interpretive panels to give context (Whitten, 2023).
3. Remove the statue and put it in storage until a better use or location can be decided on (Whitten, 2023).

As of March 2024, the provincial government has yet to decide what to do about this monument. Robert Leamon, a Mi'kmaw activist, and Jude Benoit, also Mi'kmaw, were interviewed by the CBC and disagreed with leaving it out in the open as it continues to celebrate a dark part of the province's history (Whitten, 2023). Instead, they believe it should be removed, and an Indigenous monument be put in its place (Whitten, 2023). The working group presented the two options that keep the statue in the public sphere to create "teachable moments" (Whitten, 2023). In the interviews I conducted with participants from my online survey, many participants had ideas about what to do with the statue. These ideas included but were not limited to removing completely and destroying it, removing it and placing it in a museum, including new plaques that share the whole history of who Corte-Real was and the history behind the statue's creation, moving the statue to a less prominent place and adding new information to it in its new spot, relocation and placing a plaque or counter-monument in its original place, burying it in a large ceremony, and even melting it down and creating jewelry from it. If the monument is left where it is or keep in the public realm through the process of its change or contextualization,

then the education attribute of this discussion needs to be noted. If people do not know who this monument depicts and have no form of reference to learn about it, then leaving it where it is does not help to form a solution for this monument or the monument discussion as a whole. To change an oppressive monument, there needs to be a change in the education around it.

### **5.3.3 Indigenous Collaboration**

Archaeological sites and built monuments can relieve the public of their “memory-burden” by doing the memory work for them and can allow them to shed the “responsibility to contemplate” and imagine the “alternative histories and meanings entangled with place” (Rubertone, 2008:14). The archaeology discipline has been working to include Western and non-Western peoples alike and has been starting to recognize its position in contributing to the colonial systems of the past that used their research and findings to reinforce various forms of inequality (Gould and Mrozowski, 2020:6). But it is still heavily influenced by social and political contexts which can affect the interpretations of the past, i.e. Indigenous people’s history (Pipp, 2021:1). For many Indigenous peoples around the world, “historic preservation, other site protection efforts, and monument building have selectively and deliberately generated and condoned remembrances which may have little to no correspondence to the memories and experiences they themselves attach to the specific locales targeted by these activities” (Rubertone, 2008:14). By placing certain people and events in the past, these sites often deny a present, and even future, to these people (Rubertone, 2008:14). Monuments have shaped historical understanding about Indigenous pasts and have placed particular identities onto Indigenous peoples, creating a national narrative that encompasses them as a whole (Anderson, 2017: 4). Indigenous groups therefore are often oppressed by historic preservation and public

monuments that “protect, preserve, and seek to commemorate vestiges of their history” (Rubertone, 2008:14).

Decisions about heritage have rarely been made in consultation with living Indigenous descendent groups (Rubertone, 2008:14). For example, historical archaeology, when it was developed in the 1960s had primarily focused on the North American Indigenous peoples but had little inclusion of these Indigenous groups in its research (Gould and Mrozowski, 2020:9). Up until 1990, when the Native American Graves Protection and Repatriation Act was introduced, Indigenous groups in the United States were not included in their own heritage management or even acknowledged for “contemporary tribal ownership of ancestral material” (Pipp, 2021: 1). In Canada, there is no similar federal act for the protection of Indigenous items, but in 2018 a non-Indigenous member of Parliament from Nova Scotia tabled a private member’s bill, the Aboriginal Cultural Property Repatriation Act (Bill C-391) (Dekker, 2018:45). This bill has not been yet passed into law, but the awareness of the issue of repatriation and protection is becoming more well-known due to the bill’s introduction (Dekker, 2018:45).

No matter how elaborate or straightforward a public monument that ‘commemorates’ Indigenous people is, it generally cast images that correspond with colonist views of them, i.e. ‘savages’ or ‘extinct’ (Rubertone, 2008:15). Take for example the Samuel de Champlain statue that was installed in Ottawa in 1908 (Anderson, 2017:3). Champlain, who has in the past been celebrated for having a positive relationship with the Indigenous communities he came across was built standing upon a large plinth looking out over the area (Anderson, 2017:3). Down below, below Champlain both physically and figuratively a “miniature loincloth-clad Indian scout crouched in a position of deference and servitude on a plinth at Champlain’s feet” (Anderson, 2017:3). This monument was initially debated due to Champlain’s inclusion into the

“triumphal history of British imperialism”, but it was not until later that the Indigenous scout at the bottom of the monument was debated due to its patronization and racialization of Canada’s Indigenous peoples (Anderson, 2017:3). In 1996, the Grand Chief of the Assembly of First Nations, Ovide Mercredi, fought for the Indigenous statue to be removed but it was not until 1999 that his wish was fulfilled (Anderson, 2017:3). The Indigenous scout was removed and placed in the park across the road (Anderson, 2017:3). Along with the addition of monuments commemorating individuals who had a significant role in the colonization of Canada, and therefore the eradication of the Indigenous population, the Indigenous representation in most of Canada’s commemorative heritage is problematic. Again, an example of this is the Samuel de Champlain monument, as he was known for abducting and murdering Indigenous peoples (Blair, 2020). Through “spatial overwriting,” monuments build specific memories at the expense of others, shaping the collective memory of the Indigenous history in Canada to be inaccurate at best and forgotten at worst (Rubertone, 2008:15).

While archaeology may be able to recover evidence of the past that can be preserved through memories of personal histories and community experience, standard archaeological approaches and terminologies can be alienating (Rubertone, 2008:17). At its heart, archaeology is a “colonist endeavour” (Smith and Wobst, 2005:4). Over the last century, archaeology has invalidated much of the pre-contact history of the Americas as well as the people who have lived on these lands (Beaulne-Stuebing, 2023). Although there have been many recent advancements in the relations between archaeology and Indigenous groups, there is still an unbalanced narrative seen in some of these relationships (Smith and Wobst, 2005:4). But Indigenous archaeologies can help to decolonize theory and practice to make it balanced; it can transform the field through the activism of “tribal stakeholders” and produce a methodology that “directly counteracts

inequalities created by past archaeological practices” (Pipp, 2021:1). Indigenous critiques of archaeological practice have allowed the discipline to gain constructive directions, as these critiques “set new accents and directions for an archaeological practice that is politically aware of, sensitive to, and harmonious with, goals of Indigenous peoples” (Smith and Wobst, 2005:5).

In the past, archaeologists often assumed archaeology was valid and that they had a responsibility and right to control and create the pasts of others in a specific way (Smith and Wobst, 2005:5). Considering, let alone using, non-Western approaches have only been recently introduced in the discipline, as well as questioning the agendas that further our work and how our work can “empower or disempower” the people archaeologists work with (Smith and Wobst, 2005:5). Indigenous archaeology has been influential in the ways Indigenous histories are learned and taught in Canada as well as how these histories are treated. For example, Jennifer Tenasco, an Indigenous archaeologist, opened a federally funded Indigenous archaeological field school called Anishinabe Odjibikan, which has been working to bring together young members of the Algonquin communities of Kitigan Zibi in Quebec and Pikwakanagan in Ontario to dig, clean, and sort items used by their ancestors (Beaulne-Stuebing, 2023). Indigenous archaeology is a way to deconstruct the “othering” that is seen in the archaeological field (Pipp, 2021:2). When it is “applied to the larger scope of decolonization movements, Indigenous archaeologies allow for each community to incorporate relevant needs into research and promote self-determination in heritage management” (Pipp, 2021:2). For example, with Tenasco’s field school they hold a ceremony before they start digging to “open the site in a good way and say thanks to Mother Earth before we dig into her” (Beaulne-Stuebing, 2023).

Often Indigenous peoples have a limited voice, or even no voice or representation, in the global decision-making that affects their lives (Smith and Wobst, 2005:6). Archaeologists have a

responsibility to promote Indigenous voices, even “in the presence of structural inequities in the distribution of assets” (Smith and Wobst, 2005:6). A “shift in the mindset” is the main requirement needed for creating more opportunities for Indigenous peoples in the archaeological realm, a shift in which archaeologists consider it normal and essential to be directly informed by and learn from the experiences of Indigenous men and women who will be affected or are expected to benefit from their actions” (Smith and Wobst, 2005:6). This shift in mindset can be seen on the Canadian Archaeological Association webpage, under their *Principles of Ethical Conduct* section where the CAA member’s responsibilities are outlined (2024). There is a section dedicated to Indigenous rights and reconciliation in Canada, where it is outlined that members will support Indigenous interests, collaborate and strengthen capacities, respect cultural places and traditional knowledge, balance the perspectives and interpretations of Indigenous peoples and archaeologists, and exercise respectful stewardship (Canadian Archaeological Association, 2024). These five topics are discussed further, with many points on how CAA members will execute these principles to work toward reconciliation (Canadian Archaeological Association, 2024).

To understand decolonization and move towards it, settler-colonialism and how it operates in North America needs to be understood as well (Dang, 2021:1005). Being aware of how Indigenous identities are perpetuated in the postcolonial landscape and how spatial practices of memory “keeping bound to specific locations are sustained or perhaps refashioned, are not simple matters” (Rubertone, 2008:22). European colonial landscapes represented a change in land use and caused a break in the existing Indigenous history of the land as colonizers controlled colonial landscapes through boundaries and rules that constrained movement (Rubertone, 2008:22). Changes in mindsets are not easy to create. However, through

conversation and working together, this can be obtained. A change in mindset is needed when looking at commemorative heritage and monuments specifically, as the Canadian monument landscape is heavily dominated by European settler-colonial monuments. If there is no collaboration with Indigenous peoples and knowledge, more harm could be done than good.

Indigenous archaeology can help us understand another side of the monument discussion, specifically ‘what is a monument?’ or ‘who gets to say what a monument is?’. Despite the dominant presence of the Western way of displaying commemoration of place (i.e. large, bronze monuments), archaeologists are becoming more aware of the “traces of purposeful placemaking and memory keeping” ever present in Indigenous culture that serve to create and recreate links between the past, present and future of Indigenous cultures (Rubertone, 2008:22). These “memory-keeping” places include, but are not limited to, stone cairns, deposits of offerings, or engraved or painted rock art, as well as intangible places (Rubertone, 2008 22). In 1997, the Supreme Court of Canada decided, through *Delgamuukw vs. British Columbia*, that oral history “can be accommodated and placed on equal footing with the types of historical evidence that courts are familiar with, which largely consists of historical documents” (Smith, 1997:221). ‘Place’ then is not what alone “imbues meanings” and the idea that “memory-work” may not need a physical or marked place does not diminish the importance a “sense of place” has to the cultural and social identities, experiences, and values that an Indigenous group may hold (Rubertone, 2008:22). In our interview, Chief Benwah mentioned the idea of natural monuments, like large rocks and rock formations, bringing in the idea of ‘Grandfather rocks’ into the conversation. These rocks are so old that they can carry and share/tell many stories and become sacred gathering, ceremony, or remembering points in Indigenous communities. These rocks can be both tangible and intangible when looking at the idea of memory work and place.

Indigenous memory places can also take on a more contemporary look. Maya Lin, an American designer and sculptor who has worked on many monument and memorial builds, worked with the Pacific Northwest-based Confluence Project to create a series of public artworks that followed the span of the Columbia River and the path of Lewis and Clark’s expedition (Littlebird, 2022). Lin made sure to include the voices of Indigenous peoples who were present on the land before and after the time of the expedition and consulted with many Indigenous leaders and elders from multiple communities to create a monument that everyone agreed with (Littlebird, 2022). Along with Lin’s physical installations, she also invested project funds into restoring the shoreline in the Sacajawea State Park, where one of the installations sits (Littlebird, 2022). The introduction of Indigenous knowledge like this into archaeological theory, specifically for this topic, can help grow our understanding of the monument landscape in Canada, what is and what is not a monument, and how to have a healthy discussion surrounding this topic.

Indigenous people’s history of engagement with monuments is much larger and longer than current protests and counter-monuments have given credit (Rubertone, 2008:25). As crucial as these protests are, they only represent a fraction of how Indigenous peoples interact and have interacted with the monument landscape (Rubertone, 2008:25). Other forms of interaction includes pieces where Indigenous peoples use the monument to tell a story. Relating to the Samuel de Champlain monument in Ottawa, in the 1990s, Jeffery Thomas, a First Nations artist, transformed the scout into a “counternarrative of the initial monument’s racialization and marginalization by ‘interrogating [it] in relation to the late twentieth-century realities of urban Indians like himself’” (Anderson, 2017:3). Thomas did this by creating a series of photos posing where the original Indigenous scout had been on the Champlain monument. In one of these



photographs, his son Bear sits at Champlain’s feet wearing a backwards baseball cap and a graphic t-shirt that depicts a “nineteenth-century Plains Indian sporting sunglasses, with the text Full Blooded Indian written above it” (Anderson, 2017:3). Through his “interventionist photography,” Thomas can use art to “both disrupt and counter dominant storylines of the colonial and national past by visually inscribing a ‘silenced indigenous memory’” (Anderson, 2017:3). Therefore, rather than saying Indigenous peoples’ responses are only “reactionary” or assume that they have no interest in monuments that are inaccurate in displaying their history, their responses to monuments can serve to evoke “intense counterfactual memories, incite activism, and spur artistic and literal revisions” (Rubertone, 2008:25).

So, how are Indigenous groups working within the colonial monument landscape today? The 2015 *Truth and Reconciliation: Calls to Action* has a section dedicated to commemoration. Actions 79 to 83 call upon the federal, provincial, and territorial governments to acknowledge and address the need for Indigenous peoples in the Canadian heritage and commemoration frameworks and the need for Residential School Monuments. Action 81 and 82 specifically state the need for the federal, provincial, and territorial governments to work with Survivors and their organizations and other parties to the Settlement Agreement to “commission and install a publicly accessible, highly visible, Residential School Monument in each capital city to honour Survivors and all of the children who were lost to their families and communities” (Truth and Reconciliation Commission of Canada, 2015:9). In 2019, the ‘Heart Garden’ was unveiled on National Indigenous Peoples Day at the Government House grounds in St. John’s, NL (Figure A116) (Atter, 2022). The planning of this garden was done in consultation with the five Indigenous groups in NL (the Nunatsiavut, the Nunatukavut, the Innu, the Miawpukek, and the Qualipu) (The Lieutenant Governor of Newfoundland and Labrador, 2023). Representatives

from each group spoke at the unveiling along with then Premier Dwight Ball, where hundreds of people attended the public event (The Lieutenant Governor of Newfoundland and Labrador, 2023). The artist who carved the labradorite heart at the center of the garden is an Inuit artist named Edmund Saunders, whose sister Loretta Saunders is a murdered Indigenous woman (Atter, 2022). This site has become sacred to Indigenous peoples here in NL and is a gathering and remembrance site (Atter, 2022). This monument is just one example of the types of monuments the provinces/territories created to remember residential school survivors and lost children.

For Action 82, on June 20th, 2023, the Survivor-led Steering Committee announced that the Residential Schools National Museum will be installed on Parliament Hill in Ottawa (Government of Canada, 2023). The site selected is on the ancestral lands of the Anishinaabe Algonquin Nation and was blessed by elders during a ceremony held the evening before the announcement (Government of Canada, 2023). The following steps in this process are to determine the appropriate procurement approach and mechanism, to establish an Indigenous-led selection panel, to establish a design brief that reflects the Monument vision, objectives, and site conditions, and to prepare the supporting technical documents for the selection process (Government of Canada, 2023). It cannot be the Indigenous communities doing all the work of bringing these events and issues to our attention and calling for action. Non-Indigenous peoples of Canada need to recognize their place in the monument discussion and better understand what needs there are to create a more appropriate and representative monument landscape in Canada, including educating ourselves and researching the topics, which relates to the previous education section.

The federal government has developed individual responses to each action, 79 to 81, under the Commemoration section (Government of Canada, 2023). Looking at specifically Action 79 ii, Parks Canada has been conducting “an in-depth review of its cultural heritage policies to ensure that a renewed policy suite recognizes the diversity of Indigenous peoples’ perspectives, values, and knowledge systems” (Government of Canada, 2023). In 2019, the Minister for Parks Canada approved the *Framework for History and Commemoration: National Historic Sites System Plan 2019*, which provides “policy direction for the review of existing designations of national historic significance” (Government of Canada, 2023). This document is crucial as it addresses the absence of Indigenous histories and “takes into account Indigenous perspectives and established histories as a priority for the national program of historical commemoration” (Government of Canada, 2023).

The section I want to take a closer look at in this framework document is the annex titled *Conflict and Controversy: The Careful Review of Existing Designations* (Government of Canada, 2019). This section was provided by the Historic Sites and Monuments Board of Canada (HSMBC) as a recommendation for the Minister responsible for Parks Canada to review the designations of “persons, places and events of national historic significance” (Government of Canada, 2019). Currently, from this framework, Parks Canada is in the middle of a three-year program where they are re-examining and rewriting plaques that the HSMBC uses to point out places that are deemed important in understanding Canada’s history (Weber, 2023). Some site plaques under renovation include trade forts, like Fort Langley in British Columbia and York Factory in Manitoba, or sites related to the War of 1812, like Queenston Heights in Ontario (Weber, 2023). Out of the 2,192 historic sites under the HSMBC, over 200 are “considered high priorities for change” (Weber, 2023).

The HSMBC has proposed three additions to draw from the *Framework for History and Commemoration: National Historic Sites System Plan 2019*'s "relevant principles and key practices for public history" (Government of Canada, 2019).

1. "Historical interpretations of the past are constantly evolving, and should reflect changes in society and our knowledge of the past" (Government of Canada, 2019).
2. "Historical interpretations should emphasize a full range of voices, perspectives, and experiences, and the work of the HSMBC must be inclusive and involve members of the public" (Government of Canada, 2019).
3. "History written from a worldview. Earlier designations reflect the time and context when they were designated and should not be erased. How we interpret significance today's needs to evolve" (Government of Canada, 2019).

These three sections address how the HSMBC will handle the review and conclude with how they will implement these ideas (Government of Canada, 2019). For example, with the second point, "members of the public have been key in setting the Board's agenda" (Government of Canada, 2019). It has been decided to allow the public to propose "new potential designations through an open nomination process" (Government of Canada, 2019). The HSMBC will review its existing plaques to ensure that they reflect the current learning and understanding of the site with the addition of the process being brought about by "public request, a public discussion or controversy related to a designation, or initiated by the Board" (Government of Canada, 2019).

This approach was developed specifically for the HSMBC and the work associated with the National Program of Historical Commemoration, but it can easily be used by other government bodies and institutions when addressing controversial points in Canada's history (Government of Canada, 2019). Provincial and territorial governments could look at this framework to

understand how to implement a similar document for their provincially or territorially owned monuments and other commemorative heritage (Government of Canada, 2019).

Since colonization, Canada's power has been in the hands of colonialists, and this has been reiterated through the monuments built that continue to stand across the country. It has not been until very recently in the country's history that actual work has been done to address the need to change this, as noted above. This work involves recognizing Indigenous voices and the need to listen to them. Although the issues raised in the *Truth and Reconciliation: Calls to Action* have been addressed to a point by the Canadian government, much work still needs to be done to fully integrate Indigenous knowledge and ideas into the commemorative landscape in Canada. There are many things people can do on a personal level, such as educate themselves on the history of Indigenous peoples in the country or the issues they face today in the heritage sector. People can also educate themselves about current monuments in the country to understand why they do not fit the ideals of society today. This point goes back to the education attribute discussed previously. These are just some small steps everyone can take to better themselves so that effective collaboration with Indigenous peoples in the commemorative landscape can become normative. A current example of Indigenous collaboration can be seen with the Beothuk Family Monument, where a collaboration between the NL provincial government and several Indigenous governments in the province is happening in real-time.

### 5.3.4 Beothuk Family Monument Case Study

In 2021, Lisa Dempster, Minister Responsible for Indigenous Affairs and Reconciliation in the provincial government, announced that they were seeking expressions of interest on the



*Figure 5.2: Clay sculpture of a reimagining of Demasduit by Morgan MacDonald who has been awarded the contract for creating the Beothuk Family Monument. Morgan MacDonald (2024).*

creation of a Beothuk statue for the Confederation Building in St. John's (Government of Newfoundland and Labrador, 2021). This idea was initially brought to the premier by Chief Mi'sel Joe of the Miawpukek First Nation in Conne River, NL. There are frequent meetings between the provincial government and the Nunatsiavut Government, Innu Nation, NunatuKavut Community Council, Miawpukek First Nation, and Qalipu First Nation, where productive conversations and ideas are shared (Anonymous Participant, 2023). This idea for a Beothuk statue was agreed upon with the premier, so the statue was a go-ahead. Along with

the statue, there are also murals being created for the front lobby of the Confederation Building and an updated curriculum for schools in the province to include the culture and history of Indigenous peoples in NL (which is suitable based on how well NL did in the Historica Canada Report Card, i.e. twelfth overall) (VOCM, 2021) (Historica Canada, 2021:7).

The whole process thus far has been hand-in-hand with the Indigenous governments. An Indigenous woman from Conne River created the original concept drawing for the Beothuk family statue (Anonymous Participant, 2023). Since the Beothuk are not around to have a say in this monument creation process, the approach the provincial government took for the creation of this statue was to engage with the five Indigenous government leaders and to have a consensus process so everyone could have input and feel comfortable with the final decision (Anonymous Participant, 2023).

There were only a few submissions for the expression of interest for this statue, but Morgan MacDonald, an artist who has done many other bronze monuments across the city, was chosen for the job (Anonymous Participant, 2023). He provided an excellent submission, was genuinely interested in doing this project correctly, and was up to making sure everyone involved was comfortable (Anonymous Participant, 2023). From the original concept drawing, MacDonald created his vision of the family and would go to the provincial government and Indigenous governments to receive feedback and suggest changes (Anonymous Participant, 2023). MacDonald has done his best to create a look that everyone is comfortable with and took feedback when it was given (Anonymous Participant, 2023). For example, there was much discussion about the faces of the family and their expressions, as it is a sombre memorial but a commemoration of the Beothuk (Anonymous Participant, 2023). The bronze has been poured, and now the discussions are about the statue's location, as it will sit outside the Confederation Building (Anonymous Participant, 2023). There are currently three controversial monuments already up there, i.e. Gaspar Corte-Real, John Cabot, and Sir Wilfred Grenfell, so the location this monument is placed is significant. Chief Joe was adamant about not putting the monument

directly beside John Cabot, as he did not think it would be an appropriate way to display the family (Joe, 2023).

Throughout the process, the provincial government has been very mindful of the topic they are dealing with and the multiple groups they are conversing with. It is essential to have an open line of communication so that each government feels like they are being heard in this process (Anonymous Participant, 2023). The provincial government has worked closely with the Indigenous governments and Morgan MacDonald to provide updates from one party to the other and to have conversations with all parties involved (Anonymous Participant, 2023). The provincial government hopes the monument will be a symbol of commemoration for the Beothuk, as they are a significant part of the history of NL (Anonymous Participant, 2023). What a lot of people tend to focus on is the demise of the Beothuk, but it is hoped that with this monument, there will be a balance in the commemoration, both for remembering a group that is no longer around but also to remember the Beothuk when they were an alive people (Anonymous Participant, 2023). This statue has been a long time coming, but many working in the process want to ensure that this monument is appropriately created (Anonymous Participant, 2023). Each Indigenous government has its own events and everyday tasks that happen outside of this monument process, so it is essential to allow them time to look at the work and process and come back with their feedback (Anonymous Participant, 2023). The hope is to have a piece where everyone's views are shown and ideas are included (Anonymous Participant, 2023).

During my interview with Chief Joe, he was very adamant about the change he has experienced with the provincial government, as he and other Indigenous groups have frequent phone call meetings with the premier and others to discuss issues and to solve them. Chief Joe expressed his interest in creating a monument to acknowledge the Beothuk, and it was an interest



that the provincial government took on. Although this is only one example of Indigenous groups working/talking with the provincial government, it is one step towards full collaboration across many fronts of heritage and commemoration here in Canada. With conversation and collaboration, Indigenous peoples can have a better voice in Canada today, specifically in discussing Canadian heritage and how it is represented physically.

### **5.3.5 Politics/Economics**

Politics and economics are intertwined in this discussion. Both are also significant factors regarding the change and shift in mindset surrounding the monument discussion in the country. Archaeology, for a long time, has been used by different governments in several ways to develop power and to “control the collective memory of a people” (Vang-Roberts, 2021:1). It can provide physical evidence that can be used for “different purposes according to prevailing sociopolitical conditions” (Zena, 2018: 399). In many cases, a government’s control of archaeology is tied to nationalism and the ideology of the “nation’s controlling regime” (Vang-Roberts, 2021:1). Nationalist politicians have “used archaeological findings for nation-building purposes,” i.e. monuments, “finding in them means of assisting in the crafting of wider narratives and national myths and legitimizing their political authority” (Zena, 2018:399). In Canada, monuments are a great example as certain people erect them to commemorate an event or person in history in the way they want it to be remembered. Specifically exploring federally owned monuments, they have been created in a way to promote Canadian nationalism, but this is built on the oppression of marginalized groups here in Canada. Many nationalist movements rely on a specific interpretation of archaeological research to ensure validation of their existence (Vang-Roberts, 2021:1). If these archaeological materials are already depicted in a certain light, then the interpretation is easy to use to promote specific ideologies (Vang-Roberts, 2021:1).

Archaeology has been used to mark a national or cultural origin point for a government body, which can in turn support the nationalist's regime (Vang-Roberts, 2021:2). Most national bodies claim to have identified their origin, which is the moment when a group of past peoples becomes a new people (Vang-Roberts, 2021:2). For Canada, this could be the mark of colonization, with the many monuments and statues around the country boasting colonial leaders or commemorating events that took place for colonization to occur, i.e. John A. Macdonald statues. This "identification of origin" can also be seen in the many monuments and place names around the country depicting 'firsts,' as mentioned previously when discussing Beck's book "Canada's Place Names & How to Change Them" (2022). Again, "firsting" preserves and gives entitlement to the superiority of the controlling white Western world at the "expense of those who follow in the wake of its development" (Beck, 2022:54).

There is a "deep politics to memory," and there have been many attempts through history to remodel memory to serve the current era's contemporary motives (Mitchell, 2003: 443). Memories are often tied to the "physical setting of events"; these places "form to a city's history and identity" (Ladd, 2018:1). For example, during World War II, Nazi Germany actively constructed monuments and buildings to create a sense of power over the country, and its people. These constructions were used to express their forced claim to legitimacy and power. However, they were also used to 'remodel' the memory and identity of the country and its people to forget the old 'Germany' and embrace the new, as well as to keep the inaccurate memory of Nazi Germany alive in the future (although thankfully many of these monuments and buildings have been removed). Memories' ability to be preserved depends on the socioeconomic power of the groups who produce and maintain the images and monuments (Mitchell, 2003:443). Memory is connected to power, and along with forgetting, both are "hegemonically produced and

maintained, never seamlessly or completely, but formidably and powerfully nonetheless” (Mitchell, 2003:443).

“Monuments are nothing if not selective aids to memory: they encourage us to remember some things and to forget others. The process of creating monuments, especially where it is openly contested, as in Berlin, shapes public memory and collective identity” (Ladd, 2018: 11). Memory has long been considered a “soft” subject, but it has become increasingly “consequential in contemporary world politics.” (Mälksoo, 2023:1). For example, Putin’s rationale for Russia’s invasion of Ukraine in February 2022 denied Ukraine’s tradition of statehood and called for its “‘denazification’ and ‘decommunization’ in the same breath” (Mälksoo, 2023:1). Even with the recent development of Israel increasingly invading Gaza, memory is being formed and twisted in real time to alienate the Palestinian people who have a right to call that land home and live there into being terrorists and antisemites (United Nations, 2023). Memory is important when looking at the world, especially with the physical remnants from past societies. The politics of memory “refers to the discourses and practices of using the past by various social and political actors for the purposes relevant in the present” (Mälksoo, 2023:2). It is commonly associated with the way “states, state governments, political parties and other elite groups have sought to encourage views of the past which serve their own ends” (Mälksoo, 2023:3). The traces of memory left behind in the landscape indicate the political, cultural, and economic forces that came together then to produce a perception of the way the dominant society saw and represented itself, to itself (Mitchell, 2003:448). These traces can be seen in the monuments spread around Canada today, as they remain reminders of the past presiding society and past political thoughts. Monuments can also continue to be harmful in this understanding, as they perpetuate past ideals that do not conform to how most of today’s society

thinks, as indicated above. Society struggles with the transformation of “old markers” and their meanings because they have been there for so long and ingrained in our society (Mitchell, 2003:448). So, when new ideas or changes in the meaning of monuments occur, there are discrepancies between people as they discuss the monument landscape in Canada and worldwide.

People use monuments as sources for their personal history and political ideas. Certain monuments, because they still exist and have not been appropriately contextualized or contextualized at all, can keep political views alive that do not fit within contemporary society. In other words, it means that sometimes these monuments can produce or keep alive a harmful collective memory in a population that does not stand up to a modern context. An example is the Robert E. Lee monument in Richmond, Virginia, USA. This monument depicted Robert E. Lee, a Confederate General who served during the US Civil War, where he fought for the southern states and their views, which most notably defended the enslavement of Black people in the States (Encyclopedia Virginia, 2023). Thus, with this monument, and many others similar remaining to stand, racist views towards Black people and white supremacy were ever present in the communities where the monuments resided (RACE.ED, 2021). A white woman, who was dressed in a hoop skirt and straw hat like the fashion at the time of the Civil War, was interviewed by the Washington Post before the removal of the Lee monument and said, “I am a Confederate woman during the 1860s, and I support Lee... We wanted to see this monument before they take it down. I’m very sad to see the marking on it. It’s such a beautiful piece of history. There was nothing racist about Robert E. Lee,” as she stated, he “was humble. He hated tyranny,” and “he taught his slaves to read” (key words “his slaves”) (Schneider, 2020). Because these monuments still existed in their original, dated context, it was made to seem that this way

of thinking and treatment of people is okay, when in contemporary reality, it is not. So, with the police brutality against Black American protesters, this monument and others were removed (Shivaram, 2021). Once removed these statues were sent to The Black History Museum and Cultural Center of Virginia so they could serve as a form of education (Shivaram, 2021).

Now, how does money work into this conversation? Answering this question is challenging because economics is not a comfortable topic in archaeology, as there is a general sense that culture and economics are “separate” and, more often than not, oppose one another (Baron and Millhauser, 2021:4) (Burtenshaw, 2017:31). When discussing ‘money’ in archaeology, people automatically jump to the exploration of coinage, pre-coin metal tokens, or the material remains of trade, i.e. the physical remnants of money (Baron and Millhauser, 2021:4). But there needs to be the ability to explore the economics surrounding archaeology as a discipline, even if it is difficult to discuss. This is because economics are essential when examining the public’s relationship with archaeology (Burtenshaw, 2017:31).

Economics is described as one of the main reasons why archaeology is relevant for governments and people today and is often used to justify why archaeology should be done (Burtenshaw, 2017:31). In public archaeology, economics means the “purely financial costs and benefits of studying, preserving, and managing archaeological material” but also means the methodical management of the available resources to be able to maximize the well-being of a population (Burtenshaw, 2017:31). Therefore, the economics of archaeology is attached to how archaeology can contribute to a population, how the benefits and costs are measured, and how their “analysis informs policy decisions in management” (Burtenshaw, 2017:31).

Using archaeology and heritage as economic and social development resources have become more and more important within the archaeological discipline (Gould and Burtenshaw, 2014:3).

Archaeologists have recognized that there is a “desire that archaeology provides real value to people’s lives, and in turn the public has real value for archaeology” (Burtenshaw, 2019:23). The demands for archaeology to contribute to society economically and culturally are increasingly induced by communities, governments, and even archaeologists themselves (Gould and Burtenshaw, 2014:3). This is because it has been recognized that archaeology and heritage can “stimulate economic activity in regions with economic problems” (Bowitz, 2009:1).

Usually, archaeology is given the role of being against the development of land for economic use. However, it is important to point out the potential positive contribution archaeology and heritage (when viewed as economic assets) can make to a local community and even the heritage and archaeological sites themselves (Gould and Burtenshaw, 2014:3). This is mainly done through tourism. An “increased regional income and a broadened tax base through tourism have the potential to be instrumental in conserving, managing, and interpreting heritage sites” (Timothy and Nyaupane, 2009:64). Although there are many positive outcomes for this increase in archeology and heritage in the public realm, there can be adverse effects due to the impacts of tourism, such as physical impacts (as the excessive number of tourists can deteriorate the environments in which the site is located), socio-cultural impacts (where tourists interact with the local population, creating tension between the two parties), and even economic impacts (as a lot of local and national governments are unable to afford the necessary work to improve and conserve its sites) (Timothy and Nyaupane, 2009:57, 60, 64). This idea of heritage and archaeology being a tourism commodity relates to using the word ‘resource’ in the provincial and territorial heritage protection acts. Again, I must reiterate that this is a very Euro-centric way of viewing heritage, as the value of heritage “is viewed differently by different users of heritage” (Gould and Burtenshaw, 2014:4). But when looking at monuments through the lens of

‘educational resources,’ they fit more in line with this term in a Canadian context. Monuments are a huge part of tourism in European history, i.e. Greek and Roman statues, but are not typically promoted or marketed in the same way here in Canada.

Monuments do require upkeep and maintenance, as both governments and private funders make choices between investments in heritage and investments elsewhere (Gould and Burtenshaw, 2014:4). With the lack of an agreed upon theoretical framework for making heritage-preservation related decisions, it often leaves these “governments, non-governmental organizations, heritage professionals, and local communities” in disagreement over policies and practices (Gould and Burtenshaw, 2014:4). In addition, with efforts being made to make heritage into tourism assets, which is a primary focus of archaeologists’ efforts when it comes to their involvement with economic development, there are challenges to both the “demonstrating of the economic return on monies spent to valorize a heritage asset and practical and ethical challenges relating to the implementation of projects in communities otherwise ill-prepared to enter the arena of the marketplace” (Gould and Burtenshaw, 2014:4). There could be possible work in the future to promote Canadian monuments on the same level as other forms of consumerism heritage (ex. museums) or to the same level as other countries, to become an economic resource in the heritage sector, but in relation with politics, there needs to be a cohesive understanding of Canada’s monument landscape and how this discussion is currently being promoted. Also, there needs to be a connection to the monument’s educational purposes, which should be at the forefront of this, as well as economics.

With monuments and memorials dedicated to social movements, whose primary purpose is to disrupt the dominant hegemonies, the ability to continue this disruption through collective memory production remains fragmented and partial (Mitchell, 2003:453). Many groups use these

types of monument sites across the spectrum of activist stances, i.e., Black Lives Matter (Holden, 2022) or the Murdered and Missing Indigenous Women movement (Dickson, 2022), as points for rallies or protests. As monuments become more integrated into the heritage district as sources of attraction through the tourism industry, the history at these sites has been “tailored to appeal to a mass audience” (Mitchell, 2003:453). The reliance upon government funding and corporate generosity makes monuments further susceptible to their influence (Mitchell, 2003:453). The financial aspect of creating a monument and the public perception of it through tourism or media continue to reflect the dominant systems of power and control (Mitchell, 2003:453). However, progress has been made, and “counter-hegemonic agendas” are finding “a place” in these contemporary debates (Mitchell, 2003:453). The St. John’s War Memorial is a current and relevant example of politics and economics in NL’s monument landscape.

### **5.3.6 War Memorial Case Study**

As previously discussed, this renovation project was spearheaded by the Royal Canadian Legion – Newfoundland and Labrador Command, along with the federal and provincial governments and the Commonwealth War Graves Commission. Its renovation was announced this past summer, and the contract was awarded to Can-Am Platforms and Construction Ltd. (Government of Newfoundland and Labrador, 2023). The most significant addition to the renovation is the repatriation of the remains of an unknown soldier from northern France (CBC News, 2023). This individual is most likely a part of the Royal Newfoundland Regiment (CBC



News, 2023). However, it will never be known for certain as the identity will remain unknown to be able to represent all branches of the military in Canada (CBC News, 2023).



*Figure 5.3 Image of the War Memorial under construction in downtown St. John's in November 2023. Emlyn Tuck (2023).*

During WWI, the Dominion of Newfoundland was a member of the British Empire. Recently, the Commonwealth War Graves Commission agreed to repatriate a set of remains to NL in “recognition of the exceptional losses suffered by the Newfoundland Regiment on the first day of the Battle of the Somme (July 1st, 1916)” (Government of Newfoundland and Labrador, 2023). This agreement also ensures that NL would be “afforded the same honour as other Dominions/Commonwealth countries, which received repatriated remains of a World War One soldier interred in a tomb” (Government of Newfoundland and Labrador, 2023). As the only

Canadian province with its own National War Memorial, NL will also be the only province with a “dedicated tomb component” (Government of Newfoundland and Labrador, 2023).

Introducing a literal tomb could change how people visit or use the space. Before it was under reconstruction, the War Memorial was a central location in the downtown area, used for meeting up or hanging around as it is directly across from Harbourside Park along the water and is an open space people can use any time of the year. Does this area now become more ‘sacred’ with the introduction of remains, leaving locals and tourists unable to use the space as they had previously? Since the renovation has not yet been completed, these answers are unknown, but possibilities could be explored.

A “Tomb of the Unknown Soldier” resulted from the “democratisation of war remembrance in the wake of the Great War” (Mick, 2018). It started in England and France in 1920 and soon spread to other European countries and the US (Mick, 2018). After 1945, it spread globally, and today, over 50 countries have a war memorial that houses the remains of an unknown soldier (Mick, 2018). After the Great War, the consensus was that each soldier deserved a dignified burial (Mick, 2018). Often, though, due to the sheer number of men who died and the number of body parts that were unidentifiable, a proper burial was not possible (Mick, 2018). The “inability to identify the remains of so many soldiers led to the problem that hundreds of thousands of names could not be linked to a body or grave” (Mick, 2018). The solution for this was to put all the names of missing soldiers on the walls of cemeteries or monuments, but this did not solve the fact that there was no grave or site for the bereaved to visit (Mick, 2018). This problem was solved by the “Tomb of the Unknown Soldier” (Mick, 2018). Nation-based memories of war have long been linked to “articulations of national identity, to patriotism, and the efforts to sustain the importance of the past, both in a nation’s present and in future-orientated

notions of cultural and collective memory” (Drozdowski et al., 2019: 252). The “Unknown Soldier”, as a tool, has been able to link national ideals with individual mourning and “the pride in a hero who had sacrificed his life for his country could comfort the bereaved and give meaning to his death” (Mick, 2018). Through this, families who had missing relatives in the war could pay their last respects to the ‘Unknown Soldier’ as if he were their own (Mick, 2018).

I was able to chat with an individual (Heritage Worker) who works within the heritage sector in the province, where we discussed the renovation of the monument. Our conversation was impromptu as I met with them about another topic, but our conversation turned towards the War Memorial, so I asked them their thoughts on the renovation. Here, I asked one question in the beginning, ‘what is your opinion on the renovation?’ but from there, it flowed into a conversation. Some interesting points were brought up in our conversation about the renovation, specifically the introduction of the unknown soldier. Although on the surface, this seems to be a way to reignite the monument, but Heritage Worker is concerned about letting the soldier remain unnamed. By not naming the soldier today, when the technology to do so exists, is this the most ethical approach? With introductions of departments and agencies like Britain’s Ministry of Defence Joint Casualty and Compassionate Centre (which is responsible for managing the identification of human remains from British casualties who fell during WWI and II primarily) or Canada’s Department of National Defence Casualty Identification Program (to identify skeletal remains and pre-existing unknown graves of Canadian service members from WWI and II and the United Nations Operations in Korea), and with research of personal items found with the remains, the location of the remains when they are found, and DNA testing, soldiers can be identified (Bowers, 2021:1-3) (Government of Canada, 2023). Obviously, like any identification process, there will be problems that impede it, i.e. “damage and comingling of remains

discovered during work such as farming, construction or building works,” “metal detectorists, looting of objects and the unprofessional recovery of human remains can result in the loss of contextual information”, but identification can still occur (Bowers, 2021:1).

From an archaeological standpoint, it is our nature to want to solve the mystery of who a person was and tell their story using our knowledge and technology. Heritage Worker said that putting unknown soldiers in monuments was an appropriate approach for the early 20th century due to the technology not being available, which makes sense. A modern renovation of the War Memorial can seem a bit dated regarding how it intends to reignite the commemoration from a historian/archaeological point of view. The technology to give the soldier his name now exists. In a time when people are actively trying to give these men their names and history back to them, why would they want to keep it hidden away for one soldier? Not naming the soldier is a harmful practice. People want to know their history to be able to know themselves. This unknown soldier could very well still have family alive who would want to know where his remains are. This is the tricky part of conducting this type of addition or renovation of a memorial in the modern age.

War Memorials can be a touchy subject, politically, as they are a place many people can connect with and use as a source of heritage, as well as remember those who gave their lives to fight for our country. It is important to remember them and the sacrifice they gave. Therefore, the sentiment is understood to keep the soldier unnamed to represent all forms of military and rank in NL. Does that, therefore, change the use of the War Memorial? It can only be assumed how the public will interact with the memorial when it is finished. There still are over half a million soldiers missing from the Great War, where “about a third of those are thought to be buried ‘unknown’ while the other two thirds are still ‘missing’” (Government of the United Kingdom,

2022). People could very well continue to use the site as a place to mourn their lost loved ones, with so many of them still unidentified in 2023.

Frank Sullivan a member of the Royal Canadian Legion – Newfoundland and Labrador Command said:

*“In 1919, Padre Thomas Nangle [the individual who was behind the commemorative efforts that helped create the Beaumont-Hamel Newfoundland Memorial] of the Royal Newfoundland Regiment had a vision, a dream of a National War Memorial in St. John's to remember our fallen. Work commenced in 1919 and during this time, he requested the repatriation of an Unknown Soldier to be part of this memorial. The request was never actioned. With this approval to repatriate an Unknown Soldier by Sir Bill Rollo and the Commonwealth War Graves Commission for the Rededication in 2024, his vision, his dream will be complete.”* (Commonwealth War Graves Commission, 2022).

I discussed the renovation with Howard Coombs, who has served a total combination of 43 years in the Canadian Army. He teaches at the Royal Military College of Canada as an Associate Professor of History and at Queen’s University as the Director of the Centre for International and Defense Policy. Coombs was born and raised in Newfoundland and has a strong connection to the province, the War Memorial, and the army, so I believed he was an appropriate individual to interview for a different view of this renovation. Coombs believes commemoration is important and that “people only truly die when we stop remembering” (Coombs, 2024). I thought this was an excellent line because it is accurate, and using commemorative heritage can keep the memory of these individuals alive. For the War Memorial, even if their names are unknown, they can be remembered in a group. Coombs had two relatives who fought at Beaumont-Hamel: his great uncle Linus Coombs, who was shot in the leg but

survived the battle, and his distant cousin James John Howard, who unfortunately was killed, and his remains were never recovered (Coombs, 2024). Coombs relates heavily to the repatriation of the Unknown Soldier as it resonates with him and his family's history, as well as his work in the Canadian military (Coombs, 2024). He also thinks that with Newfoundland's contributions during WWI being so significant, after the Battle at Beaumont-Hamel, only 68 of the 800 Newfoundlanders who went into battle that morning answered roll call the next day, that it is a more than appropriate gesture to honour all those who served, fought, and died during the war (Veterans Affairs Canada, 2024). He thinks it is fitting (Coombs, 2024). War and conflict and the memories they make are often permeated through the material structures, such as buildings, artifacts, and cityscapes, and a memorial is often one of these (Drozdowski et al., 2019: 252). Coombs understands why the whole space needs to be renovated. He has visited the Ottawa National War Memorial and its "Tomb of the Unknown Soldier" many times before, and compared to the Ottawa Memorial, the NL one needs definite upgrades (Coombs, 2024). He is unsure if they will have the whole space completed in time for the 100th anniversary of the memorial unveiling on July 1st, but he believes that they will at least have the Tomb finished for this (Coombs, 2024). Overall, Coombs believes this is an appropriate addition to the War Memorial and that it will be a place to use and visit in the future for tourists and locals alike.

It is not easy to please everyone when it comes to renovating or changing a monument or memorial. With this renovation, there has been quite a lot of controversy due to its significance in NL's history and its impact on the modern society that uses it. It is hard to say what is the right way and the wrong way of remembering those who fought and died during WWI andnII because there are varying opinions. However, when adding to a monument or changing it from its original look, the best approach is consultation with both public figures in the heritage sector and

the public who will be using this space when the restoration is completed. I am unsure if there was consultation with the public about this change, and when speaking with Heritage Worker, they did not know of any consultation with anyone in the heritage sector about this new change to the War Memorial. Hopefully, the outcome will be positive, where people can still use the space they previously had while remembering the Tomb and those who gave up their lives.

Along with politics, there is the aspect of economics and money. Specifically for the renovation of this monument, there have been several instances where the project's cost has come into question. To reiterate, the \$6.1 million contract for renovating the War Memorial was awarded to Can-Am Platforms and Construction Ltd. (Government of Newfoundland and Labrador, 2023). Since the announcement of the renovation of the War Memorial and the addition of the "Tomb of the Unknown Soldier," the cost of completing the tomb has more than doubled, from \$105,000 to \$236,830 (VOCM, 2024). In November of 2023, the original company awarded the contract to build the Tomb, Ocean Floor Granite, had their deal terminated (VOCM, 2024). The owner, Mark Brace, told VOCM News that the "project was moving along fine, until about two months ago," as that was when "an inspection team visited the company's site and issued a stop work order because it was not connected to the power grid and running off a generator instead" (VOCM, 2023). Brace was surprised by this as he said the "government was fully aware of the electrical situation before the project began," as the government knew "electrical upgrades were needed because they had applied for several government grants to do so" (VOCM, 2023). Brace even sent a video of the diesel generator to the government, who he claims had no problem with it and awarded him the contract (VOCM, 2023). When this interview was conducted in November 2023, Brace said he "believes the government will have a tough time finding someone who will do the job on time and on budget" (VOCM, 2023). He also

says that if the government decides to go with an out-of-province company, they will still have to get their material from him, as “the company is the only group in North America that has the labradorite and monumental black granite needed to complete the tomb” (VOCM, 2023). The new sub-contractor, Heritage Memorials, located out of Nova Scotia but with offices in Mount Pearl, has recently been selected to complete the project (VOCM, 2024). Furthermore, as Brace predicted, the project cost has more than doubled (VOCM, 2024). Heritage Memorial’s president, Steven Nelson, says, “they are starting work this week, and will have their part completed in early March so that it can be shipped to Newfoundland” (VOCM, 2024). This advancement in the renovation puts into question what is going on here; why was Ocean Floor Granite taken off the project? From the articles I have read, there is no explanation for why they were removed other than being hooked up to a generator, but power and money are involved in this decision-making process.

When bringing up the cost of the renovation with people, I always notice that when discussing the renovation, they seem to be happy or agree with it, but when discussing the money aspect, people seem to have some issues. Currently, in the news, alongside the articles about the War Memorial renovation, are the articles about the housing and homelessness crisis in the city. This crisis significantly affects many residents of the city. In a CBC article from October 2023, the Federal Housing Minister says that the City of St. John’s application for money to build more housing through the Housing Accelerator fund “falls short of the ambition” he was hoping to see (Gillis, 2023). Apparently, “the city applied for only \$2 million reflecting a desire to build only 91 additional units”, which is not enough money to translate into 91 housing units (Gillis, 2023). Since October, the housing crisis has been a focus of media outlets as a tent encampment has popped up in front of the Confederation Building (the centre of the provincial government) and



have moved down to places like Bannerman Park, as it is a more sheltered area for the winter (Gillis, 2023). People in this encampment have “repeatedly said they want stable solutions to housing rather than being directed to crowded emergency shelters” (Gillis, 2023).

In January 2024, it was announced by the Newfoundland and Labrador Housing Corporation that the Comfort Hotel near St. John’s Airport would be turned into transition housing, with 140 rooms dedicated to solving the homelessness crisis (Cooke and Kennedy, 2024). This is a temporary deal, as the lease only lasts three years (Cooke and Kennedy, 2024). Housing Minister Paul Pike hopes it will give them time to catch up with housing, as it is now something they are focusing on and moving as fast as they can to solve the issue. Pike says that operating the hotel will cost about \$6.9 million annually for the three projected years (Cooke and Kennedy, 2024). The hotel will “turn into temporary accommodations with wraparound support services and help people transition into permanent housing” (Cooke and Kennedy, 2024). It is recognized that there is no quick solution to address the complex issues surrounding housing, however, hopefully, this hotel conversion can be one more opportunity for people to be safe and warm in a supportive transitional living arrangement (Cooke and Kennedy, 2024). This solution was only recently announced, but the renovation of the War Memorial has been in the works since most likely this time last year, 2023. It again brings into question the amount of money initially proposed for the project, and most likely going to go above and beyond. When discussing this with individuals, they always say that the money could be put to better use. How much are they really going to be changing the War Memorial? They will be adding a “Tomb of an Unknown Soldier”, which will change the mood of the monument, but what else are they changing that requires so much money that could go towards other more pressing issues in the province?

The upkeep and renovation of monuments are expensive; that is a known fact. There needs to be money available to do these types of projects to keep monuments and statues functioning so that people can learn from them and enjoy them. The renovation's cost will likely expand again like it already has. Now, most of this money most likely comes from federal and provincial heritage funds, but is there anything else that needs more upkeep than the War Memorial? I saw many monuments that needed maintenance while going around the city. The money put towards the War Memorial could be used to maintain other monuments around the city that many people are unaware of, which could bring to light more portions of St. John's and NL's history. Overall, it will be interesting to see what the War Memorial looks like when it is completed, how people will interact with the new space, and if it will be completed in time for the 100th-anniversary celebrations this year on July 1<sup>st</sup>.

#### 5.4 Monument Database

See Appendix III for the document and a link for the map or use a device to scan the QR code and follow it to the map. Having completed my map, I became aware of the city's multiple war memorials and veteran monuments. These were some of the most frequent types of monuments I came across, and it makes sense as remembering those who fought for our freedom in past wars is something many places do. I think they are so prominent in St. John's because of Newfoundlanders' sacrifice in WWI, as even small communities within St. John's have their own war monuments (i.e., the Cenotaph in Shea Heights Figure A100). There are also many art installations/monuments dedicated to the remembrance of those who fought (i.e. One Hundred Portraits of the Great War in Victoria Park



*Figure 5.4 QR Code for the Monument map on Google Maps. Emlyn Tuck (2024).*

Figure A78). The number of veteran-erected monuments is also interesting to note as they are usually located by a Legion and are dedicated to those who fought by Veterans. Therefore, war monuments and memorials are a definite type of monument when looking at the total population of monuments in St. John's. It is common for monuments to be placed in major and capital cities, as these places are important and tend to gather many people, whether for living or visiting.

Many of the monuments in St. John's are located around heavily trafficked areas such as the



*Figure 5.5 Image of the Holloway School Monument on Long's Hill. looking at the left alcove for the plaque you can see a needle sitting on the ledge. Emlyn Tuck (2023).*

downtown core or Bowring Park. But I have also

seen many monuments frequently put around

important places in the city, such as the

Confederation Building and MUNI's Campus.

Some outlying monuments are less frequented, but

an overwhelming number of the monuments I

found were within a 20-minute walk from where I

live in St. John's. Most monuments are in the main

downtown core of St. John's which makes sense

because why would people place monuments where

they will not be seen? Monuments are put up to

depict a particular memory of history. Therefore,

they need to be in heavily populated regions to be

used (although sometimes, when there are so many,

they may become invisible because we become so used to them or they become too abundant to

keep track of or maintain).

During my exploration of the city for monuments, I had to be careful in some areas as I frequently came across needles and other forms of drug use (i.e. the Holloway School Monument and the monuments in Victoria Park), which brings into question the public use of the monument but also the upkeep of the city's monuments. When I was collecting data, I noticed that not many people were looking at or interacting with the monuments. This may have been because I was going at sporadic times during the day at random points in the year, but now, looking back, I am surprised by the lack of use of these monuments when I was present. I noticed that more people frequented the downtown monuments than others within the city limits. When I was gaining pictures for the RNC Legacy Sculpture in Constabulary Court (Figure A91) between Gower Street and Queens Road, I interacted with an individual who was happy to talk about monuments with me and pointed out some other ones along the same stretch of road. I also noticed an individual sitting on the provided bench at the Cultural Connections monument on Harbour Drive (Figure A33). At Harbourside Park, many people were sitting on the benches and walking around, and it was a lovely sunny afternoon when I was there. The use of a monument's space, whether the public is interacting with the monument or just using the public space in which it resides, definitely depends on the location as well as the weather because people are not going to want to go to the side of a major highway to see the Robert E. Howlett Memorial Drive Monument (Figure A92) in the rain as I did. This is why monuments are in accessible places, as people can use them more and interact with them more when they are available in a convenient spot rather than 'off the beaten path.'

I realized there was a definite need for the upkeep of the monuments as many I came across could have used a mow or a good clean. During the summer, when I was working at the Heritage Foundation of Newfoundland and Labrador, we took a day to go to the Royal Newfoundland Regiment Mutiny Monument (Figure A96) at the intersection of Belvedere Street and Barnes Road and cleaned it up. We brought soft plastic scrappers, soft plastic brushes, water, and D/2 Biological Solution (this solution is effective for removing harmful biological and air pollutant staining from many materials, including the concrete of this monument; it is mainly used on headstones). Four of us were working on this monument, which took about three hours to



Figure 5.6 Image of the back of the Icebergs Monument located by the West Block of the Confederation Building. You can see the garbage in the water and the overgrown weeds surrounding the water. Emlyn Tuck (2023).

complete. We removed the lichen, sprayed it with water, then sprayed it with a mixture of water and the D/2 solution, scrapped it, and then brushed the debris away. We also removed weeds

and a large amount of dirt from around the monument and cleaned up the bricks around it. It took a lot of work, but when it was finished, the monument looked terrific. Other monuments I came across during my travels across the city also had overgrown grass and weeds, lots of trash, and a

general sense of neglect. For example, at the Icebergs Monument located by the left entrance to the West Block of the Confederation Building, there was garbage in the water of the monument, which made it look unfortunate. This monument's neglect was ironic as with the amount of garbage we produce today and global warming, the actual icebergs are melting.

Another monument I came across that was very neglected was the Curtis Academy Memorial, located on Hamilton Avenue. At this location, the plaques are okay but have a thick layer of film on them, and the grass has overgrown so much that I almost missed it when driving past looking for it. Moving onto another monument, the Building Links/Confederation



*Figure 5.7 Image of the Curtis Academy Memorial. Looking at it you can see the overgrown grass. Emlyn Tuck (2023).*

Monument plaque in Bowring Park was in terrible condition and was not very legible. The legibility of a monument is how it shares its history and story most of the time, and I am shocked at how bad this one has gotten without any maintenance. It is missing a piece at the top, which should

depict a maple leaf and a colourful border, and the part where the words seem to be is peeling, leaving it looking odd. Now, all of these monuments I listed and came across are owned and maintained by different groups (i.e. federal government, provincial government, municipal government, and private). The upkeep is most likely up to each monument owner, but why are some monuments cared for while others are not? It most likely has to do with budgeting and

money. I do not have any specific answers as to why this is happening; I only have proof that it is. The neglect of St. John’s monuments could also be happening because there is no organized



Figure 5.8 Image of the Building Links/Confederation Monument in Bowring Park. Looking at the plaque you can see it is in rough shape and needs to be redone. Emlyn Tuck (2023).

document containing all of the monuments in the city, so some are slipping through the cracks of being remembered and maintained. When they are in a state of neglect, they cannot perform their duty to share and educate the particular perception of history they have been

built to do so with those who interact with it. “In the preservation of monuments, there is no cleaning for purely aesthetic reasons” (Kärcher, 2024).

While maintaining monuments could be seen as “everyday” or “routine-like,” that is not the full scope as maintaining a monument, as it “makes an investment in the current memorial landscape” and involves the “effort and labor of others who success is premised on making invisible change” (Fisher, 2019). The maintenance of monuments is “never-ending” and “on-going” (Finrock, 2024). It is essential for fully preserving the monument (Kärcher, 2024). Therefore, there will always be the need to maintain the monuments within St. John’s, so why not try to take this ‘problem’ and create a beneficial solution?

A possible solution to this issue of neglect could be a summer program for students or a community clean-up program for individuals interested in heritage and learning about the city. Professionals could teach these individuals the basics of caring for monuments and other forms of physical commemorative heritage, which do not need a specialist. Then, they can travel around the city and clean up the monuments. Public awareness always increases with the restoration or maintenance of a monument, and discussion among various groups could grow as well (i.e., city administration, the owner, or the public) always occurs (Kärcher, 2024). This program could help create and grow the monument discussion here in NL, as people would be physically working with the monuments and learning more about them and how to care for them. With the map and document I created, there could be a better handle on how many monuments there are within the city's limits and what the monuments are. This program is a rough idea, but I am sure individuals would be interested in learning more about the city and its monuments while also gaining skills in restoration and maintenance.

I have received word from the Communications and Public Relations Office, and they agreed to house my monument map and the accompanying document once I have completed my thesis. They will consult with their Records and Information Management Office about the details for housing my work on their website. I was in contact with the Archives and Records Management Office as they explained the process of 'donation.' To share my completed thesis with the City, it must be submitted as a 'donation' to the Municipal Archives. I will complete a Donation Agreement Form once I have completed my work, and then after submitting it, my thesis will be added to and made accessible in their reference library. This is my basic understanding of how I will submit my monument map and document to the City, then work with the Records and Information Management Office to make these certain documents publicly



accessible on their website for people to use. Although it may not be exact how the process will look for my documents, it gives a general idea of how the City of St. John's works to collect, upload, and house these types of documentation and allows the public to use them. I have also been in contact with the Provincial Archaeology Office of Newfoundland and Labrador, and they said they would be happy to keep any archaeological records I produced during my thesis, i.e. my monument map and document.

#### **5.4 Creating and Keeping Discussion**

Since the COVID-19 epidemic and the numerous protests since 2020, there have been many conversations and calls to action about racism in the modern day, with the primary example I focused on throughout this paper being monuments. Some of the monuments that litter our country are rooted in the racist thinking of past people and allow racism to occur as they represent oppression and allow people to continue to think it is still okay to think this way because these monuments still exist in their original context. I believe this is one of the reasons why this conversation is so difficult to have with people. Since monuments represent history and many people have connections or ties to them, they believe that when a monument they attribute their history with (i.e. racist individuals who did good for the development of our country only by committing many bad things on oppressed people), is being targeted, that they are being targeted. People then feel uncomfortable or angry about this conversation, and it becomes a debate of two sides rather than a conversation with many. They think that monuments should either be left to remain standing how they always have been or are to be torn down and discarded and feel like their history is being discarded. This type of thinking keeps us divided on the topic when there should be a coming together to help create solutions. As stated repeatedly, there is no one-size-fits-all solution for this monument issue; the same goes for the opinions in this

conversation. People must become comfortable with the uncomfortable (Burns and Church, 2020:8).

Today, much research has been done on the racism seen and felt in the healthcare sector, but many of these teachings or forms of research can be used in this monument conversation or developed into something that can be used in the heritage sector. Take, for example, the workshop called *No Struggle, No Progress: Keeping the Anti-racism Conversation Ongoing*, where it “addressed the effects of racism on health and health care providers, and how to confront issues of power and privilege in medical settings” (Fraser and Barenboim, 2022: 382). Diversity, equity, and belonging “in the workforce promote effective health care research and practice” (Fraser and Barenboim, 2022:383). This idea could be related to the heritage workforce as well, as since most of the heritage around today was built on and around a white settler history, it is imperative that people confront these issues of power and privilege that have for so long dominated the representation of Canada’s history (Fraser and Barenboim, 2022:383).

There is also a lot of anti-racism research in mining, as it has an active practice of “opposing racism and promoting racial tolerance” in the sector (Burns and Church, 2020:8). Anti-racism is relevant to the mining sector because the “natural resource sector has played a historical and ongoing role in supporting and benefiting from racist economic policies and land access practices” (Burns and Church, 2020:8-9). However, this can be said for the heritage sector and the commemorative landscape as well, as certain controversial monuments have been put on land originally occupied by Indigenous groups, and these monuments have been used to promote specific ideas from which policies and people have benefitted.

“Being anti-racist is not only a job for Black, Indigenous, or other people of colour. All people, including White people, have to be a part of the work. White people have to make space

for Black, Indigenous and other people of colour to lead, to share, and to be taken seriously”  
(Burns and Church, 2020:8).

To be able to understand the racism and white supremacy that the heritage sector of Canada has been controlled by for so long, it is essential to look at the three factors discussed above, education, Indigenous collaboration, and politics/economics, as all three are rooted in the same racist history. There is a need to address these factors to ensure this monument discussion is conducted appropriately and effectively. These teachings of racism and anti-racist research can help when trying to create this discussion with people and how to ensure people are going to have a practical discussion rather than a fight.

## CHAPTER 6

### CONCLUSION AND FUTURE RESEARCH

In my research and writing on this topic, I have explored and come to understand the monument landscape in Canada and NL. Through my online survey, my in-person survey at MUN's University Centre, and the multiple interviews I conducted, I produced some key findings in the opinions of NL residents about monuments in the province, country, and the world. The results from these qualitative and quantitative mixed-method approaches and the research I conducted to understand the history of monuments in Canada and NL have helped start the discussion surrounding the change in commemorative heritage here in NL. The information I have gathered and presented in this thesis represents a first step in how to look at monuments and memorials and the public sphere, how they work together to create the commemorative landscape seen today, and how to start the discussion process for the monument and commemorative landscape to explain our history as a country better and to better our relationships with people who have been discriminated in the history of Canada. With my monuments database and accompanying document, I am hopeful it will reach a wide variety of individuals, both tourists and locals alike, to help create a better understanding of the monuments located in St. John's and the history of the city and province.

The research question I initially set out to answer is: what are the social (people), historical (time), economic (money and power) and geographic (place) contingencies that have shaped Canada's landscape of monuments and commemoration? I believe that through my research of current news articles, scholarly articles, and reports, as well as my surveys and interviews, I answered each section of this question. By looking at each section of the question as its own entity, I now see how each one has a part to play in the creation and change of

monuments and other commemorative heritage. By looking at them together, I can see how they all work together and how they need to work together to shape the country's monument landscape. No significant research has been done specifically on NL's monument landscape, so my research is a first step in outlining all the province's monuments and meanings and, hopefully, is a step toward understanding Canada's monument landscape as a whole.

My research highlighted that people's understandings of monuments are not just explicitly based on their age, education level, or gender but are, in fact, a mix of all of them. I have gained much-needed data to understand the public opinion on monuments and their place in our heritage landscape today, both in NL and Canada. I have also created a document that houses all known monuments within the St. John's borders, as before, they were all in different documents littered across the three levels of government or not even documented. I have brought light to forgotten monuments, and hopefully, my map and document will teach people about the monuments of St. John's and its history.

As discussed in the discussion section, I realize some weaknesses in my online survey. Some of the wording of the questions I provided was biased and could have caused participants to choose one answer over another. I also should have conducted a test period for my survey, which could have helped me to realize that some of my questions were biased before distributing the survey. I still received a lot of important and acceptable data from my online survey, and I have been able to produce material to help understand the public's place in the monument discussion and opinions about it. I also want to acknowledge that even though I tried my best, I may not have gathered all the monuments in St. John's for my database. Unfortunately, my work is the first for St. John's to catalogue all monuments in one central document, whether private, public, municipal, provincial, or federal. I also realize there is little to no information about some

of these monuments besides what I have gathered through pamphlets, books, and the monuments themselves. With this, I acknowledge that there is a limitation to my map and document, but I have put all the information I have gathered in these resources. I am willing to accept any monument I may have missed and put it on the map and in the document so people can learn about it.

There is still a lot to be done on many levels to research the monument landscape in Canada. Although the Historic Sites and Monuments Board of Canada is actively working on changing their plaques and the federal government is working on addressing the points raised in the *Truth and Reconciliation* document, there is still a lot that needs to be done to create a heritage and commemorative landscape that fully, and appropriately, includes all people living in this country. As mentioned in the discussion section, people can take it upon themselves to research and educate themselves about the Indigenous and First Nations peoples of Canada. They can learn about the issues they face today in the heritage sector. They can also research the current monuments in Canada and why some do not fit in society today. Here, the federal, provincial, and territorial governments could create online toolkits to help put these monuments into perspective and discuss their future. These toolkits could focus on the Canadian colonial leaders and explorers, and people could have a more informed conversation about the monument landscape in our country.

For future research I may conduct, I would like to look at each province the same way I looked at NL to understand each province and territory's opinions about monuments. It is easy to lump them all together. However, when provinces and territories are examined individually, the differences and possible ways of creating discussion and promoting educating can be noticed. Other research I would like to conduct could further develop my bachelor's honours thesis topic

of “Investigating the Politics of Commemoration seen in Newfoundland and Labrador Monuments Through the Use of Social Media” by combining what I observed while conducting my online survey. In my survey, as mentioned previously, some individuals were adamant about disagreeing with the change I proposed in my questions. I received some unenthusiastic feedback from these individuals that, although I would like to share, I am unable to as it would be a breach of my Ethics approval as in their feedback, they gave some details about themselves that could nullify their anonymity. It was compelling to see how quick these participants were to disagree with the questions I provided them when behind a screen, similar to how I noticed during my undergraduate research that people were unconcerned with their names being attached to their belligerent Facebook comments under news media posts about certain NL monuments (Tuck, 2022).

When I conducted my interviews with participants from my online survey, I, fortunately, and unfortunately, did not receive any of these negative or aggressive participants to be interviewed. This idea, along with my undergraduate research, makes me wonder about being behind computer screens and if it allows someone’s opinion to be more truthful than what it would be in person, as they have a sense of anonymity when posting online, unlike being face to face. In a way, they are safer to post their more radical ideas and opinions. They can post in forums with individuals with similar ideologies and tendencies to agree with dated forms of understanding. Archaeology, which is rooted in racism and discrimination, has many shining examples of its discoveries being used to promote ideologies that are, in short, racist, i.e. white supremacists who misappropriate Norse mythology and archaeological finds to fit with their skewed ideologies. Exploring the comfort of racist and discriminatory behaviour online about archaeology, specifically monuments and memory, is something that intrigues me. Today, people

learn a lot from what they see on social media and online news articles and can easily share their ideas with the world.

I would also like to develop my comparison of gender and my survey questions in further research, as my discovery of men correctly identifying male monuments more than women was fascinating. In the future, I will create a survey/quiz compiling multiple monuments worldwide and have participants try to identify them. This survey would be like Section 3 of my online survey but larger. From this quiz, I could see if this theory of men knowing male monuments more is true or if it was a fluke in my current survey distribution. With a more extensive survey, I could answer the question I supplied earlier in Section 5.1.2: Do men identify with these types of monuments, whether consciously or unconsciously? Exploring how people identify with monuments would be a great way to understand how monuments influence us and help form who we are.

Overall, through my work, I have shared my findings and data to help show why there needs to be a conversation about Canada's heritage and monument landscape. As I have said, my thesis is not trying to solve this issue; every monument needs its own discussion. Instead, I aimed to understand what factors need to be addressed for this conversation to flourish and what the public does not understand about the monuments in our country today. I have effectively provided sufficient data to prove that this is a critical discussion needed in the modern day, and it should not be brushed aside because it is "not important right now." In reality, it is essential for right now and our future.



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## APPENDIX I

This appendix displays the questions asked for the online survey, the UC survey, the interviews that resulted from the online survey, interviews with Indigenous leaders/elders, and interviews with targeted individuals.

### **Online Survey Questions**

**Participants (n=180)**

#### **Section 1: Background Information**

Age Range

Gender

Education Level

Nationality

#### **Section 2: Opinion about Monuments**

1. Do you agree or disagree that statues are ‘history’?

Options Strongly agree, Moderately agree, Moderately disagree, Strongly disagree, Not sure

2. Do you think monuments and statues impact our society?

Options Strongly agree, Moderately agree, Moderately disagree, Strongly disagree, Not sure

3. Do you agree or disagree with Confederate monuments in the USA being taken down?

Options Strongly agree, Moderately agree, Moderately disagree, Strongly disagree, Not sure

4. Do you agree or disagree with statues of previous plantation owners in England being taken down?

Options Strongly agree, Moderately agree, Moderately disagree, Strongly disagree, Not sure

5. Do you agree or disagree with the statues of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?

Options Strongly agree, Moderately agree, Moderately disagree, Strongly disagree, Not sure

6. Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?

Options Strongly agree, Moderately agree, Moderately disagree, Strongly disagree, Not sure

7. Should statues of John A. Macdonald be removed?

Options: Definitely, Probably, Probably not, Definitely not, Not sure

8. Should streets named after murderers of Indigenous peoples be renamed?

Options: Definitely, Probably, Probably not, Definitely not, Not sure

9. Should monuments of individuals who created/supported residential schools be removed?

Options: Definitely, Probably, Probably not, Definitely not, Not sure

#### **Section 3: Photo Identification of Monuments**

1. What is this? (picture of The War Memorial in St. John’s, NL)

2. Who is this? (picture of Gaspar Corte-Real monument in St. John’s, NL)

3. Who is this? (picture of Terry Fox monument in St. John’s, NL)

4. Who is this? (picture of Captain Cook Historic Site in Corner Brook, NL)

5. What is this? (picture of The Caribou monument in Bowring Park, St. John’s, NL)

6. Who is this? (picture of John Cabot monument, Bonavista, NL)

#### **Section 4: Provincial Commemoration Issues**

1. Should the province remove the statue of Gaspar Corte-Real?

Options: Yes, Not Sure, No

2. Should the province rename Mt. Peyton?

Options: Yes, Not Sure, No

3. Should the province rename Squaw Lake?

Options: Yes, Not Sure, No

4. Should the city rename Indian Meal Line?

Options: Yes, Not Sure, No

5. Should the city rename the Beothuck Building?

Options: Yes, Not Sure, No

6. Should the city rename Grenfell Avenue?

Options: Yes, Not Sure, No

#### **Section 5: Introduction of Follow-up Interview**

- Would you like to participate in a 30-minute further in-depth interview for \$20 discussing the monumentality issue?
- This interview will be conducted either in person, by video call, or by phone call.
- Please provide your email so I can contact you to set up the interview. By adding your email this makes the survey not anonymous as I will be able to connect your answers here to you. You will not be reprimanded for your survey answers. We will not go over your answers from this survey in the interview as I will have new questions for you to answer during the interview.

#### **UC Survey Questions**

**Participants (n= 60)**

1. Who is this? (Picture of Gaspar Corte-Real monument, St. John's, NL)
2. Who is this? (Picture of Shawnadithit monument, Boyd's Cove, NL)
3. Who is this? (Picture of captain James Cook monument, Corner Brook, NL)
4. Who is this? (Picture of Amelia Earhart monument, Harbour Grace, NL)
5. Who is this? (Picture of Sir Wilfred Grenfell statue, St. John's NL)

#### **Questions for Interviews from Online Survey**

**Participants (n= 21)**

1. Where are you from? (Country, province, town/city)
2. How old are you?
3. Gender?
4. Do you identify as Indigenous? If so, what group?
5. Are you considered a part of a minority? What minority?
6. Where do you live?
7. What education level do you have?
8. Where did you receive your education?
9. What do you think monuments tell us?
10. Are monuments something you see every day? Do you recognize that you see them everyday?
11. Do you consider monuments to be an important part of our society? Why or why not?

12. What is an example of a monument located in your hometown? What does it mean to you?
13. Do you know about the monumentality issue around the world? What do you know of it?
14. What are your opinions on the monumentality issue prevalent in our world today?
15. Are you aware of monuments being toppled during protests? What do you think of this?
16. What do you consider to be a controversial monument?
17. Do you think controversial monuments should still exist? Why or why not?
18. What is an example of a monument that is considered controversial located in your hometown? Do you think it's controversial?
19. How should controversial monuments be dealt with? (ex. taken down, new information plaque, new counter-monument, left to remain standing?)
20. Have you ever had this monument discussion before with someone? Who was it? What did you talk about?

**Questions for Interviews with Indigenous Leaders and Elders**

**Participants (n= 2)**

1. Where are you from? (Country, province, town/city)
2. How old are you?
3. Gender?
4. What Indigenous group do you identify with/belong to?
5. Where do you live?
6. What education level do you have?
7. Where did you receive your education?
8. What do you think monuments tell us?
9. Are monuments something you see every day?
10. Do you consider monuments to be an important part of our society? Why or why not?
11. What is an example of a monument located in your hometown? What does it mean to you?
12. Do you know about the monumentality issue around the world? What do you know of it?
13. What are your opinions on the monumentality issue prevalent in our world today?
14. Are you aware of monuments being toppled during protests? What do you think of this?
15. What do you consider to be a controversial monument?
16. Do you think controversial monuments should still exist? Why or why not?
17. What is an example of a monument that is considered controversial located in your hometown? Do you think it's controversial?
18. How should controversial monuments be dealt with? (ex. taken down, new information plaque, new counter-monument, left to remain standing?)
19. Have you ever had this monument discussion before with someone? Who was it? What did you talk about?

**Interview Questions for Anonymous Participant**

**Participants n=1**

1. Is there any type of public document outlining this process of working with the Indigenous groups?
2. What was the process like working with the Indigenous groups?
3. How did this statue process start?
4. What were the steps of this process to get where you are today?
5. Who won the contract to be the one to build the statue?

6. Were there many submissions for the contract?
7. Where is the statue being built?
8. What is the monument depicting?
9. When will the statue be unveiled?
10. Where will the statue stand?

**Interview Questions for Howard Coombs**

**Participants n=1**

1. What is your official title in the Canadian military?
2. Where in Newfoundland are you originally from?
3. Which war did your family fight in for Newfoundland?
4. What are your general thoughts about war memorials or monuments dedicated to the memory of soldiers?
5. Have you been to the War Memorial before?
6. Have you heard about the renovations before our meeting? Have you seen pictures of the current state of the renovation?
7. What do you think about the renovation?
8. What do you think about the addition of a Tomb of the Unknown Soldier? Is it appropriate?

## APPENDIX II

This appendix displays the information I provided in my answer sheet when I conducted my in-person survey in the UC. These were short points I would explain further when showing the sheet of paper to participants.

1. Gaspar Corte-Real (1450-1501)
  - Portuguese explorer
  - Went on multiple voyages, which have said to be some pf the first to reach Newfoundland and Eastern Canada
  - During 1501 arrival to Newfoundland, he abducted 57 Indigenous peoples and put them in the slave trade
2. Shanawdithit (1801-1829)
  - Was the last known living member of the Beothuk peoples, the original inhabitants of Newfoundland
  - Captured by English furriers in 1823 and kept as a housekeeper by John Peyton Jr.
  - She helped record information about the Beothuk settlements, tools, people, and maps of their territory
3. Captain James Cook (1728-1779)
  - Was a British explorer and cartographer
  - Famous for his voyages
  - Had a considerable influence on Newfoundland place names
  - Treated Indigenous peoples of the pacific he came across violently
4. Amelia Earhart (1897)
  - Was an American aviation pioneer and writer
  - Was the first female aviator to fly solo across the Atlantic Ocean
  - She made two record setting flights from Newfoundland, one in 1928 and the other in 1932
5. Sir Wilfred Grenfell (1865-1940)
  - Was a British medical missionary to Newfoundland
  - Was also a writer
  - Founded the Grenfell Mission and built clinics, hospitals, schools, and an orphanage in Northern Newfoundland and central and coastal Labrador
  - Created the Residential School system in Newfoundland and Labrador

### APPENDIX III

This appendix displays the tables for the data for each question that was collected from the online survey. The tables are organized into the same categories as the survey, i.e. Section 1: demographics, Section 2: monument opinions, Section 3: photo identification, and Section 4: provincial monument opinions.

#### ONLINE SURVEY DATA

##### SECTION 1: DEMOGRAPHICS (N=180 PARTICIPANTS)

**Table 8 Section 1 Question 1 – ‘What is your age range?’ (See Figure 4.1)**

Age Range	Participants	Percentage (%)
15-20	11	6.1
21-30	61	33.8
31-40	36	20
41-50	31	17.2
51-60	23	12.7
61-70	15	8.3
71-80	2	1.1
81-90	1	0.55

**Table 9 Section 1 Question 2 – ‘What is your gender?’ (See Figure 4.2)**

Gender	Participants	Percentage (%)
Male	69	38.3
Female	96	53.3
Non-binary / Third gender	10	5.5
Prefer not to say	5	2.2
No Answered/Blank	1	0.55

**Table 10 Section 1 Question 3 – ‘What is your education level?’ (See Figure 4.3)**

Education Level	Participants	Percentage (%)
Highschool Degree	25	13.8
Associate Degree	6	3.3
Bachelor’s Degree	47	26.1
Graduate Degree	70	38.8
Doctorate/Professional Degree	32	17.7

**Table 11 Section 1 Question 4 – ‘What is your nationality?’ (See Figure 4.4)**

Nationality	Participants	Percentage (%)
Canadian	145	80.5
Newfoundlander	5	2.7
Canadian with Another Nationality	9	5
International	13	7.2
Indigenous (Mi’kmaq)	3	1.6
Prefer not to say / Not Answered	5	2.7

**SECTION 2: MONUMENT OPINIONS (N=180 PARTICIPANTS)****Table 12 Section 2 Question 1 – ‘Do you agree or disagree that statues are ‘history?’’ (See Figure 4.5)**

Answers	Participants	Percentage (%)
Strongly Agree	47	26.1
Somewhat Agree	81	45
Neither Agree nor Disagree	25	30.8
Somewhat Disagree	17	9.4
Strongly Disagree	10	5.5

**Table 13 Section 2 Question 2 – ‘Do you think monuments and statues impact our society?’ (See Figure 4.6)**

Answers	Participants	Percentage (%)
Strongly Agree	67	37.2
Somewhat Agree	89	49.4
Neither Agree nor Disagree	14	7.7
Somewhat Disagree	8	4.4
Strongly Disagree	2	1.1

**Table 14 Section 2 Question 3 – ‘Do you agree or disagree with Confederate monuments in the USA being taken down?’ (See Figure 4.7)**

Answers	Participants	Percentage (%)
Strongly Agree	83	46.1
Somewhat Agree	33	18.3
Neither Agree nor Disagree	30	16.6
Somewhat Disagree	23	12.7
Strongly Disagree	11	6.1

**Table 15 Section 2 Question 4 – ‘Do you agree or disagree with statues of previous plantation owners in England being taken down?’ (See Figure 4.8)**

Answers	Participants	Percentage (%)
Strongly Agree	85	47.2
Somewhat Agree	37	20.5
Neither Agree nor Disagree	25	13.8
Somewhat Disagree	19	10.5
Strongly Disagree	13	7.2
Not Answered/Blank	1	0.55

**Table 16 Section 2 Question 5 – ‘Do you agree or disagree with the statuses of controversial/polarizing world leaders, such as Lenin and Stalin, being taken down?’ (See Figure 4.9)**

Answers	Participants	Percentage (%)
Strongly Agree	61	33.8
Somewhat Agree	56	31.1
Neither Agree nor Disagree	27	15
Somewhat Disagree	21	11.6
Strongly Disagree	15	8.3

**Table 17 Section 2 Question 6 – ‘Do you agree or disagree with changing the name of ‘Ryerson University’ to Toronto Metropolitan University?’ (See Figure 4.10)**

Answers	Participants	Percentage (%)
Strongly Agree	63	35
Somewhat Agree	35	19.4
Neither Agree nor Disagree	49	27.2
Somewhat Disagree	13	7.2
Strongly Disagree	20	11

**Table 18 Section 2 Question 7 – ‘Should statues of John A. MacDonald be removed?’ (See Figure 4.11)**

Answers	Participants	Percentage (%)
Definitely	42	23.3
Probably	42	23.3
Probably Not	38	21.1
Definitely Not	25	13.8
Not Sure	33	18.3

**Table 19 Section 2 Question 8 – ‘Should streets named after murderers of Indigenous peoples be renamed?’ (See Figure 4.12)**

Answers	Participants	Percentage (%)
Definitely	96	53.3
Probably	38	21.1
Probably Not	17	9.4
Definitely Not	11	6.1
Not Sure	16	8.8
Not Answered/Blank	2	1.1

**Table 20 Section 2 Question 9 – ‘Should monuments of individuals who created/supported residential schools be removed?’ (See Figure 4.13)**

Answers	Participants	Percentage (%)
Definitely	84	46.6
Probably	38	21.1
Probably Not	22	12.2
Definitely Not	15	8.3
Not Sure	20	11.1
Not Answered/Blank	1	0.55



**SECTION 3: PHOTO IDENTIFICATION (N=180 PARTICIPANTS)****Table 21 Section 3 Question 1 – ‘What monument is this?’ (Picture of National War Memorial, St. John’s, NL) (See Figure 4.15)**

Answers	Participants	Percentage (%)
National War Memorial*	123	68.3
First World War Memorial**	24	13.3
N/A	2	1.1
Don’t Know	15	8.3
Not Answered/Blank	16	8.8

\* I accepted the variations of ‘Newfoundland War Memorial’, ‘St. John’s War Memorial’, and ‘War Memorial’.

\*\*I included answers with the words ‘first world war’, ‘war memorial, ‘soldier’s memorial’, ‘cenotaph’ or ‘Remembrance Day’.

**Table 22 Section 3 Question 2 – ‘Who is this?’ (Picture of Gaspar Corte-Real Monument, St. John’s, NL) (See Figure 4.17)**

Answers	Participants	Percentage (%)
Gaspar Corte-Real*	79	43.8
Portuguese Explorer/Slave Trader**	22	12.2
Leif Erikson/Viking	10	5.5
John Cabot	18	10
Christopher Columbus	5	2.7
Sir Humphrey Gilbert	2	1.1
Jacques Cartier	1	0.55
Louis Real	1	0.55
N/A	1	0.55
Don’t Know	22	12.2
Not Answered/Blank	17	9.4

\* I accepted ‘Corte-Real’ and variations of spelling.

\*\*These participants could not remember his name but knew he was a “*Portuguese explorer/kidnapped Indigenous peoples into the slave trade*”.

**Table 23 Section 3 Question 3 – ‘Who is this?’ (Picture of Terry Fox Memorial/Mile Zero Memorial, St. John’s, NL) (See Figure 4.19)**

Answers	Participants	Percentage (%)
Terry Fox*	164	91.1
Mile Zero**	1	0.55
Don’t Know	4	2.2
Not Answered/Blank	11	6.1

\*I accepted variations of spelling.

\*\*One participant did not identify Terry Fox by name, but was able to provide the other name for the monument, Mile Zero.

**Table 24 Section 3 Question 4 – ‘Who is this?’ (Picture of Captain James Cook National Historic Site, Corner brook, NL) (See Figure 4.21)**

Answers	Participants	Percentage (%)
Captain James Cook*	56	31.1
Colonizer/Explorer/Navigator	8	4.4
John Cabot	4	2.2
Christopher Columbus	2	1.1
Sir Wilfred Grenfell	1	0.55
Joseph Banks	1	0.55
Joey Smallwood	1	0.55
John A. MacDonald	6	3.3
Marconi	3	1.6
N/A	2	1.1
Don't Know	78	43.3
Not Answered/Blank	18	10

\*I accepted ‘Captain Cook’, ‘James Cook’ and ‘Cook’ as variations.

**Table 25 Section 3 Question 5 – ‘What monument is this?’ (Picture of Newfoundland Memorial/Caribou, St. John’s, NL) (See Figure 4.23)**

Answers	Participants	Percentage (%)
Newfoundland Memorial	1	0.55
Beaumont-Hamel*	51	28.3
Caribou/Trail of the Caribou	75	41.6
Bowring Park WW1 Memorial	3	1.6
First World War Memorial**	17	9.4
N/A	2	1.1
Moose/Elk/Reindeer	7	3.8
Don't Know	11	6.1
Not Answered/Blank	13	7.2

\*Including ‘Battle of the Somme’ as an answer.

\*\*I accepted ‘Newfoundland Regiment’ as an answer.

**Table 26 Section 3 Question 6 – ‘Who is this?’ (Picture of John Cabot Monument, Bonavista, NL) (See Figure 4.25)**

Answers	Participants	Percentage (%)
John Cabot*	123	68.3
Colonizer	1	0.55
Christopher Columbus	6	3.3
Samuel de Champlain	2	1.1
Gaspar Corte-Real	1	0.55
John A. MacDonald	1	0.55
N/A	2	1.1
Don't Know	30	16.6
Not Answered/Blank	14	7.7

\*I accepted ‘Giovanni Caboto’, ‘Caboto’, and ‘Cabot’ as answers.

**SECTION 4: PROVINCIAL MONUMENTS OPINIONS (N=180 PARTICIPANTS)****Table 27 Section 4 Question 1 – ‘Should the province remove the statue of Gaspar Corte-Real?’ (See Figure 4.26)**

Answers	Participants	Percentage (%)
Yes	72	40
No	17	9.4
Not Sure	72	40
Not Answered/Blank	19	10.5

**Table 28 Section 4 Question 2 – ‘Should the province rename Mt. Peyton?’ (See Figure 4.27)**

Answers	Participants	Percentage (%)
Yes	59	32.7
No	13	7.2
Not Sure	88	48.8
Not Answered/Blank	20	11.1

**Table 29 Section 4 Question 3 – ‘Should the province rename Squaw Lake?’ (See Figure 4.28)**

Answers	Participants	Percentage (%)
Yes	105	58.3
No	9	5
Not Sure	50	27.7
Not Answered/Blank	16	8.8

**Table 30 Section 4 Question 4 – ‘Should the city rename Indian Meal Line?’ (See Figure 4.29)**

Answers	Participants	Percentage (%)
Yes	80	44.4
No	17	9.4
Not Sure	65	36.1
Not Answered/Blank	18	10

**Table 31 Section 4 Question 5 – ‘Should the city rename the Beothuck (sic) Building?’ (See Figure 4.30)**

Answers	Participants	Percentage (%)
Yes	38	21.1
No	35	19.4
Not Sure	88	48.8
Not Answered/Blank	19	10.5

**Table 32 Section 4 Question 6 – ‘Should the city rename Grenfell Avenue?’ (See Figure 4.31)**

<b>Answers</b>	<b>Participants</b>	<b>Percentage (%)</b>
Yes	33	18.3
No	35	19.4
Not Sure	93	51.6
Not Answered/Blank	19	10.5

## APPENDIX IV

This appendix displays the data of the comparisons between section of the online survey data. From the demographics section, gender, age, and education level were compared to Section 2: monument opinions, Section 3: photo identification, and Section 4: provincial monument opinions of the online survey. The appendix is organized into three sections where the demographics are compared against the rest of the survey questions, the first is gender, the second is age, and the third is education level.

### ONLINE SURVEY COMPARISON DATA

#### SECTION 1 GENDER COMPARISON DATA (N=175 PARTICIPANTS)

**Table 33 Gender vs. S2Q1 – ‘Do participants think statues are ‘history or not?’ (See Figure 4.32)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	49	71	70	72.9	7	70
Neither Agree nor Disagree	8	11.2	14	14.5	1	10
Disagree	12	17.3	12	12.5	2	20

**Table 34 Gender vs. S2Q2 – ‘Do participants think statues impact our history or not?’ (See Figure 4.33)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	56	81.1	90	93.7	9	90
Neither Agree nor Disagree	8	11.5	3	3.1	0	0
Disagree	5	7.2	3	3.1	1	10

**Table 35 Gender vs. S2Q3 – ‘Do participants agree with the removal of confederate statues in the US or not?’ (See Figure 4.34)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	39	56.5	66	68.7	9	90
Neither Agree nor Disagree	15	21.7	14	14.5	0	0
Disagree	15	21.7	16	16.6	1	10

**Table 36 Gender vs. S2Q4 – ‘Do participants agree with the removal of statues of plantation owners in England or not?’ (See Figure 4.35)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	41	59.4	71	73.9	8	80
Neither Agree nor Disagree	12	17.3	11	11.4	2	20
Disagree	16	23.1	14	14.5	0	0

**Table 37 Gender vs. S2Q5 – ‘Do participants agree with the removal of statues of polarizing world leaders or not?’ (See Figure 4.36)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	36	52.1	72	75	8	80
Neither Agree nor Disagree	11	15.9	14	14.5	0	0
Disagree	22	31.8	10	10.4	2	20

**Table 38 Gender vs. S2Q6 – ‘Do participants agree with the renaming of Ryerson University or not?’ (See Figure 4.37)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	26	37.6	61	63.5	9	90
Neither Agree nor Disagree	24	34.7	23	23.9	1	10
Disagree	19	27.5	12	12.5	0	0

**Table 39 Gender vs. S2Q7 – ‘Do participants agree with the removal of John A. Macdonald statues or not?’ (See Figure 4.38)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	24	34.7	53	55.2	6	60
Neither Agree nor Disagree	12	17.3	17	17.7	3	30
Disagree	33	47.8	26	27	1	10

**Table 40 Gender vs. S2Q8 – ‘Do participants agree with the renaming of streets named after murderers of Indigenous peoples or not?’ (See Figure 4.39)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	40	59.7	83	86.4	9	90
Neither Agree nor Disagree	11	15.9	6	6.2	0	0
Disagree	18	26	7	7.2	1	10

**Table 41 Gender vs. S2Q9 – ‘Do participants agree with the removal of monuments depicting supporters of residential schools or not?’ (See Figure 4.40)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	36	52.1	75	78.1	10	100
Neither Agree nor Disagree	23	33.3	12	12.5	0	0
Disagree	10	14.4	9	9.3	0	0

**Table 42 Gender vs. S3Q1 – ‘Do participants know the War Memorial?’ (See Figure 4.41)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	57	82.6	81	84.3	8	80
Incorrect	12	17.3	15	15.6	2	20

**Table 43 Gender vs. S3Q2 – ‘Do participants know the Gaspar Corte-Real monument?’ (See Figure 4.42)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	41	59.4	49	51	3	30
Incorrect	28	40.5	47	48.9	7	70

**Table 44 Gender vs. S3Q3 – ‘Do participants know the Terry Fox Memorial?’ (See Figure 4.43)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	62	89.8	92	95.8	9	90
Incorrect	7	10.1	4	4.1	1	10



**Table 45 Gender vs. S3Q4 – ‘Do participants know the Captain James Cook Historical Site?’ (See Figure 4.44)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	34	49.2	27	28.1	1	10
Incorrect	35	50.7	69	71.8	9	90

**Table 46 Gender vs. S3Q5 – ‘Do participants know the Newfoundland Memorial/Caribou?’ (See Figure 4.45)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	55	79.7	81	84.3	6	60
Incorrect	14	20.2	15	15.6	4	40

**Table 47 Gender vs. S3Q6 – ‘Do participants know the John Cabot monument?’ (See Figure 4.46)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	49	71	67	69.7	6	60
Incorrect	20	28.9	29	30.2	4	40

**Table 48 Gender vs. S4Q1 – ‘Do participants want the province to remove the Gaspar Corte-Real statue?’ (See Figure 4.47)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	22	31.8	44	45.8	6	60
I’m Not Sure	26	37.6	39	40.6	3	30
No	11	15.9	5	5.2	0	0
Not Answered	10	14.4	8	8.3	1	10

**Table 49 Gender vs. S4Q2 – ‘Do participants want the province to rename Mt. Peyton or not?’ (See Figure 4.48)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	18	26	33	34.3	7	70
I’m Not Sure	32	46.3	51	53.1	2	20
No	10	14.4	2	2	0	0
Not Answered	9	13	10	10.4	1	10

**Table 50 Gender vs. S4Q3 – ‘Do participants want the province to rename Squaw Lake or not?’ (See Figure 4.49)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	30	43.4	65	67.7	9	90
I’m Not Sure	23	33.3	24	25	0	0
No	8	11.5	1	1	0	0
Not Answered	8	11.5	6	6.2	1	10

**Table 51 Gender vs. S4Q4 – ‘Do participants want the city to rename Indian Meal Line or not?’ (See Figure 4.50)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	22	31.8	51	53.1	7	70
I’m Not Sure	27	39.1	32	33.3	2	20
No	11	15.9	5	5.2	0	0
Not Answered	9	13	8	8.3	1	10

**Table 52 Gender vs. S4Q5 – ‘Do participants want the city to rename the Beothuck (sic) Building or not?’ (See Figure 4.51)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	10	14.4	25	26	3	30
I’m Not Sure	32	46.3	47	48.9	5	50
No	18	26	15	15.6	1	10
Not Answered	9	13	9	9.3	1	10

**Table 53 Gender vs. S4Q6 – ‘Do participants want the city to rename Grenfell Ave. or not?’ (See Figure 4.52)**

Answers	Gender					
	Male		Female		Non-Binary/Third	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	10	14.4	16	16.6	5	50
I’m Not Sure	29	42	58	60.4	4	40
No	20	28.9	14	14.5	0	0
Not Answered	10	14.4	8	8.3	1	10

**SECTION 2 AGE COMPARISON DATA (N=180 PARTICIPANTS)****Table 54 Age vs. S2Q1 – ‘Do participants think statues are history or not?’ (See Figure 4.53)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	55	76.3	47	70.1	26	63.4
Neither Agree nor Disagree	6	8.3	11	16.4	8	19.5
Disagree	11	15.2	9	13.4	7	17

**Table 55 Age vs. S2Q2 – ‘Do participants think statues impact our history or not?’ (See Figure 4.54)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	65	90.2	58	86.5	33	80.4
Neither Agree nor Disagree	3	4.1	6	8.9	5	12.1
Disagree	4	5.5	3	4.4	3	7.3

**Table 56 Age vs. S2Q3 – ‘Do participants agree with the removal of confederate statues in the US or not?’ (See Figure 4.55)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	52	72.2	46	68.6	18	43.9
Neither Agree nor Disagree	9	12.5	12	17.9	9	21.9
Disagree	11	15.2	9	13.4	14	34.1

**Table 57 Age vs. S2Q4 – ‘Do participants agree with the removal of statues of plantation owners in England or not?’ (See Figure 4.56)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	55	76.3	46	68.6	21	51.2
Neither Agree nor Disagree	6	8.3	11	16.4	9	21.9
Disagree	11	15.2	10	14.9	11	26.8

**Table 58 Age vs. S2Q5 – ‘Do participants agree with the removal of statues of polarizing world leaders or not?’ (See Figure 4.57)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	50	69.4	41	61.1	26	63.4
Neither Agree nor Disagree	6	8.3	16	23.8	5	12.1
Disagree	16	22.2	10	14.9	10	24.3

**Table 59 Age vs. S2Q6 – ‘Do participants agree with the renaming of Ryerson University or not?’ (See Figure 4.58)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	41	56.9	51	76.1	18	43.9
Neither Agree nor Disagree	20	27.7	6	8.9	11	26.8
Disagree	11	15.2	10	14.9	12	29.2

**Table 60 Age vs. S2Q7 – ‘Do participants agree with the removal of John A. Macdonald statues or not?’ (See Figure 4.59)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	42	58.3	35	52.2	7	17
Disagree	18	25	19	28.3	26	63.4
Not Sure	12	16.6	13	19.4	8	19.5

**Table 61 Age vs. S2Q8 – ‘Do participants agree with the renaming of streets named after murderers of Indigenous peoples or not?’ (See Figure 4.60)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	57	79.1	54	80.5	23	56
Disagree	9	12.5	11	16.4	10	24.3
Not Sure	6	8.3	2	2.9	8	19.5

**Table 62 Age vs. S2Q9 – ‘Do participants agree with the removal of monuments depicting supporters of residential schools or not?’ (See Figure 4.61)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	55	76.3	49	73.1	17	41.4
Disagree	10	13.8	11	16.4	16	39
Not Sure	7	9.7	7	10.4	8	19.5

**Table 63 Age vs. S3Q1 – ‘Do participants know the War Memorial?’ (See Figure 4.62)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	53	73.6	57	85	37	90.2
Incorrect	19	26.3	10	14.9	4	9.7

**Table 64 Age vs. S3Q2 – ‘Do participants know the Gaspar Corte-Real monument?’ (See Figure 4.63)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	27	37.5	37	55.2	29	70.7
Incorrect	45	62.5	30	44.7	12	29.2

**Table 65 Age vs. S3Q3 – ‘Do participants know the Terry Fox Memorial?’ (See Figure 4.64)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	68	94.4	60	89.5	38	92.6
Incorrect	4	5.5	7	10.4	3	7.3

**Table 66 Age vs. S3Q4 – ‘Do participants know the Captain James Cook Historical Site?’**  
(See Figure 4.65)

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	18	25	28	41.7	17	41.4
Incorrect	54	75	39	58.2	24	58.3

**Table 67 Age vs. S3Q5 – ‘Do participants know the Newfoundland Memorial/Caribou?’**  
(See Figure 4.66)

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	54	75	55	82	35	85.3
Incorrect	18	25	12	17.9	6	14.6

**Table 68 Age vs. S3Q6 – ‘Do participants know the John Cabot monument?’** (See Figure 4.67)

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	42	58.3	51	76.1	34	82.9
Incorrect	30	41.6	16	23.8	7	17

**Table 69 Age vs. S4Q1 – ‘Do participants want the province to remove the Gaspar Corte-Real statue?’** (See Figure 4.68)

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	31	43	30	44.7	11	26.8
I’m Not Sure	27	37.5	27	40.2	18	43.9
No	5	6.9	5	7.4	7	17
Not Answered	9	12.5	5	7.4	5	12.1

**Table 70 Age vs. S4Q2 – ‘Do participants want the province to rename Mt. Peyton or not?’**  
(See Figure 4.69)

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	22	30.5	30	44.7	7	17
I’m Not Sure	38	52.7	27	40.2	23	56
No	2	2.7	5	7.4	6	14.6
Not Answered	10	13.8	5	7.4	5	12.1

**Table 71 Age vs. S4Q3 – ‘Do participants want the province to rename Squaw Lake or not?’**  
(See Figure 4.70)

Answers	Age Range					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	44	61.1	43	64.1	18	43.9
I’m Not Sure	18	25	18	26.8	14	34.1
No	1	1.3	3	4.4	5	12.1
Not Answered	9	12.5	3	4.4	4	9.7

**Table 72 Age vs. S4Q4 – ‘Do participants want the city to rename Indian Meal Line or not?’**  
(See Figure 4.71)

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	38	52.7	32	47.7	10	24.3
I’m Not Sure	22	30.5	24	35.8	19	46.3
No	4	5.5	6	8.9	7	17
Not Answered	8	11.1	5	7.4	5	12.1



**Table 73 Age vs. S4Q5 – ‘Do participants want the city to rename the Beothuck (sic) Building or not?’ (See Figure 4.72)**

Answers	Age Ranges					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	13	18	18	26.8	7	17
I’m Not Sure	35	48.6	34	50.7	19	46.3
No	14	19.4	10	14.9	10	24.3
Not Answered	10	13.8	5	7.4	5	12.1

**Table 74 Age vs. S4Q6 – ‘Do participants want the city to rename Grenfell Ave. or not?’ (See Figure 4.73)**

Answers	Age Range					
	15-30		31-50		51-90	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	16	22.2	13	19.4	4	9.7
I’m Not Sure	34	47.2	38	56.7	21	51.2
No	12	16.6	12	17.9	11	26.8
Not Answered	10	13.8	4	5.9	5	12.1

### SECTION 3 EDUCATION COMPARISON DATA (N=180 PARTICIPANTS)

**Table 75 Education Level vs. S2Q1 – ‘Do participants think statues are history or not?’ (See Figure 4.74)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	21	84	43	81.1	64	62.7
Neither Agree nor Disagree	1	4	6	11.3	18	17.6
Disagree	3	12	4	7.5	20	19.6

**Table 76 Education Level vs. S2Q2 – ‘Do participants think statues impact our history or not?’ (See Figure 4.75)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	22	88	46	86.7	88	86.2
Neither Agree nor Disagree	0	0	5	9.4	9	8.8
Disagree	3	12	2	3.7	5	4.9

**Table 77 Education Level vs. S2Q3 – ‘Do participants agree with the removal of confederate statues in the US or not?’ (See Figure 4.76)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	17	68	27	50.9	72	70.5
Neither Agree nor Disagree	3	12	13	24.5	14	13.7
Disagree	5	20	13	24.5	16	15.6

**Table 78 Education Level vs. S2Q4 – ‘Do participants agree with the removal of statues of plantation owners in England or not?’ (See Figure 4.77)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	14	56	35	66	73	71.5
Neither Agree nor Disagree	5	20	7	13.2	14	13.7
Disagree	6	24	11	20.7	15	14.7

**Table 79 Education Level vs. S2Q5 – ‘Do participants agree with the removal of statues of polarizing world leaders or not?’ (See Figure 4.78)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	13	52	36	67.9	68	66.6
Neither Agree nor Disagree	4	16	6	11.3	17	16.6
Disagree	8	32	11	20.7	17	16.6

**Table 80 Education Level vs. S2Q6 – ‘Do participants agree with the renaming of Ryerson University or not?’ (See Figure 4.79)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	11	44	25	47.1	63	61.7
Neither Agree nor Disagree	7	28	17	32	24	23.5
Disagree	7	28	11	20	15	14.7

**Table 81 Education Level vs. S2Q7 – ‘Do participants agree with the removal of John A. Macdonald statues or not?’ (See Figure 4.80)**

Types of Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	12	40	22	41.5	50	49
Disagree	6	24	21	39.6	36	35.2
Not Sure	7	28	10	18.8	16	15.6

**Table 82 Education Level vs. S2Q8 – ‘Do participants agree with the renaming of streets named after murderers of Indigenous peoples or not?’ (See Figure 4.81)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	19	76	37	69.8	78	76.4
Disagree	4	16	10	18.8	14	13.7
Not Sure	2	8	6	11.3	10	9.8

**Table 83 Education Level vs. S2Q9 – ‘Do participants agree with the removal of monuments depicting supporters of residential schools or not?’ (See Figure 4.82)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Agree	16	64	36	69.2	69	67.6
Disagree	5	20	12	23	20	19.6
Not Sure	4	16	4	7.6	13	12.7

**Table 84 Education Level vs. S3Q1 – ‘Do participants know the War Memorial?’ (See Figure 4.83)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	24	96	43	81.1	81	79.4
Incorrect	1	4	10	18.8	21	20.5

**Table 85 Education Level vs. S3Q2 – ‘Do participants know the Gaspar Corte-Real monument?’ (See Figure 4.84)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	14	56	31	58.4	57	55.8
Incorrect	11	44	22	41.5	45	44.1

**Table 86 Education Level vs. S3Q3 – ‘Do participants know the Terry Fox Memorial?’ (See Figure 4.85)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	24	96	47	88.6	95	93.1
Incorrect	1	4	6	11.3	7	6.8

**Table 87 Education Level vs. S3Q4 – ‘Do participants know the Captain James Cook Historical Site?’ (See Figure 4.86)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	10	40	18	33.9	36	35.2
Incorrect	15	60	35	66	66	64.7

**Table 88 Education Level vs. S3Q5 – ‘Do participants know the Newfoundland Memorial/Caribou?’ (See Figure 4.87)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	22	88	42	79.2	81	79.4
Incorrect	3	12	11	2-.7	21	20.5

**Table 89 Education Level vs. S3Q6 – ‘Do participants know the John Cabot monument?’ (See Figure 4.88)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Correct	18	72	35	66	73	71.5
Incorrect	7	28	18	33.9	29	28.4

**Table 90 Education Level vs. S4Q1 – ‘Do participants want the province to remove the Gaspar Corte-Real statue?’ (See Figure 4.89)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	9	36	22	41.5	41	40.1
I’m Not Sure	9	36	20	37.7	43	42.1
No	2	8	6	11.3	9	8.8
Not Answered	5	20	5	9.4	9	8.8

**Table 91 Education Level vs. S4Q2 – ‘Do participants want the province to rename Mt. Peyton or not?’ (See Figure 4.90)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	8	32	14	26.4	37	36.2
I’m Not Sure	11	44	27	50.9	50	49
No	1	4	6	11.3	6	5.8
Not Answered	5	20	6	11.3	9	8.8

**Table 92 Education Level vs. S4Q3 – ‘Do participants want the province to rename Squaw Lake or not?’ (See Figure 4.91)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	14	56	29	54.7	62	60.7
I’m Not Sure	5	20	16	30.1	29	28.4
No	1	4	4	7.5	4	3.9
Not Answered	5	20	4	7.5	7	6.8

**Table 93 Education Level vs. S4Q4 – ‘Do participants want the city to rename Indian Meal Line or not?’ (See Figure 4.92)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	12	48	22	41.5	46	45
I’m Not Sure	6	24	22	41.5	37	36.2
No	2	8	5	9.4	10	9.8
Not Answered	5	20	4	7.5	9	8.8

**Table 94 Education Level vs. S4Q5 – ‘Do participants want the city to rename the Beothuck (sic) Building or not?’ (See Figure 4.93)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	3	12	13	24.5	22	21.5
I’m Not Sure	12	48	25	47.1	51	50
No	5	20	10	18.8	20	19.6
Not Answered	5	20	5	9.4	9	8.8

**Table 95 Education Level vs. S4Q6 – ‘Do participants want the city to rename Grenfell Ave. or not?’ (See Figure 4.94)**

Answers	Levels of Education					
	Highschool		Undergraduate		Graduate	
	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)	Number of Participants	Percentage (%)
Yes	3	12	11	20.7	19	18.6
I’m Not Sure	13	52	26	49	54	52.9
No	4	16	11	20	20	19.6
Not Answered	5	20	5	9.4	9	8.8

## APPENDIX V

### St. John's, Newfoundland Monuments Document – Emlyn Tuck Master's Thesis

Welcome to the St. John's, NL, monument database created by Emlyn Tuck for her master's thesis, "Monuments and Memory: An Examination of the Newfoundland and Labrador Commemoration Landscape and its place in the Global Monumentality Issue". Below are each of the monuments found by Emlyn during her research process of exploring the city for statues, stones, and other various forms of commemorative heritage. Each monument has the known information listed beneath its title, but sometimes the information is unknown, so it is given a symbol to show this. If you would like to view the monuments on a map, there is a link below that connects you to a Google Map created by Emlyn that has pins to mark each monument in this document on a map of St. John's. In the map each monument again has its known information as well as pictures to help you find the monument easily.

Map Link:

<https://www.google.com/maps/d/u/0/edit?mid=14xhS3RCzL7TNjdtNhwg9CDplWWsG6ZU&usp=sharing>

If have any information for any of the following monuments or know of a monument that has not been added to this list, please contact [etuck@mun.ca](mailto:etuck@mun.ca).

**Key:**

~ means unknown



## 25 Pounder



*Figure A1 Image of the 25 Pounder in the Royal Artillery Park. Emlyn Tuck (2023).*

Location: Royal Artillery Park, behind Pleasantville Royal Canadian Legion Hall, the Boulevard

Type: Private

Who Made it: ~

Who Erected it: Presented by 166th Newfoundland Field Regiment, Royal Artillery

Why was it Erected: In memory of their comrades who paid the supreme sacrifice in WWII, dedicated to those who served

## 7.2 Inch Howitzer



*Figure A2 Image of the 7.2 Inch Howitzer in the Royal artillery Park. Emlyn Tuck (2023).*

Location: Royal Artillery Park, behind Pleasantville Royal Canadian Legion Hall, the Boulevard

Type: Private

Date Erected: ~

Who Made it: ~

Who Erected it: From the British Government and the Royal Artillery

Why was it Erected: Gift to the people of Newfoundland and Labrador

### **A Time Statue**



*Figure A3 Image of the A Time monument in downtown St. John's. Emlyn Tuck (2023).*

Location: George Street

Type: Federal and Municipal

Date Erected: August 22, 2008

Who Made it: Sculpted by Morgan MacDonald, casted by Morgan MacDonald and Robert Hood

Who Erected it: Government of Canada, Elinor Gill Ratcliffe, and City of St. John's

Why was it Erected: to celebrate the contribution of the arts to the City of St. John's and commemorates 2006 as the year the city was designated a cultural capital of Canada

### **Alcock and Brown Monument**



*Figure A4 Image of the Alcock and Brown Monument located on Blackmarsh Road. Emlyn Tuck (2023).*

Location: Royal Canadian Legion, Blackmarsh Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Newfoundland Historical Society

Why was it Erected: To commemorate Captain John Alcock RAF and Lieutenant Arthur Brown RAF, first successful non-stop transatlantic flight

### Alcock and Brown Monument



Figure A5 Image of the Alcock and Brown Monument on Lemarchant Road. Emlyn Tuck (2023).

Location: Brookfield Dairies, 314 Lemarchant Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Government of Newfoundland and Labrador

Why was it Erected: Commemorating Captain John Alcock RAF and Lieutenant Arthur Brown RAF, first successful non-stop transatlantic flight

### Alcock and Brown Monument



Figure A6 Image of the Alcock and Brown Monument between Lamarchant Road, Patrick Street, and Albro Lane. Emlyn Tuck (2023).

Location: Grass space between Lemarchant Rd., Patrick St., and Albro Lane

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Government of Newfoundland and Labrador

Why was it Erected: Commemorating Captain John Alcock RAF and Lieutenant Arthur Brown RAF, first successful non-stop transatlantic flight

### Alcock and Brown, Pioneer Fly Field



Figure A7 Image of the Alcock and Brown, Pleasantville Pioneer Flying Field Monument located on The Boulevard. Emlyn Tuck (2023).

Location: The Boulevard, across from Quidi Vidi Large Dog Park

Type: Municipal

Date Erected: ~

Who Erected it: Government of Newfoundland and Labrador

Why was it Erected: To commemorate the site that was first used by aircraft attempting a non-stop crossing of the Atlantic Ocean

### Angel's Corner



Figure A8 Image of Angel's Corner in downtown St. John's. Emlyn Tuck (2023).

Location: Intersection of Duckworth St. and Prescott St.

Type: Provincial and Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Funded by the City of St. John's, Newfoundland and Labrador Government, Nunatsiavut Government, Grand Concourse Authority, and Downtown St. John's

Why was it Erected: Reminder of women who have lost their lives to violence and of the help available for women living with violence and abuse

### Angel's Grove



*Figure A9 Image of the Angel's Grove Monument in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park, beside The Bungalow parking lot

Type: Municipal

Date Erected: October 4, 1998

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of all the babies lost through miscarriage, ectopic pregnancy, stillbirth, and newborn death

### American Legion Monument/United States Armed Forces Monument 1940-41



*Figure A10 Image of the American Legion Monument/United States Armed Forces Monument 1940-41 located on The Boulevard. Emlyn Tuck (2023).*

Location: Intersection of The Boulevard and Legion Rd.

Type: Municipal

Date Erected: 1991

Who Made it: ~

Who Erected it: City of St. John's, Government of Newfoundland and Labrador, United States Marines

Why was it Erected: Honours members of US Armed Forces who served at various US installations throughout the province for 50 years (1941-1991)

Notes: Four separate plaques around the obelisk

## Armillary Monument



Figure A11 Image of The Armillary on MUN's Campus. Emlyn Tuck (2023).

Location: South of Science Building on MUN Campus

Type: ~

Date Erected: July 2004

Who Made it: ~

Who Erected it: The Royal Astronomical Society of Canada

Why was it Erected: An international scientific endeavour to determine the size of the solar system took place in the 18<sup>th</sup> century. John Winthrop traveled to Newfoundland from Massachusetts to observe the transit of Venus of June 6, 1761, the only such observation made from the Western Hemisphere. Actual site of transit observation to be on Kenmount Hill.

## Ayre Athletic Grounds



Figure A12 Image of the Ayre Athletic Grounds Monument on Adam's Avenue. Emlyn Tuck (2023).

Location: Adam's Avenue, Park

Type: Municipal

Date Erected: 2016

Who Made it: ~

Who Erected it: Guards Athletic Association

Why was it Erected: To commemorate the 116th anniversary year of the founding of the Methodist Guard Bridge, forerunner of the Guards Athletic Associations

### **Bannerman Park Clock**



*Figure A13 Image of the Bannerman Park Clock in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Military Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Reardon Family

Why was it Erected: In memory of Jennifer M. Reardon

### **Bannerman Park Peace Grove**



*Figure A14 Image of the Bannerman Park Peace Grove in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Circular Rd.

Type: Municipal

Date Erected: September 17, 1992

Who Made it: ~

Who Erected it: Dedicated by Govenor General Ramon Hnatushyn and Mayor Shannie Duff with Peace Parks Across Canada

Why was it Erected: Part of the Canada 125 celebrations

### **Bannerman Park Plinth**



*Figure A15 Image of the Bannerman Park Plinth in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Military Rd.

Type: Municipal

Date Erected: June 21, 2015

Date Erected: ~

Who Erected it: City of St. John's

Why was it Erected: The revitalization of Bannerman Park with partnership with the City of St. John's and the Bannerman Park Foundation and the generosity of individuals, corporations, organizations, and agencies listed on plaques

### **Bidgood Park Entrance Sign**



*Figure A16 Image of the Bidgood Park Entrance Sign in Bidgood Park. Emlyn Tuck (2023).*

Location: Bidgood Park, Back Line

Type: Municipal

Date Erected: 2000

Who Made it: ~

Who Erected it: ~

Why was it Erected: In recognition of Roger and Jennie Bidgood's donation of 38 acres of park space to the city



### **Bidgood Park Mower**



*Figure A17 Image of the Bidgood Park Mower in Bidgood Park. Emlyn Tuck (2023).*

Location: Bidgood Park, Back Line

Type: Municipal

Date Erected: 2014

Who made it: Gerald Squires

Who Erected it: ~

Why was it Erected: To recognize farming history of the Goulds

### **Bishop Spencer Monument and Park**



*Figure A18 Image of the Bishop Spencer Monument and Park at Rawlins Cross. Emlyn Tuck (2023).*

Location: Military Rd. and King's Rd. Intersection, Rawlins Cross

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Bishop Spencer College class of 1959

Why was it Erected: Dedicated to all school children in St. John's

### **Brother Conway Monument**



*Figure A19 Image of the Brother Conway Monument on Logy Bay Road. Emlyn Tuck (2023).*

Location: Conway Glen Park, Logy Bay Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Erected by the Alumni of Mt. Cashel, 1977

Why was it Erected: In memory of Rev. Brother J. A. Conway

### **Building Links/Confederation Monument**



*Figure A20 Image of the Building Links/Confederation Monument in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park, close to the Conservatory

Type: Federal and Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Government of Canada, National Capital Commission

Why was it Erected: Commemorating the heritage of capital cities, through important public sites

### Canadian Legion and Artillery Gun Memorial



*Figure A21 Image of the Canadian Legion and Artillery Gun Memorial in the Royal Artillery Park. Emlyn Tuck (2023).*

Location: Royal Artillery Park, behind Royal Canadian Legion Hall on The Boulevard

Type: Municipal

Date Erected: April 29, 1995

Who Made it: ~

Who Erected it: donated by Royal Newfoundland Regiment

Why was it Erected: Dedicated by the regiment to the officers, men, and women who served on the occasion of its 200th anniversary 1795-1995 and also in memory of Newfoundland fallen comrades 1914-1918 and 1939-1945

### Canadian Peacekeeping Memorial



*Figure A22 Image of the Canadian Peacekeeping Memorial in Blue Beret Memorial Park. Emlyn Tuck (2023).*

Location: Blue Beret Memorial Park, Queens Rd.

Type: Municipal

Date Erected: August 9, 2006

Who made it: Monument Committee, Canadian Peacekeeping Veterans Association, Newfoundland Chapter

Who Erected it: financial support from City of St. John's, multiple companies, organizations, and individuals, Canadian Peacekeeping Veterans Association Newfoundland (CPVANL) Monument Committee and its members

Why was it Erected: to honour all Newfoundlanders and Labradorians who served with Canada prior to and since confederation

### **Cairn: Shore Stone and Mountain Stone**



*Figure A23 Image of the Cairn on MUN's Campus. Emlyn Tuck (2023).*

Location: West of Arts and Culture Centre, MUN Campus

Type: ~

Date Erected: 1982

Who Made it: Marlene Creates

Who Erected it: ~

Why was it Erected: ~

### **Caribou/Newfoundland Memorial**



*Figure A24 Image of the Caribou/Newfoundland Monument in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Commemorates the heroism of the Royal Newfoundland Regiment in WW1, includes the wall of names

## Celebration



*Figure A25 Image of the Celebration Monument on Kings Bridge Road. Emlyn Tuck (2023).*

Location: Kings Bridge Rd., outside Dominion Grocery Store

Type: Private

Date Erected: June 2007

Who Made it: Jim Mander

Who Erected it: Loblaw's Properties Limited

Why was it Erected: In celebration of community spirit

## Chinese Headtax Monument



*Figure A26 Image of the Chinese Headtax Monument in downtown St. John's. Emlyn Tuck (2023).*

Location: Holdworth St.

Type: Municipal

Date Erected: September 17, 2010

Who Made it: ~

Who Erected it: Funded by Community Historical Recognition Program, Citizenship and Immigration Canada

Why was it Erected: In 1906, the Government of the Dominion of Newfoundland imposed a \$300 head tax on each Chinese immigrant entering the country. This discriminatory legislation remained in effect until 1949. This monument is dedicated to the memory of those Chinese immigrants who travelled from their homeland seeking a better life

### Chinese Memorial Monument



Figure A27 Image of the Chinese Memorial Monument in Mount Pleasant Cemetery. Emlyn Tuck (2023).

Location: Mount Pleasant Cemetery, James Lane

Type: Private

Date Erected: 1981 (Refurbished and revealed Aug 6, 2023, new Chinese lions added)

Who Made it: ~

Who Erected it: Chinese community of Newfoundland and the additional restoration was done to honour late Dr. Kim Hong's wish

Why was it Erected: Signifies the hardships and challenges the early Chinese had when they came to Newfoundland

### CN100 Legacy Forest



Figure A28 Image of the CN Legacy Forest Monument on Adam's Avenue. Emlyn Tuck (2023).

Location: Adam's Avenue, Park

Type: Private and Municipal

Date Erected: 2019

Who Made it: ~

Who Erected it: CN, Tree Canada, and City of St. John's

Why was it Erected: In celebration of CN's 100th anniversary, trees planted to grow better places to live

### Coat of Arms and Lookout



*Figure A29 Image of the Coat of Arms at the Confederation Building. Emlyn Tuck (2023).*

Location: Confederation Building, Prince Phillip Drive

Type: Provincial

Date Erected: July 1, 2000

Who Made it: ~

Who Erected it: Paul J. Johnson and Johnson Family Foundation

Why was it Erected: Gift to the people of Newfoundland and Labrador

### Cockshutt Plow Monument



*Figure A30 Image of the Cockshutt Plow Co. Memorial outside the Municipal Depot. Emlyn Tuck (2023).*

Location: Municipal Depot, Blackler Ave.

Type: Municipal

Date Erected: December 7, 2009

Who Made it: ~

Who Erected it: ~

Why was it Erected: To commemorate the tractor pulled plow that was used in the early 1950s in the development of Bowring Park

### Commemorative Tree Planting



Figure A31 Image of the Commemorative Tree Planting Monument outside of Bowring Park. Emlyn Tuck (2023).

Location: Bowring Park, Waterford Bridge Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Encourages resident to plant a tree to memorialize the loss of a loved one, birth of a child, or special event. Trees are planted throughout the city and recognized at this site

### Connaught Stone (The Gift)/Linden Tree



Figure A32 Image of the Connaught Stone (The Gift)/Linden Tree in Bowring Park. Emlyn Tuck (2023).

Location: Bowring Park, close by the pond

Type: Municipal

Date Erected: August 31, 1931

Who Made it: designed by Major William Howe Green and created by Edmund Blundstone

Who Erected it: Sir Edgar Bowring

Why was it Erected: H.R.H The Duke of Connaught planted the Linden tree on the official opening of Bowring Park in 1914, a gnome was designed to commemorate the tree planting, gnome sits on top of native granite called the Connaught stone

Notes: The original tree was destroyed in hurricane Igor in 2010. On June 1, 2011, the new Linden tree was planted by Mayor Dennis O'Keefe and students from Hazelwood Elementary to replace the original.



## Cultural Connections



*Figure A33 Image of the Cultural Connections Monument in downtown St. John's. Emlyn Tuck (2023).*

Location: Harbour Drive

Type: Municipal

Date Erected: ~

Who Made it: Created by Luben Boykov

Who Erected it: City of St. John's

Why was it Erected: In recognition of the close cultural connection between the City of St. John's Newfoundland and Portugal

## Curtis Academy Memorial



*Figure A34 Image of the Curtis Academy Memorial on Hamilton Avenue. Emlyn Tuck (2023).*

Location: Hamilton Ave.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: City of St. John's and Grand Concourse Authority

Why was it Erected: In honour of the teachers, principals, vice-principals, parents, custodians, and students of Curtis Academy

### **Cyril J. Abery Memorial**



*Figure A35 Image of the Cyril J. Abery Monument on Syme's Bridge Road. Emlyn Tuck (2023).*

Location: Syme's Bridge Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Grand Concourse Authority, NOIA, Newfoundland Hydro, was funded by his friends and colleagues and by contribution from friends in the community who recognize the significance of his work

Why was it Erected: In memory of Cyril J. Abery

### **Empire Rainbow Propellor**



*Figure A36 Image of the Empire Rainbow Propellor in the Royal Artillery Park. Emlyn Tuck (2023).*

Location: Royal Artillery Park, behind Pleasantville Royal Canadian Legion Hall, the Boulevard

Type: Private

Who Made it: Restoration and research done by Lamont M. Parsons, Douglas Touriss, Thomas Hood, and Nelson J. Sherren,

Who Erected it: Donated by Alexander Kostatinov and thanks to City of St. John's and Johnson Foundation

Why was it Erected: A memorial to all merchant ware losses during WWII

Notes: recovered from the Flemish Cap in 1999 by Icelandic Trawler Andvari

### **Ethel Dickenson Memorial Monument**



*Figure A37 Image of the Ethel Dickenson Monument in downtown St. John's. Emlyn Tuck (2023).*

Location: Cavendish Square

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Surmounted by the World Emblem of Sacrifice

Why was it Erected: Acknowledges the memory of volunteer nurse Ethel Dickenson during her work and death in the great flu epidemic in 1918

### **Father Walsh's Hill**



*Figure A38 Image of Father Walsh's Hill in downtown St. John's. Emlyn Tuck (2023).*

Location: Park between Military Rd. and Queens Rd.

Type: Municipal

Date Erected: 2002

Who Made it: ~

Who Erected it: City of St. John's and Grand Concourse Authority

Why was it Erected: Granite cross not only commemorates Father Walsh and the construction of the Basilica, but also the architecture and construction of the time, and the craftsmen and labourers

Notes: He created that area to become an easier way for draymen to bring stone from the harbour up to the construction of the Basilica (1841-55)

### Flavin's Lane Electric Company



*Figure A39 Image of the Flavin's Lane Electric Company Monument in downtown St. John's. Emlyn Tuck (2023).*

Location: Intersection of Queens Rd. and Military Rd.

Type: Private

Date Erected: October 17, 1985

Who Made it: ~

Who Erected it: Newfoundland Light and Power Co. Limited (was a predecessor of Newfoundland light and Power Co. Limited)

Why was it Erected: Electricity for public use was generated for the first time in Newfoundland on October 17, 1885, when it was supplied to a number of downtown businesses by the St. John's Electric Light Company

### Fort Townsend National Historic Site of Canada



*Figure A40 Image of the Fort Townsend National Historic Site of Canada outside of The Rooms. Emlyn Tuck (2023).*

Location: Intersection of Bonaventure Ave. and Military Rd.

Type: Provincial

Date Erected: 1953

Who Made it: ~

Who Erected it: Historic Sites and Monuments Board of Canada, Government of Canada

Why was it Erected: To commemorate the construction of Fort Townsend and how it became the headquarters of the Newfoundland garrison

### **Fred Weston Carter Monument**



*Figure A41 Image of the Fred Weston Carter Monument located on Government House grounds. Emlyn Tuck (2023).*

Location: Military Rd., edge of Government House property

Type: Private

Date Erected: 1870

Who Made it: ~

Who Erected it: Erected by public subscription and on this site by permission of Governor Hill C.B.

Why was it Erected: Erected in Weston's memory as he tried to save two girls from drowning on Dead Man's Pond, Signal Hill Rd.

### **Frieze, Untitled**



*Figure A42 Image of Frieze, Untitled outside of the Education building on MUN's Campus. Emlyn Tuck (2023).*

Location: At entrance of Education Building, MUN Campus

Type: ~

Date Erected: 1966

Who Made it: Maurice Savoie

Who Erected it: ~

Why was it Erected: Savoie was commissioned to do a mural in the arts and culture centre and inspired by his work, architects commissioned him to do an outdoor mural to be mounted above the building

Notes: Was renovated in 2017 and rededicated for the 50th anniversary of the building

## Gaspar Corte-Real Statue



*Figure A43 Image of the Gaspar Corte-Real Statue across from the Confederation Building. Emlyn Tuck (2023).*

Location: Prince Phillip Drive, across from Confederation Building

Type: Provincial

Date Erected: 1965

Who Made it: Sculpted by Martins Correia, an artist frequently used by the Estado Novo Office of Propaganda

Who Erected it: Joey Smallwood and António de Oliveira Salazar

Why was it Erected: To commemorate the relationship between Newfoundland and Portugal and both parties fishing in Grand Banks

Notes: One push of the propaganda wing of Portugal's right-wing regime, the Estado Novo, was to clear up their image by promoting the Corte-Real brothers — Gaspar and Miguel — as important founding figures in the colonization of North America, thus making Portugal a more legitimate player in Canadian and American identity. During an official visit in 1963, the Portuguese ambassador suggested a Corte-Real statue to celebrate the connection between that country and Newfoundland. Premier Joseph Smallwood enthusiastically received the proposal. But this monument has a hidden meaning of control and colonization both with the individual they chose to depict, as he was a colonist that abducted Indigenous peoples and put them in the slave trade, but also in the creation of the monument as multiple statues of Corte-Real were placed in Portugal's colonies to try and keep control over them when Portugal was being pressured to disband their dictatorship.

### **Gary C. Bourne Monument**



*Figure A44 Image of the Gary C. Bourne Monument outside of the Bowring Park Foundation Main Office. Emlyn Tuck (2023).*

Location: Bowring Park, outside main office

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of Gary C. Bourne, a founding member of The Bowring Park Foundation

### **Geoffrey A. Campbell Gazebo**



*Figure A45 Image of the Geoffrey A. Campbell Gazebo in the MUN Botanical Garden. Emlyn Tuck (2023).*

Location: MUN Botanical Garden, Mt. Scio Rd.

Type: Private

Date Erected: October 30, 2003

Who Made it: ~

Who Erected it: Rotary Club of St. John's Northwest and Memorial University Botanical Garden

Why was it Erected: In memoriam of Geoffrey A. Campbell

### **Gerald B. Malone Memorial**



*Figure A46 Image of the Gerald B. Malone Monument on The Boulevard. Emlyn Tuck (2023).*

Location: The Boulevard, by staircase leading to Quidi Vidi Bandstand

Type: Private

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of Gerald B. Malone

### **Girl Guides of Canada – Newfoundland and Labrador Monument**



*Figure A47 Image of the Girl Guides Monument in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park, Squires Ave. Entrance

Type: Municipal

Date Erected: 2010

Who Made it: ~

Who Erected it: Newfoundland and Labrador Government

Why was it Erected: Dedicated to members and years of great guiding in Canada



### **Heron the Pond Memorial**



*Figure A48 Image of Heron the Pond Memorial in MUN Botanical Garden. Emlyn Tuck (2023).*

Location: MUN Botanical Garden, Mt. Scio Rd.

Type: ~

Date Erected: August 2019

Who Made it: Michael Massie

Who Erected it: Family members

Why was it Erected: In memory of David and Phyllis Pike

### **H.G.R. Mews Memorial**



*Figure A49 Image of the H.G.R. Mews Memorial outside of the H.G.R. Mews Community Centre. Emlyn Tuck (2023).*

Location: Mundy Pond Rd., outside H.G.R. Mews Community Center

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of H.G.R. Mews LL. D. who served St. John's as a councillor 1945-49 and Mayor 1949-65

## Holy Cross Memorial



Figure A50 Image of the Holy Cross Memorial on Patrick Street. Emlyn Tuck (2023).

Location: Patrick St.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Erected by ex-pupils of Holy Cross, with assistance from friends in this community

Why was it Erected: Identifies the location of the former Holy Cross School

## Holloway School Monument



Figure A51 Image of the Holloway School Monument in downtown St. John's. Emlyn Tuck (2023).

Location: Long's Hill

Type: Municipal

Date Erected: November 17, 2010

Who Made it: ~

Who Erected it: City of St. John's, Grand Concourse Authority, Holloway School Alumni and friends

Why was it Erected: To commemorate the Holloway School

Notes: The commemorative stone was donated in November 2017 by a loyal group of collegians who greatly appreciated their education heritage and dedicated to all of those who attended Wesleyan Academy, Methodist College, and Holloway School from 1852 to 1979

### **Honourable J. S. Pitts Memorial**



*Figure A52 Image of the Honourable J.S. Pitts Memorial located at the start of Pitts Memorial Drive. Emlyn Tuck (2023).*

Location: Intersection of Pitts Memorial Drive and Hamilton Ave.

Type: Municipal

Date Erected: December 10, 1984

Who Made it: ~

Who Erected it: W. Anthony Paddon (Lieutenant-Governor) and John J. Murphy (Mayor)

Why was it Erected: In memory of Honourable J.S. Pitts

### **Huskey Energy Fountain**



*Figure A53 Image of the Huskey Energy Fountain in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park

Type: Private and Municipal

Date Erected: August 20, 2008

Who Made it: ~

Who Erected it: Husky Energy, City of St. John's, and Bowring Park Foundation

Why was it Erected: Revitalization of this important park landmark made possible through generous support of Husky Energy

## Icebergs Monument



*Figure A54 Image of the Icebergs Monument outside of the Confederation Building. Emlyn Tuck (2023).*

Location: Left of entrance to West Block of Confederation Building

Type: ~

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: ~

## Ilhavo Park



*Figure A55 Image of Ilhavo Park in downtown St. John's. Emlyn Tuck (2023).*

Location: Grass area between Plymouth Rd. and Duckworth St.

Type: Municipal

Date Erected: July 22, 2004

Who Made it: ~

Who Erected it: Mayor Andy Wells, City of St. John's and Jose Ribau Esteves, Presidente da Camara de Ilhavo

Why was it Erected: Commemorates friendship agreement signed in 1988 between St. John's and Ilhavo, Portugal

### **International Order of the Daughters of the Empire (I.O.D.E) Monument**



*Figure A56 Image of the I.O.D.E. Monument in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park Rose Garden, Military Rd.

Type: Municipal

Date Erected: 1950

Who Made it: ~

Who Erected it: ~

Why was it Erected: Recognizes the role of the I.O.D.E. in Newfoundland

### **Inuksuk Monument**



*Figure A57 Image of the Inuksuk Monument on MUN's Campus. Emlyn Tuck (2023).*

Location: In front of Bartlett Building on MUN Campus

Type: ~

Date Erected: August 1996

Who Made it: ~

Who Erected it: ~

Why was it Erected: 20th anniversary of C-Core 10th Inuit studies conference

### John Cabot Statue



Figure A58 Image of the John Cabot Statue outside of the Confederation Building. Emlyn Tuck (2023).

Location: Confederation Building, Prince Phillip Drive

Type: Provincial

Date Erected: ~

Who Made it: Hans Melis

Who Erected it: ~

Why was it Erected: ~

### John 'Skinny' White Memorial



Figure A59 Image of the John 'Skinny' White Memorial in Bannerman Park. Emlyn Tuck (2023).

Location: Bannerman Park, Military Rd.

Type: Municipal

Date Erected: June 25, 2017

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of John 'Skinny' White

### Joseph Roberts Smallwood Grave Memorial



Figure A60 Image of the Joseph Roberts Smallwood Grave Memorial in Mount Pleasant Cemetery. Emlyn Tuck (2023).

Location: Mount Pleasant Cemetery, James Lane

Type: Federal and Provincial

Date Erected: 1991

Who Made it: ~

Who Erected it: Government of Canada and Government of Newfoundland and Labrador

Why was it Erected: In remembrance of Joey Smallwood, former Premier of Newfoundland and Labrador

### King George V Jubilee Monument



Figure A61 Image of the King George V Jubilee Monument on MUN's Campus. Emlyn Tuck (2023).

Location: South of Arts and Culture Centre, MUN Campus

Type:~

Date Erected: May 6<sup>th</sup>, 1935

Who Made it: ~

Who Erected it: J.E. Boys Orphanage

Why was it Erected: ~

### **Kinsmen Club of St. John's Monument**



*Figure A62 Image of the Kinsmen Club of St. John's Monument in front of the H.G.R. Mews Community Centre. Emlyn Tuck (2023).*

Location: Mundy Pond Rd., in front of H.G.R. Mews Community Centre

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Recognition of the contribution of leadership of the Kinsmen Club of St. John's

### **Krupp Field Gun**



*Figure A63 Image of the Krupp Field Gun outside of the Pleasantville Royal Canadian Legion Hall. Emlyn Tuck (2023).*

Location: Royal Artillery Park, in front of Pleasantville Royal Canadian Legion Hall, the Boulevard

Type: Private

Date Erected: June 18, 2023

Who Made it: ~

Who Erected it: ~

Why was it Erected: ~

Notes: Is a pair with the WWI Field Gun from Victoria Park, they were originally placed in front of the Colonial Building



## Lindberg Monument



*Figure A64 Image of the Lindbergh Monument in Bidgood Park. Emlyn Tuck (2023).*

Location: Bidgood Park. Power's Rd. second entrance

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Government of Newfoundland and Labrador

Why was it Erected: Commemorates the landing at Bay Bulls Big Pond of Charles and Anne Lindbergh on July 12, 1933 while surveying base sites

## Maid of Industry Monument



*Figure A65 Image of the Maid of Industry in downtown St. John's. Emlyn Tuck (2023).*

Location: In front of Railway Coastal Museum, Water St.

Type: Municipal

Date Erected: turn of 20<sup>th</sup> century

Who Made it: Charlie Henderson

Who Erected it: Donated by Sir Robert Reid

Why was it Erected: Contributed by Henderson for the Reid Newfoundland Railway as a tribute to his co-workers

Notes: Miss Frances Quinlan, the Henderson's housekeeper, was the model for the statue

### **Making Fish**



*Figure A66 Image of Making Fish in downtown St. John's. Emlyn Tuck (2023).*

Location: New Gower Street, in front of Convention Centre  
Type: Municipal  
Date Erected: December 14, 2001  
Who Made it: Jim Maunder  
Who Erected it: Donated by Cabot 500 Committee  
Why was it Erected: Gift to the city by the Cabot 500 Committee

### **Terry Fox Memorial / Marathon of Hope Mile Zero Site**



*Figure A67 Image of the Terry Fox Memorial / Marathon of Hope Mile Zero in downtown St. John's. Emlyn Tuck (2023).*

Location: Water St.  
Type: Municipal  
Date Erected: 2012  
Who Made it: Luben Boykov  
Who Erected it: Government of Newfoundland and Labrador and City of St. John's  
Why was it Erected: commemorates the start of the Terry Fox Marathon of Hope beginning on Apr 12, 1980

## Memorial Clock Tower



Figure A68 Image of Memorial Clock Tower on MUN's Campus. Emlyn Tuck (2023).

Location: Adjacent to the UC Student Centre on MUN Campus

Type: ~

Date Erected: 1990

Who Made it: ~

Who Erected it: Charles Cullum, The Great War Veterans' Association, Historic Sites and Monuments Board of Canada

Why was it Erected: We remember and honour those who have fallen and commemorate those who have served

Notes: Connects to the Beaumont-Hamel monument in Bowring Park, aka the Caribou

## Mile Zero – Trans Canada Highway



Figure A69 Image of the Mile Zero TCH Monument in downtown St. John's. Emlyn Tuck (2023).

Location: New Gower St., in front of City Hall

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Funded by CAA and City of St. John's

Why was it Erected: To commemorate the Trans-Canada Highway, one of the longest highways in the world

Notes: Plaque commemorating TCH by Historic Sites and Monuments Board of Canada also in this area

### **Milley Memorial Swimming Pool**



*Figure A70 Image of the Milley Memorial Swimming Pool Monument in Rotary Sunshine Park. Emlyn Tuck (2023).*

Location: Rotary Sunshine Park

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Type: Municipal

Why was it Erected: Commemorating the former site of the Milley Memorial Swimming Pool

### **Moses Monroe Monument**



*Figure A71 Image of the Moses Monroe Monument in Victoria Park. Emlyn Tuck (2023).*

Location: Victoria Park, Water St.

Type: Private

Date Erected: 1897

Who Made it: ~

Who Erected it: Erected by voluntary subscriptions of all classes and denominations in the Island

Why was it Erected: In memory of Moses Monroe, business leader, token of respect and esteem with which they cherish his memory

### Mount Cashel Markers



Figure A72 Image of the Mt. Cashel Markers across from the Elizabeth Avenue Sobeys grocery store. Emlyn Tuck (2023).

Location: Intersection of Torbay Rd. and Elizabeth Ave.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Marking the location of the former Mount Cashel orphanage

Note: Was created due to a contractual agreement when Sobeys bought the land

### Mural: Canvas of Belonging An Indigenous Art Journey



Figure A73 Image of the Mural on MUN's Campus. Emlyn Tuck (2023).

Location: Wall on West Side of Rose Garden, MUN Campus

Type: ~

Date Erected: 2023

Who Made it: Is the result of a collective process: led by Cree student and artist Holly Star Tait, collaboratively designed by Indigenous students, and painted in unity with the Memorial community

Who Erected it: Is the result of a collective process: led by Cree student and artist Holly Star Tait, collaboratively designed by Indigenous students, and painted in unity with the Memorial community

Why was it Erected: Memorial University is situated on the traditional territories of diverse Indigenous Peoples, who have lived on these lands and waters since time immemorial. The flowing landscape and animal silhouettes explore our ancestral and cultural connection with nature. The scenes depicted in each animal reflect the richness of our cultures and traditions. As Indigenous students we must see ourselves in the landscape of the university through art, language, and student engagement

Note: temporary art installation, in one year the Indigenous-led collaborative art process will be repeated

## Newfoundland and Labrador Police and Peacekeeper Memorial



*Figure A74 Image of the Newfoundland and Labrador Police and Peacekeeper Memorial beside the Confederation Building. Emlyn Tuck (2023).*

Location: Beside the Confederation Building, Prince Phillip Drive

Type: Provincial

Date Erected: 2004

Who Made it: ~

Who Erected it: Newfoundland and Labrador Police and Peace Officers Memorial Association

Why was it Erected: Dedicated to the police and peace officers who died in the performance of their duties, while protecting the lives and property of the people and the natural resources of Newfoundland and Labrador

## O'Brien Park



*Figure A75 Image of O'Brien Park located on the way to Signal Hill. Emlyn Tuck (2023).*

Location: Intersection of Signal Hill Rd. and Battery Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Commemorates the O'Brien family that lived on the site, 4 members lost their lives while serving in the Royal and Merchant navies during WWII. Maurice (Dec 2 1940 HMS Forfar), Michael (Mar 30 1941, SS Eastlea), James (lost at sea Jul 22 1942), David (Oct 5 1942 HMS Frisky), Margaret (recognized as Newfoundland's most bereaved mother for WW2, died Jun 18 1963), Maurice (father, Aug 30, 1942)

### **Ocean Ranger Memorial**



*Figure A76 Image of the Ocean Ranger Memorial beside the Confederation Building. Emlyn Tuck (2023).*

Location: Beside Confederation Building, Prince Phillip Drive

Type: Private

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of those who lost their lives in the sinking of the Ocean Ranger on February 15, 1982

### **Offshore Helicopter Accident Memorial**



*Figure A77 Image of the Offshore Helicopter Accident Memorial by Quidi Vidi Lake. Emlyn Tuck (2023).*

Location: Quidi Vidi Lake

Type: Municipal

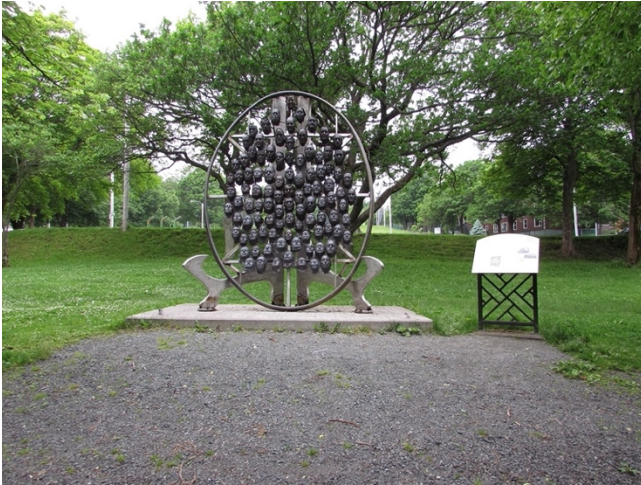
Date Erected: ~

Who Made it: Luben Boykov

Who Erected it: Newfoundland and Labrador Government

Why was it Erected: To commemorate the people who died in the March 13<sup>th</sup>, 1985 and March 12<sup>th</sup>, 2009 helicopter crashes, but also to their families and as a reminder of the need to be vigilant so something like this does not occur again

### **One Hundred Portraits of the Great War**



*Figure A78 Image of the One Hundred Portraits of the Great War Monument in Victoria Park. Emlyn Tuck (2023).*

Location: Victoria Park, Water St.

Type: Private and Municipal

Date Erected: November 8, 2014

Who Made it: Morgan MacDonald

Who Erected it: Generosity of local companies, the Victoria park community renewal, and city of St. John's

Why was it Erected: To commemorate the 100th anniversary of one of the most tragic periods in Newfoundland's history

### **One Hundred Years of the Newfoundland Outport Nursing and Industrial Association (NONIA) 1920-2020**



*Figure A79 Image of the one Hundred Years of NONIA monument on Government House grounds. Emlyn Tuck (2023).*

Location: The Government House Grounds, Military Rd.

Type: Private

Date Erected: 2020

Who Made it: Morgan MacDonald

Who Erected it: Donated by the Albert and Karen Hickman Family Foundation

Why was it Erected: Commemorating NONIA and its commitment to preserving the knitting tradition



## Our Dogs



Figure A80 Image of the Our Dogs statues in Harbourside Park. Emlyn Tuck (2023).

Location: Harbourside Park, Water St.

Type: Municipal

Date Erected: ~

Who Made it: Sculpted by Luben Boykov

Who Erected it: Funded by Johnson Family Foundation and Grand Concourse Authority

Why was it Erected: To commemorate the dogs of the province

## Our Dogs



Figure A81 Image of Our Dogs statues by the Johnson Geo Centre. Emlyn Tuck (2023).

Location: Johnson Geo Centre, Signal Hill Rd.

Type: Municipal

Date Erected: ~

Who Made it: Sculpted by Luben Boykov

Who Erected it: Funded by Johnson Family Foundation and Grand Concourse Authority

Why was it Erected: To commemorate the dogs of the province

### **Papal Monument**



*Figure A82 Image of the Papal Monument by Quidi Vidi Lake. Emlyn Tuck (2023).*

Location: Intersection of the Boulevard and east White Hills Rd.

Type: Municipal

Date Erected: 1984

Who Made it: ~

Who Erected it: ~

Why was it Erected: Commemorates Pope John Paul II's visit to the province Sept 12, 1984

### **Paul Reynolds Community Centre Commemorative Trees**



*Figure A83 Image of the Paul Reynolds Community Centre Commemorative Trees Monument. Emlyn Tuck (2023).*

Location: Outside Paul Reynolds Community Centre, Carrick Drive

Type: Municipal and Federal

Date Erected: June 2017

Who Made it: ~

Who Erected it: CN, Government of Canada, Tree Canada

Why was it Erected: CN commemorative tree in celebration of Canada's 150th anniversary

### **Peter Pan Statue**



*Figure A84 Image of the Peter Pan statue in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park, beside pond

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Donated by Sir Edgar R. Bowring

Why was it Erected: In memory of Bowring's 4 year old granddaughter Betty Munn, who died in the SS Florizel disaster Feb 23, 1918

### **Prince Edward Plaza**



*Figure A85 Image of the Prince Edward Plaza in downtown St. John's. Emlyn Tuck (2023).*

Location: George St.

Type: Municipal

Date Erected: June 8, 1988

Who Made it: ~

Who Erected it: ~

Why was it Erected: Commemorates the visit of Prince Edward on June 8, 1988

### Prince of Wales College Monument



Figure A86 Image of the Prince of Wales College Monument on Lemarchant Road. Emlyn Tuck (2023).

Location: Lemarchant Rd.

Type: Municipal

Date Erected: November 17, 2010

Who Made it: ~

Who Erected it: City of St. John's, Grand Concourse, and Prince of Wales College Alumni and Friends

Why was it Erected: Commemorating the Prince of Wales College

Notes: Commemorative stone added in November 2017 by a loyal group of old collegians who thought highly of their alma mater and is dedicated to all of those who attended Prince of Wales college from 1928 to 1963

### Quidi Vidi Lake Bandstand



Figure A87 Image of the Quidi Vidi Lake Bandstand. Emlyn Tuck (2023).

Location: Quidi Vidi Lake

Type: Municipal

Date Erected: June 25, 2011

Who Made it: ~

Who Erected it: City of St. John's and Church Lads Brigade

Why was it Erected: Dedicated to Church Lads Brigade, Major Walter F. Learning

### **Reverend Michael P. Morris Monument**



*Figure A88 Image of the Reverend Michael P. Morris Monument in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Rennies Mill Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Raised in memory by the people of Newfoundland

Why was it Erected: in memory of Reverend Morris who died while providing care to a child stricken with typhoid fever

### **R.H.K Cochius Monument**



*Figure A89 Image of the R.H.K Cochius Monument in Bowring Park. Emlyn Tuck (2023).*

Location: Bowring Park, behind the Caribou

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: In recognition of the work of R.H.K. Cochius, landscape architect of Bowring Park

## Ring Portal Monument



Figure A90 Image of the Ring Portal Monument on MUN's Campus. Emlyn Tuck (2023).

Location: Outside Engineering Building, MUN Campus

Type: ~

Date Erected: 2019

Who Made it: Adad Hannah

Who Erected it: Memorial University, Engineering and Applied Science

Why was it Erected: Commemorated the engineering faculty's 50th anniversary and its impactful contributions to Newfoundland and Labrador

Notes: The ring symbolizes the experience and knowledge that faculty pass on to students as they begin their engineering careers. The portal represents a playful doorway through which graduates transition from one state to another - from student to professional. the 90-degree angle suggest the four cardinal directions as we welcome students from all over the world

## RNC Legacy Sculpture



Figure A91 Image of the RNC Legacy Sculpture in downtown St. John's. Emlyn Tuck (2023).

Location: Constabulary Court, between Gower St. and Queens Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: City of St. John's, Royal Newfoundland Constabulary Association, Royal Newfoundland Constabulary Historical Society, Downtown St. John's, Alec G. Henley Group, VALE, Noseworthy Chapman, Harvey Canadian heritage, Grand Concourse Authority, Murray Premise Hotel, Elinor Gill Ratcliff CM ONL, Newfoundland and Labrador Liquor Corporation, The Calgary Foundation

Why was it Erected: Commemorating those who served in the Royal Newfoundland Constabulary

### **Robert E. Howlett Memorial Drive Monument**



*Figure A92 Image of the Robert E. Howlett Memorial Drive Monument off Exit Route 3. Emlyn Tuck (2023).*

Location: Robert E. Howlett Memorial Drive

Type: Municipal

Date Erected: November 11, 2002

Who Made it: Donated by Muir's Marble Works Ltd.

Who Erected it: Donated by Muir's Marble Works Ltd.

Why was it Erected: Memorializing Robert Edward Howlett

Notes: Blessed and dedicated by his Grace Archbishop William A. Carew JDC

### **Rotary Club Original Members Monument**



*Figure A93 Image of the Rotary Club Original Members Monument outside the Park's Main Office. Emlyn Tuck (2023).*

Location: Rotary Sunshine Park

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Memorializing original members of Rotary NL, Dr. C. J. Howlett, William H. Herder, and Mrs. H. J. Wyatt





### Royal Newfoundland Regiment Mutiny Monument



*Figure A96 Image of the Royal Newfoundland Regiment Mutiny Monument at the Intersection of Belvedere Street and Barnes Road. Emlyn Tuck (2023).*

Location: Intersection of Belvedere St. and Barnes Rd.

Type: Provincial

Date Erected: ~

Who Made it: ~

Who Erected it: Government of Newfoundland and Labrador

Why was it Erected: Army powder shed occupied this site, chosen as place of rendezvous by 50 United Irish mutineers of Royal Newfoundland Regiment on night of April 25, 1800, 5 mutineers were hanged on this site in June 1800 after being found guilty of mutiny by a General Court Martial

### Seeds and Roots Monument



*Figure A97 Image of the Seeds and Roots Monument at MUN's Botanical Garden. Currently under construction. Emlyn Tuck (2023).*

Location: MUN Botanical Gardens, Mt. Scio Rd.

Type: ~

Date Erected: 2000

Who Made it: Jason Hussey

Who Erected it: ~

Why was it Erected: ~

## Sergeants' Memorial



Figure A98 Image of the Sergeant's Memorial in downtown St. John's. Emlyn Tuck (2023).

Location: Veterans Square, Queens Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Has multiple plaques erected by different parties, in memory of petty officers, warrant officers, and sergeants who died in World War II, in memory of warrant officers and sergeants of 2nd battalion of the Royal Newfoundland Regiment, in memory of officers, warrant officers, and men of the regiment who were killed in action, died of wounds or sickness in the Great War 1914-1919, in honour of warrant officers and sergeants who paid the supreme sacrifice 1950-1954 (erected by veterans of the Korean Conflict)

## Shanawdithit Monument Plaque



Figure A99 Image of the Shanawdithit Monument in Bannerman Park. Emlyn Tuck (2023).

Location: Bannerman Park, Military Rd.

Type: Municipal and Federal

Date Erected: ~

Who Made it: ~

Who Erected it: Historic Sites and Monuments Board of Canada

Why was it Erected: Dedicated to remembering the last known Beothuk

### Shea Heights Cenotaph



*Figure A100 Image of the Shea Heights Cenotaph in Shea Heights. Emlyn Tuck (2023).*

Location: Beside Shea Heights Community Centre, Lingear Ave.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Shea Heights Community Board on behalf of its residents and the monument sub committee

Why was it Erected: Remembering veterans of the community who served in WWI, WWII, and the Korean War

### Shrine



*Figure A101 Image of the Shrine statue at the Basilica. Emlyn Tuck (2023).*

Location: At Basilica, Military Rd.

Type: Private

Date Erected: ~

Who Made it: Donated by Mr. Stan Cook of Cook's Marble Works

Who Erected it: Monsignor E.P. Maher, Pastor

Why was it Erected: Dedicated to the parishioners and clergy of the former St. Joseph's Parish 1907-1998

### Sir Humphrey Gilbert Monument



Figure A102 Image of the Sir Humphrey Gilbert Monument in Harbourside Park. Emlyn Tuck (2023).

Location: Harbourside Park, Water St.

Type: Federal

Date Erected: ~

Who Made it: ~

Who Erected it: funded by Historic Sites and Monuments Board of Canada

Why was it Erected: Commemoration of Sir Humphrey Gilbert's journey and landing in Newfoundland

Notes: Plaques of other ships and their journeys added on later in surrounding area, donated by Mobil Oil

### Sir Wilfred Grenfell Monument



Figure A103 Image of the Sir Wilfred Grenfell statue on Prince Phillip Drive. Emlyn Tuck (2023).

Location: Base of the Confederation Building Hill, Prince Phillip Drive

Type: Provincial

Date Erected: 1971

Who Made it: Hans Melis

Who Erected it: ~

Why was it Erected: Commemorates Sir Wilfred Grenfell

### **Sir Winston Churchill Monument**



*Figure A104 Image of the Sir Winston Churchill Monument in Churchill Park. Emlyn Tuck (2023).*

Location: Churchill Park, Elizabeth Ave.

Type: Municipal

Date Erected: June 24, 1986

Who Made it: Created by Elizabeth Holbrook

Who Erected it: Installed by the Johnson Family

Why was it Erected: Commemorates the signing of the Atlantic Charter in Placentia Bay on Aug 9, 1941 and also to recognize Churchill park and Churchill Square

### **Skater Girl Statue**



*Figure A105 Image of the Skater Girl Statue in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Military Rd.

Type: Municipal

Who Made it: Morgan MacDonald

Who Erected it: Donated by Elinor Gill Ratcliffe

Why was it Erected: ~

### Sophie Spencer Memorial



Figure A106 Image of the Sophie Spencer Monument by Mundy Pond. Emlyn Tuck (2023).

Location: Beside Mundy Pond, Mundy Pond Rd.  
Type: Private  
Date Erected: May 28, 1998  
Who Made it: ~  
Who Erected it: Fiona, Mom, and Dad  
Why was it Erected: In memory of Sophie Spencer

### Stephanie Edwards Sundial



Figure A107 Image of the Stephanie Edwards Sundial in MUN's Botanical Garden. Emlyn Tuck (2023).

Location: MUN Botanical Gardens, Mt. Scio Rd.  
Type: Private  
Date Erected:~  
Who Made it: ~  
Who Erected it: Friends of the Garden  
Why was it Erected: In memory of Stephanie Edwards, a founding member of the Friends of the Garden

### St. John's Cabot 500 Theatre



Figure A108 Image of the St. John's Cabot 500 Theatre in Bowring Park. Emlyn Tuck (2023).

Location: Bowring Park

Type: Municipal

Date Erected: June 24, 2000

Who Made it: ~

Who Erected it: Construction of this facility was made possible through the generosity of gifts from the following corporate friends to Bowring Park: Newtel, Sobeys, Royal Bank, Petro Canada, Weston's Bakeries, VOXM/Magic 97, Dicks & Co. Ltd.

Why was it Erected: Legacy of the 1997 Cabot 500 celebrations

### St. Patrick's Hall Grounds Monument



Figure A109 Image of the St. Patrick's Hall Grounds Monument across from The Rooms. Emlyn Tuck (2023).

Location: Intersection of Bonaventure Ave. and Merrymeeting Rd.

Type: Private

Date Erected: 2005

Who Made it: ~

Who Erected it: The St. Patrick's Hall School Alumni

Why was it Erected: Dedicated to the children of the Benevolent Irish Society, Irish Christian Brothers, and St. Patrick's Hall School

### St. Thomas's Anglican Church Monument



*Figure A110 Image of the St. Thomas Anglican Church Monument in downtown St. John's. Emlyn Tuck (2023).*

Location: Outside St. Thomas's Church, Military Rd.

Type: Municipal

Date Erected: 1836 (June 8, 1986)

Who Made it: ~

Who Erected it: ~

Why was it Erected: Recognized as the oldest church in St. John's as well as the oldest continually used Anglican Church in Newfoundland

### Sun Dial



*Figure A111 Image of the Sun Dial at the Pippy Park Headquarters. Emlyn Tuck (2023).*

Location: Trail North of Long Pond, below Pippy Park Headquarters

Type: ~

Date Erected: 1990

Who Made it: Richard Seypka

Who Erected it: ~

Why was it Erected: ~



### Survey for the Future Monument



*Figure A112 Image of the Survey for the Future Monument beside the Confederation Building. Emlyn Tuck (2023).*

Location: Beside the Confederation Building, Prince Phillip Drive

Type: Federal

Date Erected: 1967

Who Made it: ~

Who Erected it: Government of Canada

Why was it Erected: Dedicated to the surveyors of Canada whose skill and industry contributed so greatly to the exploration, mapping, and development of our nation

Notes: One out of eleven centennial survey monuments in Canada

### The Craig L. Dobbin Pavilion



*Figure A113 Image of The Craig L. Dobbin Pavilion in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Military Rd.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: Elaine Dobbin

Why was it Erected: In memory of Craig L. Dobbin

### The Duffett Docks



Figure A114 Image of The Duffett Docks in Harbourside Park. Emlyn Tuck (2023).

Location: Harbourside Park, Water St.

Type: Private

Date Erected: ~

Who Made it: ~

Who Erected it: The Port of St. John's, Newfoundland and Labrador

Why was it Erected: Floating docks and anchors are dedicated to the memory of James Duffett, former vice chair of the St. John's Port Authority

### The Fighting Newfoundlander



Figure A115 Image of The Fighting Newfoundlander in Bowring Park. Emlyn Tuck (2023).

Location: Bowring Park, just down from The Bungalow

Type: Municipal

Date Erected: September 13, 1922

Who made it: Created by Captain Gotto

Who Erected it: Sir Edgar Bowring

Why was it Erected: Remembering the valorous deeds of the Royal Newfoundland Regiment from 1914-1918 in the Great War

### **The Grande Olde Bandstand**



*Figure A116 Image of The Grande Olde Bandstand in Bannerman Park. Emlyn Tuck (2023).*

Location: Bannerman Park, Military Rd.  
Type: Municipal  
Date Erected: 2014  
Who Made it: ~  
Who Erected it: ~  
Why was it Erected: In memory of Gerard and Nora Cahill

### **The Heart Garden**



*Figure A117 Image of The Heart Garden on Government House grounds. Emlyn Tuck (2023).*

Location: The Government House Grounds, Military Rd.  
Type: Private  
Date Erected: June 21, 2019  
Who Made it: Edmund Saunders  
Who Erected it: Judy M. Foote  
Why was it Erected: In reconciliation, a tribute to Indigenous children who were taken from their homes and put in residential schools, represents the future with a commitment to finding a place in reconciliation

### The Homecoming



Figure A118 Image of *The Homecoming* in Bannerman Park. Emlyn Tuck (2023).

Location: Bannerman Park, Military Rd.

Type: Municipal

Date Erected: June 20, 2018

Who Made it: Morgan MacDonald

Who Erected it: Martin Gregory and City of St. John's

Why was it Erected: Celebrates the reuniting of a family when 'Ours' (regiment) arrived home following victory and armistice in November 1918

### The Rower



Figure A119 Image of *The Rower* by Quidi Vidi Lake. Emlyn Tuck (2023).

Location: Intersection of Clancey Dr. and Carnell Dr.

Type: Private

Date Erected: August 1, 2006

Who Made it: Morgan MacDonald

Who Erected it: Elinor Gill Ratcliffe

Why was it Erected: Commemorates the history of the Royal St. John's Regatta

Notes: Marked 2005 on the monument

## The Sundial



*Figure A120 Image of The Sundial in Bowring Park. Emlyn Tuck (2023).*

Location: Beside The Bungalow, Bowring Park

Type: Private

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: In memory of Sir Edgar Rennie Bowring CMG

## Tommy Ricketts Memorial



*Figure A121 Image of the Tommy Rickett's Memorial in downtown St. John's. Emlyn Tuck (2023).*

Location: Intersection of Water St. and Job St.

Type: Municipal

Date Erected: ~

Who Made it: ~

Who Erected it: City of St. John's, Grand Concourse Authority, Johnson Family Foundation

Why was it Erected: Commemorates Tommy Ricketts who was youngest soldier (18) to ever receive the Victoria Cross, became pharmacist after the war and his business was located on the site

### **Trail of the Caribou**



*Figure A122 Image of The Trail of the Caribou by Quidi Vidi Lake. Emlyn Tuck (2023).*

Location: Beside Quidi Vidi Lake, The Boulevard

Type: Municipal

Date Erected: April 24, 2010

Who Made it: ~

Who Erected it: Government of Newfoundland and Labrador, City of St. John's, Johnson Family Foundation, Grand Concourse Authority, Park Proponent Peter M. Templeton

Why was it Erected: Commemorating the Royal Newfoundland Regiment

### **Tribute to Charles H. Cullum**



*Figure A123 Image of the Tribute to Charles H. Cullum Monument by the Johnson Geo Centre. Emlyn Tuck (2023).*

Location: Johnson Geo Centre, Signal Hill Rd.

Type: Private

Date Erected: ~

Who Made it: ~

Who Erected it: ~

Why was it Erected: Commemorating Charles H. Cullum, Chief architect of the Johnson Geo Centre

### **Twinflower**



*Figure A124 Image of the Twinflower Monument in MUN's Botanical Garden. Emlyn Tuck (2023).*

Location: MUN Botanical Gardens, Mt. Scio Rd.

Type: ~

Date Erected: 1973

Who Made it: ~

Who Erected it: Vladislava Julie Steele

Why was it Erected: ~

### **Untitled Monument (White and Yellow Sculpture)**



*Figure A125 Image of the Untitled Monument on MUN's Campus. Emlyn Tuck (2023).*

Location: South of Arts and Culture Centre, MUN Campus

Type: ~

Date Erected: 1970

Who Made it: Peter Walker

Who Erected it: ~

Why was it Erected: ~

### Untitled Monument (Plastic Bags in the Wind)



Figure A126 Image of the Untitled Monument beside the Confederation Building. Emlyn Tuck (2023).

Location: West of West Block of Confederation Building

Type: ~

Date Erected: December 16, 1985

Who Made it: Peter Walker

Who Erected it: ~

Why was it Erected: ~

Notes: To represent wind-blown plastic bags

### Universal Carrier



Figure A127 Image of the Universal Carrier in the Royal Artillery Park. Emlyn Tuck (2023).

Location: Royal Artillery Park, behind Pleasantville Royal Canadian Legion Hall, the Boulevard

Type: Private

Date Erected: ~

Who Made it: Rebuilt by Metal World

Who Erected it: Who Erected it: City of St. John's, The Royal Canadian Legion Branch 56, C.J. Cahill & Co. Ltd., New Valve Services & Consulting Inc., Russel Metals, Princess Auto, Newfoundland Service Alliances, James Steinhauer, Siemens Canada, City Tire and Murray's Landscape Services, the Department of Veterans Affairs and Provincial Command, RCL

Why was it Erected: ~



### Walsh-Humby Monument



Figure A128 Image of the Walsh-Humby Monument in Shea Heights. Emlyn Tuck (2023).

Location: Shea Heights Lookout, Blackhead Rd.

Type: Private

Date Erected: June 18, 2023

Who Made it: ~

Who Erected it: Shea Heights Community

Why was it Erected: Dedicated to the memory of Eugene Walsh, Keith Walsh, Keith Walsh Jr., and Billy Humby, who lost their lives in a boating accident in 2016

### War Memorial



Figure A129 Image of the War Memorial in downtown St. John's before the start of its renovation. Emlyn Tuck (2023).

Location: Area between Water St. and Duckworth St.

Type: Provincial and Federal

Date Erected: 1924

Who Made it: Designed by Gilbert Bayes and Ferdinand Victor Blundstone

Who Erected it: Constructed and paid for by the Great War veterans' Association

Why was it Erected: commemorates the sacrifices of the Royal Newfoundland regiment during WWII

### **William and Sarah Kirby Memorial**



*Figure A130 Image of the William and Sarah Kirby Monument by Mundy Pond. Emlyn Tuck (2023).*

Location: Beside Mundy Pond, Mundy Pond Rd.

Type: Private

Date Erected: July 2001

Who Made it: ~

Who Erected it: Teresa, Frank, Regina, Lucy, Carol, Marguerite, and William Jr.

Why was it Erected: In memory of William and Sarah Kirby

### **World War I Field Gun**



*Figure A131 Image of the WWI Field Gun in Victoria Park. Emlyn Tuck (2023).*

Location: Victoria Park, Water St.

Type: Municipal

Date Erected: ~

Who Made it: ~

Why was it Erected: Commemorates the role of Newfoundland in WWI

Notes: Is a pair with the WWI Field Gun from Pleasantville Royal Canadian Legion, they were originally placed in front of the Colonial Building

## Verdin Street Clock



*Figure A132 Image of the Verdin Street Clock on MUN's Campus. Emlyn Tuck (2023).*

Location: West of Morgan Music Building, MUN Campus

Type: ~

Date Erected: ~

Who Made it: ~

Who Erected it: Johnson Family Foundation

Why was it Erected: ~