

Presentation to Committee, re: Tewin motion

Outline:

- City of Ottawa / Anishinabe Algonquin Nation
Civic Cultural Protocol
- Algonquins of Ontario Land Claim
- Previous City decision, re: the Chaudière lands
- Truth before Reconciliation...
Adversary or Ally ?

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The new Anishinabe Algonquin Nation Protocol with the City of Ottawa

Civic Cultural Protocol and Implementation Plan
is the result of more than 11 years of discussion

by Greg Macdougall, June 2022

There is a new formally-defined relationship between the city of Ottawa and the Anishinabe Algonquin Nation, upon whose unsundered territory the city is located.

The formal title is the "City of Ottawa – Anishinabe Algonquin Nation Civic Cultural Protocol and Implementation Plan" and it was approved by city council on April 13, 2022.

Understanding all the detail is best accomplished by reading the full document(s) on the city's website (SHORTLINK: www.tinyurl.com/ottprot).

There was also the city committee meeting of March 31 where a presentation by two of the involved city staff explained the creation and content of the protocol (see 14:00 - 27:30 in the video); the meeting also included perspectives from Anishinabe Algonquin Nation leadership as well as Elders and city councillors.

The protocol and its five-year plan has "concrete steps in 19 areas of cultural work," explained Dan Chenier, General Manager of the city's Recreation, Cultural and Facility Services, at the committee meeting.

The definition of what is or isn't "culture" isn't explicitly defined in the protocol, but is implicit in the areas, objectives, and steps it details.

Some of what it contains include changes to city policies and programs, like the following: using Anishinabemowin (the Anishinabe language) in city locations and statements; modification of cultural funding programs; an initiative to "Decolonize the City of Ottawa Archives"; and, including more Anishinabe Algonquin authors in the city library collections. It also extends outside of city departments, for instance: city support for Anishinabe Algonquin First Nations' own archival work; creating networks between Anishinabe Algonquin cultural producers and local businesses; and, facilitating engagement on cultural / heritage

initiatives and management between the First Nations and local universities and colleges.

Other steps include the item most highlighted in news media coverage of the protocol: the establishment of a non-voting ('ex-officio') seat at Ottawa city council for an Anishinabe Algonquin Elder to hold.

Also planned is an annual meeting between Anishinabe Algonquin Nation leadership and city officials, and the creation of an Anishinabe Algonquin Nation Consultative Culture Circle consisting of Elders and knowledge keepers from all 11 federally-recognized Anishinabe Algonquin First Nations, that will meet at least twice a year with city departmental staff to discuss the protocol's implementation and other issues.

The idea of one city councillor holding an official city position as ongoing liaison with the Anishinabe Algonquin Nation isn't in the protocol but was raised at the committee meeting, and it will be formally considered after this fall's municipal election.

The protocol also has background addressing the larger context, such as history and legal issues, and non-quantifiable principles and commitments for how the City of Ottawa and Anishinabe Algonquin Nation will relate.

Two noteworthy elements of the protocol weren't given any special mention in any of the news media reports nor in the protocol itself: the changed name for the Anishinabe Algonquin Nation, and the omission of the controversial "Algonquins of Ontario" from the protocol.

A different name for the Nation

'Anishinabe Algonquin Nation' is a reverse-order phrasing from what has been previously in widespread use – most notably in the Algonquin Anishinabeg Nation Tribal



Elder Aimee Bailey of Pikwàkanagàn opened the city council meeting where the protocol was approved. The full video on the protocol is at: youtu.be/_Q8KS5onPfQ

Council (AANTC) name itself, and also in the city's 2018 Reconciliation Action Plan that refers throughout to the 'Algonquin Anishinabe Nation.'

"Some of our communities only go by Anicinape," AANTC Acting Grand Chief Savanna McGregor commented for this article, using one of the many mixtures of Anishinabe dialects. "Algonquin is a name that was imposed upon us by Samuel de Champlain."

The new protocol has a section entitled, "Use of Words Anishinabe (Anishinaabe), Algonquin (Algonkin), and Algonquian (Algonkian)" that details possible origins of the French word 'Algonquin,' and explains other language issues – such as, how a 'g' or 'k' at the end of the word (i.e., Anishinabeg) indicates plural.


But it doesn't elaborate on now putting 'Anishinabe' first before 'Algonquin' in the Nation's name.

"In February 2022, the Anishinabe Algonquin Nation leadership sent a joint letter to the City of Ottawa recommending that 'Anishinabe Algonquin Nation' (English) and 'Nation Anishinabe Algonquine' (French) be used in all future City communications, official publications and on the City of Ottawa website," elaborated Chenier.

He said the change originated with "Elders, Traditional Knowledge Keepers and

- 11 years of relationship-building and discussion prior to 2022 agreement
- “Algonquins of Ontario” is not considered a party
- Protocol is limited to “culture”
- “Ex-officio” (non-voting) seat on city council

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 > 2000 WORDS AUDIO WRITINGS

Algonquin land claim: Interview with Russ Diabo

🕒 FEBRUARY 17, 2016

Interview with policy analyst and advisor with the Algonquin Nation Secretariat, Russell Diabo, on the ongoing Algonquin land claim for...

▶ CONTINUE READING...

 GUEST CONTENT

Reconciliation as Real Negotiations or Termination Table? The Algonquin Land Claim in Eastern Ontario

🕒 NOVEMBER 12, 2015

A summary and download of a letter from Heather Majaury to the Algonquins of Ontario organization; an in-depth critique of...

- Government policy is to extinguish Aboriginal title (i.e. 'cede and surrender')
- Non-status members:
 - 1) Benefits are conditional;
 - 2) Indigeneity in question (for ex: Lynn Clouthier).
- Lands (i.e. Tewin location) are government surplus, not picked for best spot
- Tewin land is "fee simple"- but without Nation's consent

Sacred Indigenous site near Parliament at risk of private commercial development

Plans for site of Chaudière Falls, Islands seen as “offence to the spirit of the land”

by Greg Macdougall, EquitableEducation.ca
published October 10, 2014 at ricochet.media

Ottawa City Council has approved a rezoning application for private and commercial development on two islands at the Chaudière Falls, about a kilometre upstream from the Parliament buildings on the Ottawa River. The decision, made at a council meeting on Oct. 8, came despite numerous objections from citizens as well as a formal request for further dialogue from Kitigan Zibi Anishinabeg Chief Gilbert W. Whiteduck.

The land in question is unceded Algonquin territory, and the area at the falls is considered a central sacred site of the Algonquin and all Anishnaabe peoples. Samuel de Champlain's writings documented a tobacco ceremony conducted at this specific site during the first European visits to the area in the early 1600s.

William Commanda's vision in danger

A broadly supported vision for the site, which includes the falls and the full group of interconnected islands that are directly downstream from them, was championed over the past decades by the late Algonquin spiritual leader and elder Grandfather William Commanda, who was awarded both the key to the City of Ottawa and Officer of the Order of Canada. Commanda passed away in 2011 with the vision still to be fulfilled.

The vision for the site that Commanda named Asinabka, an Anishinaabe word meaning “place of glare rock,” includes the creation of Indigenous and Peace Centres on the downstream Victoria Island and the undamming of the falls, along with full public parkland on the two adjacent islands in question.

The two-fold vision is based on “healing, strengthening and uniting all Aboriginal



peoples” and “sharing Indigenous values and culture with all others.”

Undamming the falls would restore the site for traditional spiritual uses, and the establishment of the centres would bring back the historic use of the islands as a special gathering place of peoples from vast distances.

With the backing of the National Capital Commission, renowned Blackfoot-Métis architect Douglas Cardinal, most known for designing the Museum of Civilization (now renamed) in Gatineau and the Museum of the American Indian in Washington D.C., made formal plans for the site.

In contrast to this vision, the plans approved by the Ottawa City Council come from the Windmill Development Group and involve building a “world-class sustainable community” of condominiums and retail and office space on Chaudière and Albert Islands as well as on the Gatineau side of the river. This development is seen by some people as a prime addition to the National Capital Region and a great improvement on the current derelict status of the site.

Windmill entered into an agreement last year to obtain the lands from Domtar, a pulp and paper company that had closed

its mill there in 2007. Domtar got the land and the paper mill when it acquired the E. B. Eddy Company in 1998. As part of a wider lumber industry centred on the river, E. B. Eddy started producing matches on the islands in the 1850s, adding sawmills soon after, and paper mills a few decades later.

This industrial presence has meant no public access to the falls, and that is one reason the City looked favourably upon Windmill's plans, as they include public access through a bit of public park space alongside the mostly private development. Additionally there is considerable toxicity of the land due to the long-term industrial use, and Windmill has expressed a willingness to take on the clean-up at an estimated cost of \$100 million.

Opposition to condo development plans

At the City Planning Committee meeting on Oct. 2, 38 people spoke against the rezoning. Only three, aside from Windmill and the City's planning staff, spoke in favour. Additionally, 64 people sent

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- 2 Oct 2014 Committee: 38 speakers against rezoning, a further 64 in writing – only three for. Plus, Kitigan Zibi Anishinabeg chief asked city council to hold off on vote... But all ignored.
- Pikwakanagan & AOO partner with developers; 10 Anishinabe Algonquin FNs' rights ignored.
- Caused conflict, divisions in FN communities.
- Heart attack at City Hall last day of TRC events
- ‘Zibi’ is a blight on city, reminder of colonialism; Asinabka vision of William Commanda usurped, but name bridge after him as consolation prize?



Many council members say the city has come too far, and voting next week to unravel Tewin would prove costly on many fronts.

“I think members of the public don't want us to go back and relitigate all the previous decisions from previous terms of council,” said Mayor Mark Sutcliffe, who was elected in 2022. “If we were to stop Tewin from proceeding, the Ontario Land Tribunal might overturn that decision and we'd be stuck with Tewin again.”

Truth before Reconciliation

- Reconciliation does require challenging business-as-usual
- Colonialism is long history, it can require revisiting previous decisions (even apologizing!)

Adversary or Ally?

- Anishinabe Algonquin Nation is small, oppressed, low \$\$.
- Better for city to do legal fight for their rights or against them?

