

**LETTERS TO DOMTAR - POST CITY OF OTTAWA REZONING DECISION
OF OCTOBER 8, 2014, SHARED WITH CIRCLE OF ALL NATIONS**

Romola V. Thumbadoo
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Email Message to information@domtar.com
For urgent delivery to the President and CEO, Domtar Corporation

November 3, 2014

Dear Mr. John D. Williams,

Re: Chaudiere and Amelia Islands

Further to the shootings in Ottawa, which have precipitated significant global and national impact, I come back to you once more for urgent consideration of our request for Domtar to facilitate the repatriation of Chaudiere and Amelia Island for the fulfillment of Late Algonquin Elder William Commanda's Legacy Vision for a healing and peace building complex, as iterated already in some detail in previous correspondence (June, September and October, 2014), at the Sacred Chaudiere Site.

In view of the devastating and tragic events, I want to draw your attention specifically to Elder Commanda's passionate concern for peace building – in the late sixties, he saw peace building, racial harmony and cross cultural bridging as critical to advancing a hope for a better future for all than he had been born into on November 11, 1913, on the eve of the First World War. He worked single handedly to advance this effort at every turn, including by hosting international Circle of All Nations gatherings at his home each year; indeed it was at one of these events that the National Capital Commission came to affirm support of his vision for the Indigenous Centre at Victoria Island – this is yet to manifest.

He went to South Africa for the second United Nations Conference on Xenophobia and Racism in 2001, at the age of 88, at his own expense, because of his passionate belief that some significant change was needed in global relations; and he was delayed there as a result of the 9/11 bombings. This event, which has exacerbated fear, war, hostility and terror immeasurably across the world, only led him to make more fervent efforts to ignite a fire for peace; some of this work took the form of the vision for the Sacred Chaudiere Site, a vision of national and international significance – indeed people from all over the world: South Africa, Europe, Japan, India, the United States and South America have contributed to its development; in fact, colleagues from Argentina have ensured its registration at the United Nations this year. All three federal political parties have been apprised of the vision over the years; and in 2010, the City of Ottawa endorsed the plan.

Undoubtedly, his special spiritual stature as Carrier of Wampum Belts of sacred and historical importance, fueled his commitment; I believe he shared the messages of the Wampum Belts with Domtar officials in 2007. The core messages of the belts are as follows: the most ancient belt, the *Seven Fires Prophecy Belt*, warns the people of the coming of changes into their lives, of times of environment struggle and of strife, and of the need for choice making to ensure a sustainable future for future generations; the *Three Figure Welcoming and Sharing Belt* from 1700 affirms the commitment of the Indian in the centre to share his grand natural resources and his values with the newcomers, then the French and English, in equal shares, the fact that it was a sacred agreement being acknowledged by the sign of the Vatican; and the *Border Crossing Belt* indeed affirms the spirit of borderlessness – and shared space. The messages of these ancient relics of the land are interwoven in the vision for Indigenous presence in the sacred heart of the country, in the Indigenous Centre; in a peace-building venue; honouring the ancient, historical and contemporary realities of Canada; a “tipi” hotel gathering place; a “central park” sanctuary for all, expressive of respect for nature, trees and water; and a Chaudiere Falls freed to the fullest extent possible.

The messages of his ancestral heritage have resonated for people beyond the Indigenous community, and the seventy-eight recent statements presented for the October 2, 2014 City of Ottawa rezoning meeting affirm their continued relevance.

It was William Commanda himself who single-handedly awakened the National Capital Region and the Cities of Ottawa and Gatineau to the fact that they sit on unceded and unsurrendered Algonquin Territory, and who affirmed the Royal Proclamation of 1763 to federal, provincial and municipal leadership. Here, he was fully cognizant of the following provision: “However, the Royal Proclamation explicitly states that **Aboriginal title** has existed and continues to exist, and that all land would be considered Aboriginal land until ceded by treaty. The Proclamation forbade settlers from claiming land from the Aboriginal occupants, unless it has been first bought by the Crown and then sold to the settlers. The Royal Proclamation further sets out that only the Crown can buy land from First Nations.” We have records of his earliest ancestor dating back to 1760, the Grandmother Commandant from Indian Island on Commandant Lake (now Lac Papineau) in Quebec; certainly, his family were aware of their sovereign rights to their ancestral homelands over the generations.

Mindful, though, of the *welcome* embedded in the message of the Three Figure Wampum Belt, William Commanda firmly and consistently affirmed friendship and support of all the new people on his lands; and he also envisioned a legacy to entrench this commitment into the future. From the days of colonization, to the two solitudes of the French and English, to the oppression experienced by various other immigrant groups over the decades, under the face of multiculturalism and diversity, Canada hides an uneasy story of overt and systemic racism; First Peoples remain the most oppressed, but others feel this pain and alienation too. William Commanda affirmed interconnection and love.

In the late eighties, William Commanda had a vision of the Peace Tower falling (he

sketched this vision); as result of his decades of work, the recently recreated Sound and Light show of the National Capital Commission has an image of Elder Commanda exactly centred on the Peace Tower. It is ironic that at this time when we debate the future of the ancient Sacred Chaudiere Site, for privatization or public space, that the Peace Tower is attacked. It is also interesting to note that the assault on the Parliament Building was halted at the door of the Senate Library, the place of knowledge, and the place that holds the historical records of relations with the First Peoples – William Commanda himself conducted a private pipe ceremony here in recent years.

Perhaps you will now understand better why his peace-building work was of such tremendous importance to William Commanda – it was his vision of hope and healing for future generations in a world that is looking increasingly bleak for most. Even the most affluent are now awakening to the oppressiveness of our times at deep personal levels.

Domtar stands in a powerful position to support and help advance William Commanda's work. A gesture of outreach and generosity such as we request on behalf of his Legacy Vision will, we believe, as he did, undoubtedly contribute to the global energy shift that this one old man worked hard to ignite and inspire, entirely alone and entirely without funds, staff, or a team of volunteers.

William Commanda was celebrated at over a dozen events during the awareness events centred around the September 21 United Nations International Day of Peace. I attach a report on his peace-building work for your information. I also attach an invitation to our November 9 celebration of his 101st Birthday. Perhaps you or your colleagues will care to join us and learn more about our special friend.

Sincerely,

Romola V. Thumbadoo circleofallnations@sympatico.ca 613-599-8385

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For delivery to the President and CEO, DOMTAR
CORPORATION

October 31, 2014

Dear Mr. John D. Williams,

I write to you in the hope of planting a seed of corporations giving back as championed personally by Warren Buffett, Bill and Melinda Gates, Ted Turner and others who are delving "into the meaning of philanthropy, their moral obligation to give back and the future of the country in which each of them reached the heights of prosperity."

<http://abcnews.go.com/ThisWeek/billionaires-giving-back/story?id=12258995>

Domtar Corporation has long reaped the monetary rewards of Chaudière Island and its associated falls but now the time has come to repatriate those lands to Canada's First Peoples so they can be reconciled and developed as envisioned by the late Indigenous Elder, Grandfather William Commanda.

Attached is my letter of objection to the official plan and zoning by-law amendments. I can't begin to express in words the profound opportunity that rests at your corporation's doorstep, an opportunity to lead the corporate world down the path of healing and reconciliation by giving those lands back. John Ralston Saul in his book, A Fair Country, rightfully calls Canada a "tripartite nation" but unfortunately one of Canada's tripartite parts, its First Peoples, are all but invisible. Indeed, in Ottawa there are embassies from every country in the world, yet there is no embassy for its First Peoples. England has one, so do the French, so why not its First Peoples?

Chaudière Island represents much more than "one of the most important development sites in the country" as stated by Windmill. Indeed, it represents an unprecedented opportunity in time that could ultimately be seen as Canada's coming

out. Imagine Domtar's enhanced corporate image and the role it could play in celebrating Canada's sesquicentennial in 2017 if it were to be seen giving Canada's First Peoples their own "embassy" in the heart of our nation's capital, which is both literally and figuratively what giving back Chaudière Island would represent. No other piece of property in this great land of ours offers as much potential for healing and reconciliation. To have the personal power to seize such an important opportunity, or squander it, can't be easy for you. When I have been in trying decision-making situations in my life my thoughts have always gone to how I would want to be remembered by my grandchildren.

Your company's property is sacred land, sacred land that has the potential for either great healing or great harm. For the sake of the 7th Generation, and the many faces yet to come into this world, I implore you to repatriate Chaudière Island to Canada's First Peoples so they can in turn honour Elder Commanda's legacy.

As many billionaires are now learning, giving back is not only the right thing to do, it is also giving their lives meaning and purpose way beyond what their money can buy, by creating a personal legacy their children's children will be proud of. I exhort you to take up Warren Buffet's call and return the sacred Chaudière Island site to Canada's First Peoples in honour of the late Grandfather William Commanda's vision. In so doing, both you and your company will be seen as corporate leaders, willing to make sacrifices in order to contribute to the development and advancement of a new legacy for humanity, one of healing and reconciliation.

Meegwetch for taking the time to open your heart and mind to my plea.

In peace, respect and friendship.

Bryan Bowers

----- Forwarded message -----

From: **Bryan Bowers** <bryanbowersis@gmail.com>

Date: Tue, Sep 30, 2014 at 5:49 PM

Subject: Objection to ACS2014-PAI-PGM-0181 Official Pan and Zoning By-law Amendments - 3 and 4 Booth Street - Chaudiere and Albert Islands

To: christopher.zwierzchowski@ottawa.ca

September 30, 2014

Dear Mr. Zwierzchowski;

I am writing to you as a member and a long time supporter of the Kanata based Circle of All Nations. I want to start out by thanking you for inviting submissions on this very important official plan and by-law amendments, ACS2014-PAI-PGM-0181 Official Pan and Zoning By-law Amendments - 3 and 4 Booth Street - Chaudière and Albert Islands. That being said, I want to go on record as objecting to the aforementioned proposed amendments.

I was present when Michael Wiggins of Windmill Development Group stated that their vision would “change the way people look at Ottawa” (Ottawa Citizen, Dec. 12, 2013). As I saw it then and still do today, Ottawa now has two divergent visions for the Chaudière/Asinabka region that will

indeed change the way people look at Ottawa. Only this time, thankfully, you are reaching out for comment whereas the Windmill Development Group did not at their presentation session.

A vision that predates Windmill's housing development vision was a national peace and reconciliation vision, put forward by the late Grandfather William Commanda, as "a sanctuary for all, a meeting place for all the world, a sacred space in the nation's heartland," in other words, a Vancouver Stanley Park or a New York City Central Park for Ottawa, our Nations capital.

Windmill's vision is a development vision and from where I was standing in the River View salon I did not hear the sustained applause as reported. Instead I heard a lot of whispers about how their development is ripping the heart out of Commanda's vision. Windmill's vision metaphorically quarters the Chaudière/Asinabka region's apple, with Windmill ending up with three slices and Canada's First Peoples ending up with one, which is shameful. It also begs the question, is the sacred really for sale?

Windmill representatives went on to say that the Chaudière/Asinabka region is "one of the most important development sites in the country." While that may be true from their perspective, unfortunately it is a country still coming to grips with its past, a past rife with the negative outcomes of colonization and is in dire need of healing and reconciliation. Commanda's vision for the Chaudière/Asinabka region addresses those needs while Windmill's vision does not.

The Chaudière/Asinabka park islands are ideally situated between Canada's two founding colonial powers, French and English, thus it is Canada's quintessential diamond in the rough. One can only dream of Canada's First Peoples being allowed to develop their own sacred space in the nation's heartland, which would ultimately be representative of what Canada truly is,

a tripartite nation.

The Chaudière/Asinabka region represents so much more than a development opportunity in the heart of Ottawa. It is after all the heart of our entire nation and in so being, is deserving of the input from all Canadians. I exhort you to put the two divergent visions forward for all to see and let Canadians decide what they want at the heart of their nation.

Thank you for allowing me to formally object to the proposed ACS2014-PAI-PGM-0181 Official Plan and Zoning By-law Amendments - 3 and 4 Booth Street - Chaudière and Albert Islands.

Sincerely,

Bryan Bowers

2654 Unity Rd.

Kingston, Ontario

K0H 1M0

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From: Karen Bisson <karen@turtlelodgetradingpost.ca>

To: information@domtar.com

Date: November 3, 2014 at 9:42 PM

Subject: For urgent delivery to the President and CEO, Domtar Corporation

Email Message to information@domtar.com

For urgent delivery to the President and CEO, Domtar Corporation

November 3, 2014

Dear Mr. John D. Williams,

Re: Chaudiere and Amelia Islands

I write to you with respect to Chaudiere and Amelia Islands. **I request that Domtar return these lands to their rightful caretakers, the Algonquin people, in order to fulfill the vision of late Algonquin Elder William Commanda, and see the Sacred Chaudiere Site restored and turned into a public park and historical gathering place.**

I am Métis. I have lived in Ottawa my whole life. I'm am a member of the Circle of All Nations organization and have been working with Algonquin elder William Commanda and his partner Romola for nearly 15 years. I have been involved with many of their projects, including the design of their book, *Learning From a Kindergarten Dropout*. I also maintain their Asinabka.com website.

I attended and spoke at the City's rezoning meeting on October 2th, I've seen copies of the letters that Romola Thumbadoo has written to you, and I am in full agreement with everything she has said.

Chaudiere falls has been a sacred place for Aboriginal people for many thousands of years. The islands, particularly Chaudiere, which faces the falls, were where the people held their ceremonies. The falls and Chaudiere island were taken without recompense or surrender, and still remain unceded Algonquin land

This land has been inaccessible to Native people during its occupation by industry over the past two centuries. It is only in the last few decades that Aboriginal people have felt any measure of safety to return to their sacred place of worship, and the closest place they were able to do that was on the unoccupied eastern side of Victoria Island.

The now badly polluted Chaudiere island has recently been discarded by your industry, and the land is set to be sold off to Windmill. Please understand, this is the first opportunity that Aboriginal people have had to gain access to this site in over 200 years, and they are ready to reclaim what is rightfully theirs. This is unceded Algonquin territory, and moreover, it is a sacred place. **The Aboriginal people want to see it restored to its natural order, in keeping with elder William Commanda's vision - a vision he began vocalizing decades ago. A vision that clearly included the Chaudiere Island and falls, not just Victoria Island.**

I've attended dozens of meetings about the Asinabka project over the past 15 years. William has written countless letters to members of parliament and the city about this issue, and has organized hundreds of meetings which were attended by thousands of people, all in support of William's vision. Many of William's letters appear on the www.asinabka.com website. I direct you to one in particular, written to Prime Minister Jean Chretien which dates back to 2003. This letter clearly states his people's intent for Chaudiere Island and the falls, which was to see this land returned to its natural beauty and shared as a public park for ALL Canadians.

I ask you to rise above and try to view this transaction with Windmill from a higher perspective. Instead of the few measly dollars your company might gain from selling this land off to Windmill, consider how much ALL Canadians would benefit if elder Commanda's vision becomes a reality.

Canadians have the right to know and fully understand the beating pulse that exists in the heart of their nation's capital. They have the right to know that this is an ancient sacred place of power, that it is also the very reason why the nation's capital is here, and that this place of power has a global impact that needs to be understood and protected.

For many years, I watched William try to explain the critical importance of this location and of restoring the falls and island to their natural order. Phrases such as "sacred site", "we are all connected", "a reconciliation with

Mother Earth", "purifying the lifeblood of our Mother", and "as above, so below" are very confusing for many people. But the fact is that modern men and women of science are coming to understand that indigenous people have a deep, deep understanding of the science and mechanics of nature and its way past time we listened. While William's people may speak a language that is difficult to understand, it is imperative that we try. We cannot rush into handing this land over for development. Just what is it that we are blindly trying to give away? We must try to understand what the Aboriginal people are asking for, and why. There are very compelling reasons why there should be no more private industry on this site, and why it must be returned to its natural state.

On that note, William never said the falls and the island were JUST for the native people. He said it was a sacred place and it belonged to ALL the people. As such, he believed the entire island should be turned into protected park land and restored as much as possible to its original nature. The blueprint for William's vision has been described at length in his book, in hundreds of articles and at countless gatherings over the years. William put his people's proverbial flag in the ground of this sacred place many, many years ago.

William's vision was endorsed by the University of Ottawa when William was given an honorary doctorate, by the Aboriginal achievement committee when he was given a lifetime achievement award, by the Queen when he was given the Order of Canada, by the City when he was given the key to the City of Ottawa, and by countless other organizations who have stepped forward to acknowledge the national treasure that was Algonquin elder William Commanda.

I ask of you what William asked of you. **Think big.** Think much bigger than a few condos, stores and dollars your company really doesn't need more than it needs the positive impact that such a gesture of returning it to the people would most certainly afford you.

Think of what restoring this land would mean, not just to the Aboriginal people of Turtle Island, who are long deserving of a **genuine** act of reconciliation, but to all Canadians. Think of the growth, the education, the environmental AND global impact of such a gesture. Think too of the healing that would occur on so many levels, spiritual, physical, and environmental for all of Canada.

Canada said it was sorry for all the wrongs it did to the Aboriginals. Let this gesture of reconciliation PROVE IT. Help us to restore balance to this sacred place. Help us give it back to the people... ALL the people. Help us come together with one heart, one mind, one love, and one determination, as elder William prayed, to become a Circle Of All Nations, a Culture of Peace. The future is in your hands.

Will you be able to sleep at night, or face your God/Creator at the end of your lifetime, with the choice you make today? Please, do not take from the many to serve the greed of a few.

Sincerely,

Karen Bisson

216, Av. Du Grand-Calumet,
Gatineau, QC J9J 1L3

2014--10-31

ATTENTION : Jim Watson, Mayor of Ottawa
Mr. Jeff Westeinde, President, Windmill Developments
Mr. John D. Williams, President and CEO, Domtar Corporation

To Whom It Should Concern:

I am writing to express my strongest opposition to City of Ottawa Planning Committee's support of the proposed amendment outlined within the quotation marks below:

"From City of Ottawa Documentation: That Planning Committee recommend Council approve:

An amendment to the Lebreton Flats Central Area Secondary Plan to allow for a mixed-use community at 3 and 4 Booth Street (Chaudière and Albert Islands), as shown on Document 1 and detailed in Document 5; and

An amendment to Zoning By-law 2008-250 to change the zoning

at 3 and 4 Booth Street from Parks and Open Space to a Downtown Mixed-Use zone to allow for a mixed-use development and Major Leisure Facility zone on new park lands, as shown in Document 1, detailed in Document 6, and set out in Documents 7 and 8.

NOTE – the lack of clarity in the phrase below “under private ownership or use” – Domtar Official (F. Jette) stated in 2007 that Domtar (and previous corporate interests) held a lease in perpetuity, renewable every 20 years, at the leasing cost of \$100 a year, since the 1800s at the Chaudiere Island (for additional information on lack of clarity on the land ownership, see the attached Circle of All Nations report of June 21, 2014); note further in the unceded, unsurrendered, unconquered Algonquin territory, crown lands/public lands were leased for projects of public good in the development of the country; with the shutting down of the Domtar Pulp Mill, that use of the old leasing parameters ceased and the lands are now being recommended for privatization.”

I too recommend that Domtar return the Sacred Islands for the manifestation of the William Commanda Legacy Vision for this sacred ancestral site.

At the September 30th 2014 meeting at City Hall which I attended, I was hoping that all the Planning Committee members weren't, as the chairperson seemed to be, so dismissive of all comments she didn't agree with, quite patronizing in her behaviour, and seemingly so confident in her apparently limited capacity to understand or care. Only to learn later that the other members of the committee unanimously supported that position; that explained to me, at least, why no one on the planning committee displayed the integrity or the courage to openly oppose what appeared to me to be unethical or oppositional conduct on the part of the chair, who I thought was supposed to solicit and encourage input into the public decision-making process.

What was the point of having a meeting open to the public, if they no longer wanted public input! That meeting appeared to me to be for form only, or pointless, given that the Committee members' minds, so obviously in my opinion, seemed to have been made up beforehand.

The Elder's Vision and the voices of the Anishinabeg, and their supporters who only politely asked that Asinabka be respected were clearly unwelcome from my point of view since their words were devalued immediately after speaking by comments from the Chair, in undemocratic fashion, as misplaced or irrelevant, . And I observed two of the Committee members, one male -the other female, who carried on a long conversation, while other members were occupied with their computers and other gadgets, thereby ignoring & disrespecting most, if not all, of the Anishinabeg presenters.

The Chair of the Planning Committee's position that it was *only* a zoning decision, unconnected and unrelated to the Elder's Vision for that sacred place of Anishinabeg prayer going back so many generations...that our comments would be better directed to the National Capital Commission or some other government body was clearly false. By making such unfounded statements repeatedly, the chairperson was clearly a discredit, or an outright insult to the City of Ottawa's usual manner of conducting public business, in my opinion.

As I pointed out to the Planning Committee in my presentation, the make-up of the Planning Committee, all White, is not reflective of the multicultural nature of the Nation's capital. And, refusing to listen or to attempt to understand the concerns of the Anishinabeg presenters or indeed to refuse to address their concerns in a respectful manner, in this instance, is likely to maintain and re-enforce that colonial relationship, a racist reaction that is not, nor ever has been constructive in its impact. Hopefully, such behaviour does not reflect the City of Ottawa's attitude towards Canada's First Nations Peoples.

As a retired social worker and a board member of The Wolf Project, which promotes intercultural understanding and racial harmony, as a friend and supporter of Elder William Commanda's Circle of All Nations and of his Vision for Asinabka, I was not impressed with the behaviour of The City of Ottawa Planning Council, nor of the conduct of its current Chairperson on September 30th, 2014.

This is my submission. I hope something more respectful will occur at the City of Ottawa to correct the City of Ottawa's Planning Committee's misconduct. Perhaps something good will come out of it. I hope so. I know Ottawa can do better. I was born in Ottawa; and, I studied at both Ottawa U.

and Carleton U. I am not proud of what I witnessed that day.

Respectfully,

Raymond Sunstrum, M.S.W.
(819) 685-1352