



**COMMITTEE OF THE WHOLE
“SPECIAL” AGENDA**

Tuesday, May 3rd, 2022
5:30 p.m.

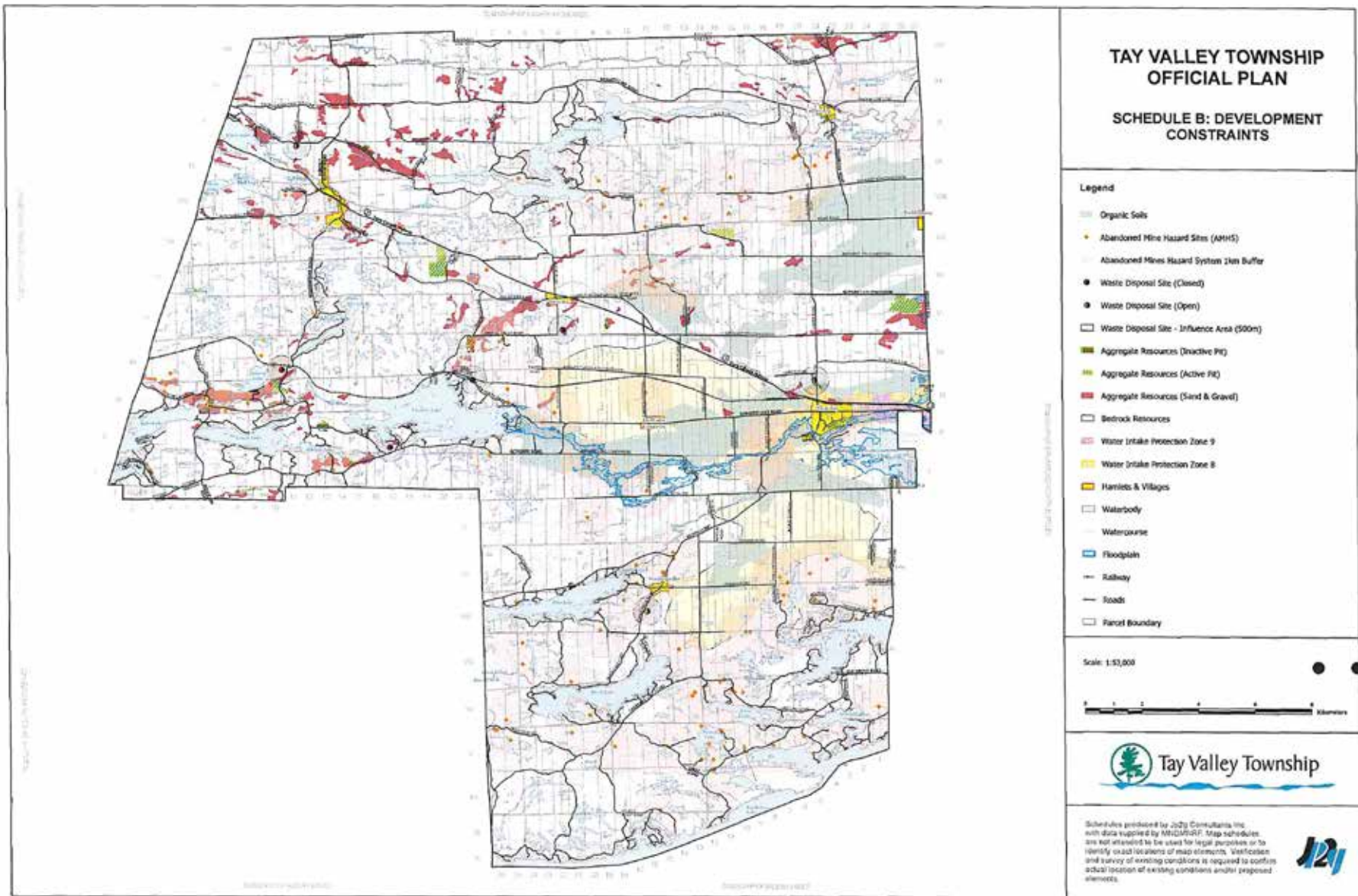
Municipal Office – Council Chambers – 217 Harper Road

5:30 p.m. “Special” Committee of the Whole Meeting

Chair, Reeve Brian Campbell

1. **CALL TO ORDER**
2. **DISCLOSURE OF PECUNIARY INTEREST AND/OR CONFLICT OF INTEREST AND GENERAL NATURE THEREOF**
3. **PRIORITY ISSUES**
 - i) **Official Plan Review and Update**
 - a) **Council Working Session to Review the Red-Line Version of the Official Plan** – starting on Page 70 – Waterfront Properties.
a copy can be viewed at
<https://events.tayvalleytwp.ca/meetings/Detail/2022-05-03-1730-Special-Committee-of-the-Whole-Meeting>
Forbes Symon, Senior Planner, Jp2g Consultants Inc.
 - b) **DRAFT Official Plan Schedules**
 - Schedule A – Land Use – *to be distributed at the meeting.*
 - Schedule B – Development Constraints – *attached, page 3.*
 - Schedule C – Natural Heritage Features – *to be distributed at the meeting.*
 - c) **DRAFT Section 1.4 Indigenous History and Relationship with the Land** – *attached, page 4.*
4. **ADJOURNMENT**

PRIORITY ISSUES



Section 1.4 Indigenous History and Relationship with the Land

1.4.1 Duty to Consult

Tay Valley Township recognizes the importance of consulting with First Nation Indigenous communities on planning matters that may affect their Section 35 Aboriginal or treaty rights. As noted by the Association of Ontario Municipalities (AMO), strengthening relations with Indigenous people is important to Ontario's municipal governments. Municipal government leaders and staff can support Indigenous communities and be part of the healing, learning, and restoration needed to support reconciliation with our Indigenous friends, neighbours, and communities. To this end, the Township will work to build constructive, cooperative relationships through meaningful engagement with Indigenous communities to facilitate knowledge-sharing in land use planning processes and inform decision-making.

The 1993 Sewell Commission determined that the First Nation Indigenous communities should be treated by municipal governments as governments in their own right, and not treated as "special interest groups" or "third party stakeholders". The 2015 Truth and Reconciliation Commission of Canada noted that reconciliation is about establishing and maintaining a mutually respectful relationship between First Nation Indigenous and non-Indigenous peoples. In order for this to happen, there must be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour. As a creature of the Province, Tay Valley Township embraces the duty to consult Indigenous communities.

1.4.2 Indigenous Relationship with the Land

Indigenous communities have a unique relationship with the land and its resources. This Plan recognizes the unique role First Nation Indigenous communities have in land use planning and development, and the contribution of Indigenous communities' perspectives and traditional knowledge to land use planning decisions.

The unique Indigenous relationship with the land must be understood. The "creator" provided "Turtle Island" (North America) to the Indigenous peoples and asked that they look after the earth and all its elements to ensure it remains whole and sustainable for seven generations to come. The Indigenous people and the land are connected together as one. Their relationship with the land is sacred and all living animals and inanimate things are true spirits to be respected.

This is a very different perspective than the colonial view that man has dominion over the earth and that land is an asset to be purchased and developed with limited concern for future users. Land as a commodity to be used through economic principles is the exact opposite of indigenous relationship with the land.

1.4.3 Indigenous History in Lanark County and Area

The story of the indigenous cultures begins thousands of years ago. The Anishinaabe peoples, originally from the Gaspé Region, migrated westward up the St. Lawrence River, to the Great Lakes region and the Kiji Sibi - the Ottawa River area. The Omamiwinini families settled in the Ottawa River area, including its tributaries the Mississippi, Tay, Fall and Rideau Rivers – their highways.

To the Anishinaabe people, their Tay River Watershed traditional territory would most often relate to their winter homeland. The waterways were their main source of transportation and their home territories related to specific watersheds. In summer months they would gather with other tribes along the shores of the Ottawa River (Kiji Sibi) in order to socialize, meet with family and friends, trade goods, hold Pow Wow's, attend council meetings, receive medical help, get a spouse, honor the ancestors and live in a normal community setting.

When winter was about to arrive, the extended family followed their Tribal Chief and packed up and canoed back upriver to their winter homeland in the Tay Valley Watershed, allowing them close access to many surrounding lakes and rivers systems to hunt, gather and socialize with other local Algonquian tribes on the nearby Mississippi and Rideau Watersheds.

And so, things remained unchanged for thousands of years until May 13, 1611, when Samuel de Champlain met with his allies the Anishinaabe along the St. Lawrence River at Tadoussac. Champlain continued his travels and met various Algonquin tribes as he ventured up the Ottawa River. Throughout the spring and early summer of 1613, Champlain met, befriended and made allies with several Algonquin tribes along the shores of the Ottawa River, including the Omaniwini ancestors who summered at the mouth of the Rideau River in Ottawa.

The Iroquois Wars and European diseases had devastating effects on the Algonquin nation, including those who lived along the Tay River. In 1650 the Mohawk and Seneca joined forces with other Iroquois Nations and attacked numerous Algonquin tribes. Many of the Algonquins, including the Omaniwini, migrated to safer areas around Oka, and Trois-Rivieres. Following the conclusion of the Iroquois Wars, the remaining Algonquins who survived the wars and diseases represented only about 20% of their pre-contact population and were slow to return to their traditional territories of the Ottawa River Tributaries.

Modern Algonquin occupation of the lands within the Tay River Watershed can be traced back to Chief Pierre Shawinipinessi who petitioned the government to allow him some of their traditional land within the Tay River Watershed so that his tribe could develop a place to live, farm, hunt and establish a proper Indigenous independent community. In March 1844 Chief Shawinipinessi was legally granted a 2,000-acre parcel of land on Bobs Lake in Bedford Township (now South Frontenac) and moved his Tribe of some 100 members to their new land.

Shortly after Chief Shawinipinessi and his tribe moved to Bobs Lake, they encountered serious conflicts from the logging barons who began harvesting the trees and making potash on their land grant and trespassing and occupying the land. By 1850 the forest had been cut down and the Chief's numerous attempts at making petitions and obtaining court orders to stop these actions had failed, causing many of the tribe to move away, some back to Lac Des Deux Montagne, some back to the Ottawa River Allumette Island and others to North Bay/Mattawa area. Others moved to Ardock, Sharbot Lake, Silver Lake and scattered backwoods areas. Chief Shawinipinessi moved to the Golden Lake area.

1.4.4 Indigenous Communities and Land Use Planning

It is important that this Official Plan recognize what is sacred for all the current First Nation Indigenous communities: the earth, the water, the animals, and all relations on Turtle Island are sacred. As a result, First Nation Indigenous residents have a unique interest in the Cultural

Heritage and Natural Heritage policies of this Plan. There is a particular interest in the waterways and repairing the damages that have been done to waterways and near-water lands – helping mother earth heal its wounds. Efforts have been made to reflect the interest of all the First Nation Indigenous citizens in the relevant policies of this Plan.