





Client Contact

MARY JARVIS, Director, Real Estate, CANADA LANDS COMPANY 100 Queen Street, Suite 1050, Ottawa, Ontario K1P 1J9 T: 613-564-3019 E: mjarvis@clc.ca

Prepared For:

CANADA LANDS COMPANY 100 Queen Street, Suite 1050, Ottawa, Ontario K1P 1J9 T: 613-564-3019

Prepared By:

ERA ARCHITECTS INC. 625 Church Street, Suite 600 Toronto, Ontario M4Y 2G1 T: 416-963-4497

FOREWORD

Together with the Algonquins of Ontario, Canada Lands Company created the Wateridge Village/Village des Riverains Commemoration Program Handbook to make it available to our commemoration program participants and builder partners.

This document is at once a collection of stories, principles, and approaches, which will shape the commemoration work that has already begun on the Wateridge Village/Village des Riverains lands. Canada Lands knows that these lands are not a blank slate and are committed to learning from, reflecting on, and celebrating what has happened here. Creating this document represents one way to ensure that the stories of the past and the rich history of experience on these lands become part of the present-day landscape and are honoured by the generations of people who will continue to live here, play here, and work here.

It was important for us to make this document public, so that our participants can read and learn from their own stories – this includes members of local Algonquin communities, those who lived and worked

on the former Rockcliffe airbase, and francophone residents of surrounding neighbourhoods. We have learned so much from our participants and are indebted for their contributions.

As well as being a record of the patterns of these lands, this document will be used by future and current builders who are presently making the new streets, homes, parks, and amenities – weaving a place for new community connections. We know that our building partners will benefit from the principles laid out in this document and from its spirit, which encourages collaborative processes and approaches that meaningfully and sensitively bring the past into the present.

What we call Wateridge Village/Village des Riverains today has been a place of change for thousands of years. We are excited to be part of its continuum and see how the stories of the past are greeted with new stories and experiences in the decades to come.

INTRODUCTION

ALGONQUINS OF ONTARIO ACKNOWLEDGEMENT ACKNOWLEDGEMENT & AUTHORSHIP EXECUTIVE SUMMARY HOW TO USE THIS DOCUMENT	V
	VI VII

01

COMMEMORATION PROGRAM CONTEXT

Historical Overview	3
The Redevelopment	8
Legal and Policy Framework for Commemoration	9
Previous Public and Stakeholder Engagement	13
Existing and Planned Commemorative Features	17
The Commemoration Program	21
The Pandemic Pivot	22
Approach to Commemoration at Wateridge Village/	
Village des Riverains	25
Commemoration and Reconciliation	29

02

OUTREACH SUMMARY

Overview	33
Methodology	35
Learnings	43

CONTENTS

HANDBOOK

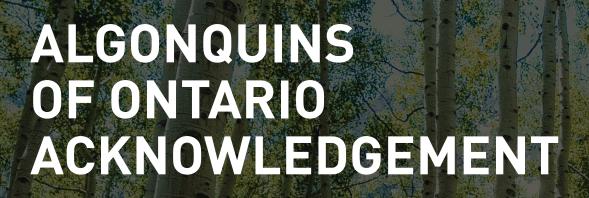
Overview 85
Themes 87
Design Elements 97
Precedents 103
Principles for Future Design Conversations 129
Conclusion 132
Selected Sources 133

04
APPENDICES

Project Team

Legal and Policy Framework for Commemoration at	
Wateridge Village des Riverains	143
Frameworks for Commemoration Rest-Practice	148

139



The collection and compilation of the Algonquin Traditional Knowledge (ATK) presented within this document was completed through the dedicated efforts of the following Elders Circles. The AOO have compiled the names of all Elders who have participated in each Elders Circle.

- March 23 24, 2011: Elders Circle re LeBreton
 Flats took place in Pembroke
- April 12, 2013: Elders Circle re CFB Rockcliffe
 & LeBreton Flats Transit Station took place in Pembroke
- July 26, 2013: Algonquin Nation Gathering took place in Bancroft
- September 25 26, 2013: Elders Circle
 Guided Bus Tour took place in Ottawa

- March 9, 2015: Talking Circle took place in Pembroke
- May 7, 2018: Talking Circle re Wateridge Village took place in Pembroke
- August 25, 2021: Virtual Talking Circle re.
 Wateridge Village
- Several A00/CLC Consultation Working Group Meetings

The ATK and other information that was collected during this project helps to further demonstrate the longstanding relationship between the Algonquin peoples and the land. Recording this body of knowledge is critical to ensuring that it remains available for future generations of Algonquins.

ACKNOWLEDGEMENT AND AUTHORSHIP

The lands known today as Wateridge Village/ Village des Riverains are situated on the ancestral and unceded territory of the Algonquin Nation, whose presence here reaches back to time immemorial. Algonquin peoples have been, and continue to be, the stewards of these lands, waters, and resources.

The individuals from Canada Lands and its consultant team who contributed to this project are largely non-Indigenous and live across this land known today as Canada. Together, we extend our respect and recognize the valuable, historical, and continuing contributions of all First Nations, Inuit, and Métis peoples. In particular, it is our privilege to work and live on lands that have always been home to Algonquin peoples. Our respect for Algonquin traditional territory guides our work on the Wateridge Village/Village des Riverains Commemoration Program and our commitment to meaningful engagement with the Algonquins of Ontario. As settlers, we work towards awareness of our inherent biases to avoid reproducing colonial processes. Through this project, we are committed to supporting an Algonquin presence in the National Capital Region and commemorating Algonquin associations and cultural heritage in ways that make it relevant

to Algonquin peoples, now and in the decades to come. This work is ongoing. We are learning from Algonquin peoples as stewards of these lands and are committed to joining them in caring for this place, now and in the future.

This document has been created through the contributions of many voices and would not have been possible without the knowledge and ideas of members of the Algonquin community. We are particularly indebted to the Algonquin traditional knowledge keepers who have shared Algonquin connections, teachings, and oral histories associated with these lands. Chi Miigwetch. The Algonquins of Ontario's Heritage and Culture Working Group and the Consultation Office provided great guidance and support as the Commemoration Program and this document were developed. We heard the stories of hundreds of people whose experience and associations with these lands have shaped them and shaped the memories of these lands. We extend our thanks to all for sharing their stories and to the many institutions that supported our outreach. We hope this work honours the significant contributions of so many and inspires the conversations and meaningful processes to come.



Wateridge Village des Riverains lands looking north to airport (ERA 2021).

EXECUTIVE SUMMARY

East of Ottawa's downtown core, Canada Lands Company (Canada Lands) is developing a new mixed-use urban community. Now called Wateridge Village/Village des Riverains, the 310-acre site is on unceded Algonquin traditional territory. It is situated on a plateau overlooking the *Kichi Sibi* (big river)¹, the Algonquin name for the Ottawa River. From 1898 to 1994, the Canadian Forces Base Rockcliffe was located on these lands.

In collaboration with the Algonquins of Ontario (AOO), Canada Lands has developed a

Commemoration Program for the redevelopment which responds to requirements of the Participation Agreement with the AOO (2010), the goals of the City of Ottawa's Official Plan (2020), the former CFB Rockcliffe Community Design Plan and Secondary Plan (both 2015), and supports Canada Lands' mandate to imbed the histories of its sites within the fabric of new developments. The Program builds on implemented commemorative strategies — including street naming and commemorative park design — with a comprehensive approach across the redevelopment.

The Commemoration Program is grounded in story collection and research. This outreach generates an understanding of the lands as experienced by various communities over time, namely Algonquin, military, and francophone communities. How these communities have experienced the lands and the associations they have maintained that connect them to the lands are expressions of cultural heritage and will be made legible in the redevelopment through commemorative strategies. Strategies can take many different forms including park design, street naming, plantings, interpretive signage, public art, ephemeral installations, and community programming. The personal and ancestral stories of the Algonquin, military, and francophone communities are at the heart of the Commemoration Program for Wateridge Village/Village des Riverains and will become part of its landscape. Indeed, they already shape this place.

The Program's outreach is summarized in the second part this document and is intended to inspire and inform commemoration strategies as well as the ongoing reconnection between Algonquin peoples and the oral traditions, including stories associated with the lands of Wateridge Village/Village des Riverains. The Handbook, in the third part of this document, provides Canada Lands and its development partners with a framework for implementing commemoration strategies and uses themes, design elements, precedents, and principles to guide future design conversations. The successful implementation of the Program depends on these conversations. Continued and ongoing collaboration with the AOO and stakeholders, including the City of Ottawa, will sustain the community building that is the ultimate ambition of the Commemoration Program.

¹ The Ottawa River, otherwise known as the Big River or Kichi-Sìbì, has also been referred to in the Algonquin language as "Kichisipi", "Kichissippi", "Kitchissippi" and "Kichisippi".

HOW TO USE THIS DOCUMENT

The Commemoration Program has three components:

Program Context

Program Context provides background on the redevelopment and the Commemoration Program, including the legal and policy frameworks for commemoration at Wateridge Village/Village des Riverains

Outreach

Outreach summarizes an understanding of these lands based on story collection and research

Handbook

Handbook provides Canada Lands and its development partners with a framework for implementing commemoration strategies

The Handbook uses a number of tools to support the future design processes:

- Themes organize and represent complex and interconnected experiences of, and associations with, the lands as understood through outreach
- Design Elements provide examples of how themes can be translated into design concepts
- Precedents are a method of sharing open-ended and inspirational design concepts, based on the themes and design elements
- Principles for Future Design Conversations guide future coordination between Canada Lands, the AOO, consultants, and stakeholders, including the City of Ottawa

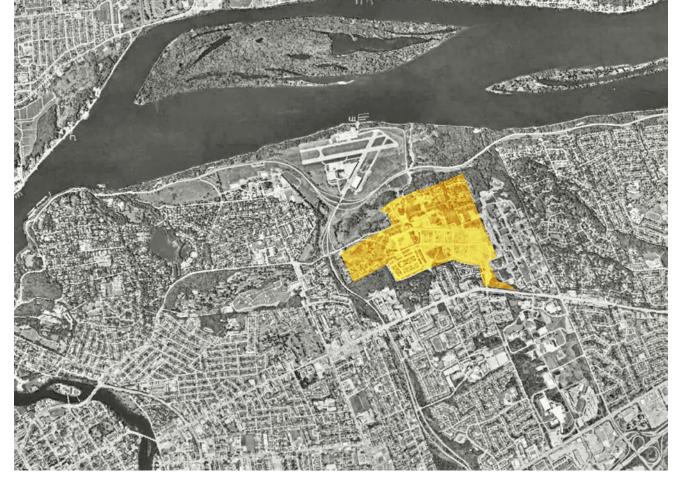
The objectives of the Commemoration Program are:

- To make past, present, and future Algonquin, military, and francophone associations with these lands legible in the redevelopment of Wateridge Village/Village des Riverains
- To reflect the presence of Algonquin peoples on these lands
- To support and encourage community building





COMMEMORATION PROGRAM CONTEXT



Aerial photograph of Wateridge Village des Riverains lands annotated in pink (Google Earth 2020).

HISTORICAL OVERVIEW

East of Ottawa's downtown core, 310-acres of unceded Algonquin traditional territory sit by the *Kichi Sibi*, (big river), the Algonquin name for the Ottawa River. From 1898 to 1994, these lands were the location of the former Rockcliffe Airbase. They are now known as Wateridge Village/Village des Riverains lands and are undergoing redevelopment as a mixed-use community.

Today, Wateridge Village/Village des Riverains lands are close to the neighbourhood of Vanier, a predominantly French-speaking area of Ottawa. It is also surrounded by the neighbourhoods of

Rothwell Heights, Beacon Hill North, Beacon Hill South, Cardinal Heights, Carson Grove, Carson Meadows, Overbrook, McArthur, and Manor Park — each with their own character and communities. The Village's neighbours also include a number of institutions, many of which are located along the surrounding thoroughfares: the Canada Aviation and Space Museum, the National Research Council, the Rockcliffe Flying Club, and the Rockcliffe Yacht Club.

The area's namesake ridge is a major feature of the site and runs parallel to the Ottawa River.

From the 15-metre tall cliff, the Gatineau hills can be seen across the River as can Kettle Island. Many mature trees are rooted on the lands, including an Oak believed by some to be the oldest in Ottawa — somewhere between 200 and 400 years old. The trees and rocks have seen many things.

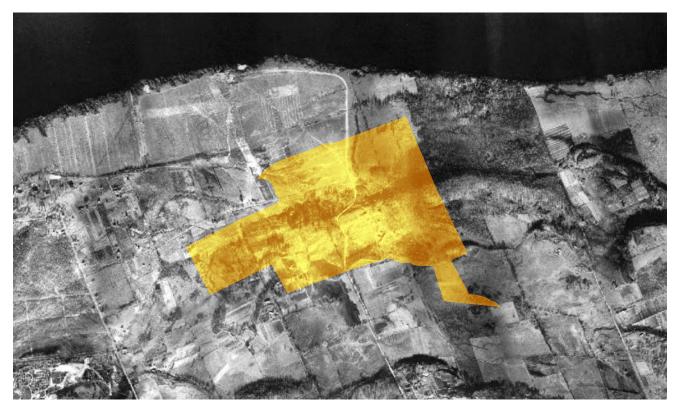
From prehistoric times to present day, the Wateridge Village/Village des Riverains lands have had a rich and varied history. An understanding of this place has been drawn from research collected through this project and through traditional Algonquin stories. We understand through research done by Joan Holmes and Associates, that over 10,000 years ago, when glaciers began to recede, the ridge emerged from the ancient Champlain Sea, providing views of the surrounding land and river to Early Archaic people. The lands provided food and stone for tools to these people and those that followed.

These traditional lands were never ceded to the Crown, and Algonquin patterns of presence on these lands were disrupted by European settlers. Formalized land ownership by European settlers began in the early 1800s and continued with a century of agricultural use. By the mid-19th century, French language and culture began to flourish in this area of Ottawa, as the local francophone communities took up residence to serve the lumber trade. Land use changed in 1898 when the Department of Militia and Defence started using the area as a rifle range. This began a period of military and aviation use, including the formation of RCAF Station Ottawa in the 1920s.

Through time, the Station hosted a wide range of activities: aerial survey and photography; fighter and transport squadrons; a helicopter training unit; and a unit that provided basic training to Women's Division members in the Second World War, among others. Notably, Rockcliffe Airbase played a supporting role in the British Commonwealth Air Training Plan and was the site of the first jet aircraft demonstration in Canada. The area also became a residential hub, and 600 housing units were built following the Second World War.

When air operations ceased in the 1960s, the site began another transformation. The late 1980s saw the transfer of land from the Department of National Defence to other federal departments and agencies including the National Research Council, the National Capital Commission, and the Canada Aviation and Space Museum.

A 2010 Agreement signed between Canada Lands and the Algonquins of Ontario, and Canada Lands' subsequent acquisition of the site from the Department of National Defence in March 2011, brought in a new phase in the dynamic story of these lands.



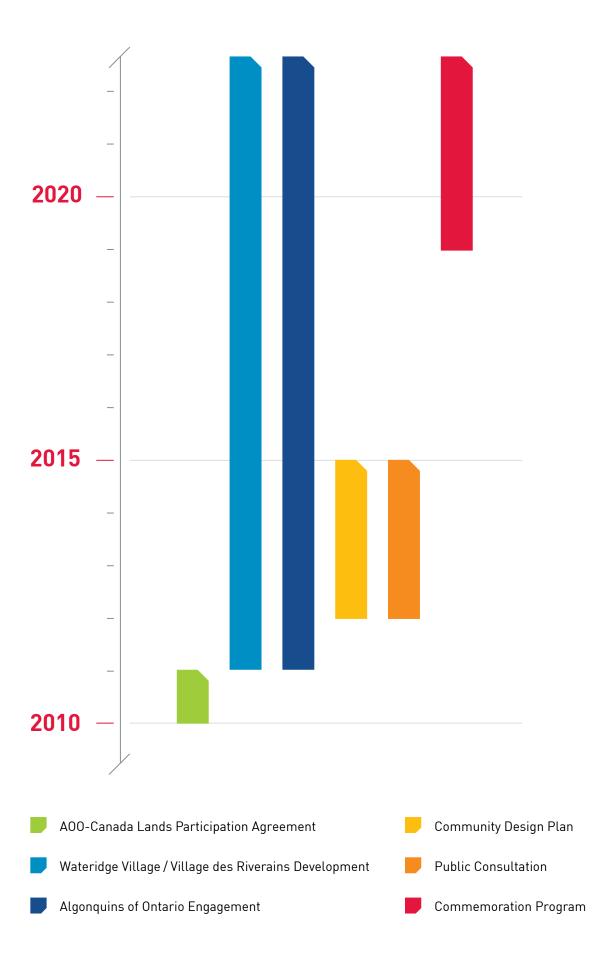
1928 aerial photograph showing the Wateridge Village/Village des Riverains lands during their use as the Rockcliffe Airbase and on the same grounds as the former Army rifle range and training camp established in 1898 (GeoOttawa 1928).



1965 aerial photograph showing the Wateridge Village/Village des Riverains lands after air operations ceased in the 1960s. The area became a residential hub and 600 housing units were built following WWII. The surrounding areas also experienced increased urbanization (GeoOttawa 1965).



1991 aerial photograph showing the Wateridge Village des Riverains lands after their transfer from the Department of National Defence (GeoOttawa 1991).



THE REDEVELOPMENT

Wateridge Village/Village des Riverains lands are planned as a mixed-use community, with a diversity of housing types, retail and office space, and community amenities, including schools. a town square, parks, parkettes, and trails. The Village will be a sustainable, walkable, cyclefriendly, and transit-oriented community for approximately 10,000 residents. About 25% of the land is dedicated to greenspace and will include ten neighbourhood parks. To meet the community's needs and respond to the City of Ottawa's Official Plan policies, Wateridge Village/ Village des Riverains lands includes affordable rental and ownership housing. On-site affordable housing includes Veterans housing for the rising number of homeless veterans in Ottawa.

The development is underway, and as of fall 2021 over 850 people live in Wateridge Village/ Village des Riverains lands. In addition, two parks are open: Wing Officer Willa Walker Park, featuring play structures, public seating areas, a splash pad and a basketball court; and Alliance Park, featuring play structures, public seating areas, open spaces for picnics, and Canada 150 commemorative features. Phase three, which includes Mieshimin Park, one of the Algonquin commemorative parks, will be completed in 2024, followed by phases four and five in 2026, and phases six, seven, and eight between 2029 and 2030. Residential construction is ongoing and may continue beyond the completion date for each phase.



Photograph showing the Wateridge Village/Village des Riverains lands annotated in yellow undergoing redevelopment (Facebook 2021).

LEGAL AND POLICY FRAMEWORK FOR COMMEMORATION

Participation Agreement

CANADA LANDS AND ALGONQUINS OF ONTARIO PARTICIPATION AGREEMENT (2010)

The Wateridge Village/Village des Riverains redevelopment is guided by a Participation Agreement between the AOO and Canada Lands. Finalized in 2010, the Agreement provides a framework for ongoing engagement and mutually beneficial outcomes as the lands are developed. the participation Specifically, agreement provides opportunities for cooperation between the Algonquins of Ontario and Canada Lands Company, including: commemoration of the history and connection of the Algonquin people with the site; Algonquin of Ontario engagement in all stages of concept development, land use planning and detailed design; and opportunities for the Algonquins of Ontario to acquire lots or blocks in the municipally-approved plan, as development takes place. The plan calls for three commemorative parks with multilingual signage, two streets named after Algonquin veterans and Indigenous public artwork incorporated into gateways and entrances. See Appendix I for the relevant section on commitments. commemorative

Since early 2011, Canada Lands has been working in collaboration with the AOO to recognize and incorporate Algonquin culture in Wateridge Village/Village des Riverains. In particular, between 2011 and 2019, ongoing dialogue, meetings, and events helped shape Algonquin commemorative park design and street and park naming. This engagement included: Elders Circles, gatherings, Talking Circles, and Canada Lands/AOO Consultation Working Group meetings. In March 2018, the wider Algonquin community was also consulted on the design of three Algonquin commemorative parks and a gateway feature for Wateridge Village/Village des Riverains.

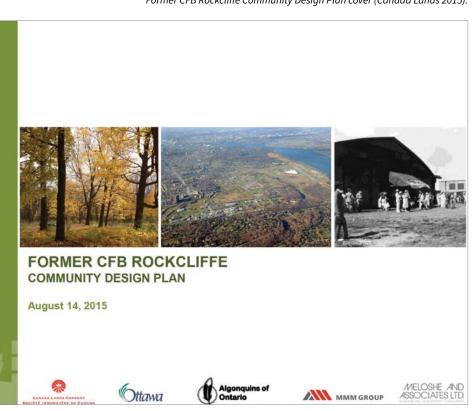
Collaboration with the AOO also guided how the Commemoration Program was developed between 2019 and 2022. This collaborative working relationship will extend into the future, as Canada Lands, its development partners, and the AOO implement commemorative features and approaches.

Other Relevant Plans and Policies

FORMER CFB ROCKCLIFFE COMMUNITY DESIGN PLAN (2015)

Canada Lands' commemoration commitments for Wateridge Village/Village des Riverains were also set out in the 2015 Community Design Plan (CDP). The purpose of the CDP is to translate the principles and policies of the City of Ottawa's Official Plan to the community scale. The CDP provides direction on the design of all public realm elements and commemorative features within the site's parks, public squares, and open spaces. It expressly states that the site's Algonquin and military histories should be commemorated and celebrated. See Appendix I for details of relevant sections.

Former CFB Rockcliffe Community Design Plan cover (Canada Lands 2015).



Former CFB Rockcliffe Secondary Plan (2015)

The purpose of this Secondary Plan is to guide future development and growth on the former CFB Rockcliffe lands. The Plan provides the policy direction on land use, densities, building heights, open space, and mobility. It is based on the Former CFB Rockcliffe CDP and translates the key aspects of the CDP into statutory policy. The Plan echoes the guiding vision of the CDP, noting that the site development will connect to the history of Algonquin peoples, celebrate its military heritage and demonstrate urban design and landscape excellence.

WATERIDGE VILLAGE URBAN DESIGN GUIDELINES AND ARCHITECTURAL CONTROLS (2016)

The Urban Design and Architectural Control Guidelines for Wateridge Village/Village des Riverains lands at Rockcliffe Phase 1B is a graphic and written manual providing direction regarding the achievement of the built form and public realm policies contained in the CDP and Secondary Plan. See Appendix I for details of relevant sections.

CITY OF OTTAWA PARK DEVELOPMENT MANUAL (2017)

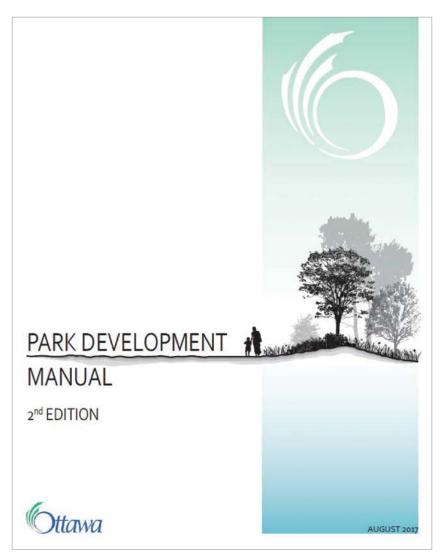
This manual provides guidance to define, improve, and standardize the park development process for both developer-front-ended projects and City-built projects in Ottawa. See Appendix I for details of relevant sections.

WATERIDGE VILLAGE SECONDARY PLAN (2020)

The purpose of this Secondary Plan is to update the 2015 Plan with changes and new terminology for inclusion in the City of Ottawa's new Official Plan. The Secondary Plan renames the Former CFB Rockcliffe lands as Wateridge Village. Other terms have changed but overall, the Secondary Plan continues to be based on the Former CFB Rockcliffe CDP.



Wateridge Village Urban Design Guidelines and Architectural Controls (Canada Lands and Fotenn 2016).



Park Development Manual (City of Ottawa 2017).



Engagement at East Gate Alliance Church (Canada Lands 2017).

PREVIOUS PUBLIC AND STAKEHOLDER ENGAGEMENT

In addition to engagement with the AOO, Canada Lands has a long history of working with communities and stakeholders. In fall 2012, following the Participation Agreement and acquisition of these lands, Canada Lands launched an engagement process with the local community and the City of Ottawa. At three public open houses, Canada Lands sought public input, communicated progress, and collected feedback on draft plans. These events took place on November 26, 2012, May 25, 2013, and February 18, 2014. The input was used to create the CDP,

finalized in August 2015. The meetings also helped shape an Official Plan Amendment, a new Secondary Plan, and revised zoning for the site approved by City Council in November 2015.

November 2012 also saw the first meeting of the Wateridge Village Public Advisory Group (PAG). This Group – composed of representatives from surrounding community associations, Greenspace Alliance, the Quartier Vanier Business Improvement Association, and the Rockcliffe Yacht Club – met regularly with Canada Lands to collaborate, communicate concerns, and receive updates on the project. The group also provided input on consultation materials for the broader public.

Canada Lands was also guided by a Technical Advisory Committee (TAC), which provided advice on how site design interacted with local policy. The TAC included representatives from: various City of Ottawa departments (including transportation, planning, emergency services, OC Transpo, Housing, and Economic Development); the National Capital Commission; the Rideau Valley Conservation Authority; and the National Research Council.

Through the site planning consultation process, Canada Lands held meetings with the local communities, landowners, approval authorities, and interest groups, including: Transport Canada; the four Ottawa school boards; the Montfort Hospital; and the Canada Aviation and Space Museum.

Some comments recorded at these meetings and events make reference to commemoration and reveal an interest in the area's military history and Algonquin history and culture. In particular, they note potential for place/street naming, parks, and public art.

Proposed Commemorative Street and Park Naming Map

- 1 PARC KISHKABIKA PARK
- 2 PARC EUGÈNE MARTINEAU PARK
- 3 PARC MIESHIMIN PARK
- 4 PARC WING OFFICER WINNIFRED TAYLOR PARK
- 5 ALLIANCE PARK / PARC DE L'ALLIANCE
- 7 PARC DES ANCIENS COMBATTANTS / VETERANS' PARK
- 8 PARC LT. COL. WILLIAM G. BARKER PARK
- 9 PARC WING OFFICER WILHELMINA WALKER PARK
- 10 PARC ELSIE MACGILL PARK
- * PARC TANAKIWIN PARK





EXISTING AND PLANNED COMMEMORATIVE FEATURES

Street Naming

Starting in 2015, Canada Lands identified street names in collaboration with the Algonquins of Ontario to commemorate Algonquin, military, and francophone associations with these lands. Some are already registered and existing, and some are proposed and may be registered in the future.

Existing or registered street names include:

- Wanaki Road: Algonquin for 'at peace'
- Mikinak Road: Algonquin for 'turtle'
- Wigwas Street: Algonquin for 'white birch'
- Winisik Street: Algonquin for 'yellow birch'
- Tawadina Road: Algonquin for 'valley'
- Ooshedinaa Street: Algonquin for 'ridge'
- Kijigong Terrace: Algonquin for 'sky'
- Madjibizo Place: Algonquin for 'to take flight'
- Pimiwidon Street: Algonquin for 'to carry'
- Kizis Private: Algonquin for 'sun'
- Waba Private: Algonquin for 'white'

- Ozawa Private: Algonquin for 'yellow'
- Makadewa Private: Algonquin for 'black'
- Miskwa Private: Algonquin for 'red'
- Makwa Private: Algonquin for 'bear'
- Takamose Private: Algonquin for 'wading in shallow water'
- Kiniw Private: Algonquin for 'golden eagle'
- Moses Tennisco Street: Algonquin military veteran who fought in World War I and died in action in the early part of 1917. He was laid to rest in the United Kingdom
- Michael Stoqua Street: Algonquin military veteran who served in World War I for two years before he died in France on April 15, 1917. His mother Jennie Stoqua received two tokens of recognition: a memorial plaque and memorial cross
- Squadron Crescent: A unit of military organization, in reference to CFB Rockcliffe

• Lysander Place: Historic aircraft

• Avro Circle: Historic aircraft

 Barielle-Snow Street: Francophone Jean Barielle owned the property and farmed these lands, and John A. Snow operated an apple orchard on the property

Vedette Way: French for 'star'

Du Chene Way: French for 'oak'

• Hemlock Road: Existing street name

• Codd's Road: Existing street name

PROPOSED STREET NAMES INCLUDE:

 Hurricane Place: Nickname for trail-blazing engineer and prominent Canadian feminist, Elsie MacGill, and the historic aircraft she designed: the Hawker Hurricane

• Sabrejet Way: Historic aircraft

• **De La Verdure Street:** French for 'greenery'

• Cliffside Terrace: Reference to the ridge



Public art precedent image for proposed opportunity for Wanaki Road (A. Adair & Associates 2021).



Park Naming and Design

Wateridge Village/Village des Riverains will include ten parks, many with commemorative features and elements.

ALGONQUIN COMMEMORATIVE PARKS:

- Tanakiwin Park will be a natural forested area in the northeast at the ridge for Algonquin commemoration. 'Tanakiwin' is Algonquin for 'our homeland.' Overlooking the Ottawa River, the area has strong connections to Algonquin traditional uses.
- **Kishkabika Park (#1)** is the Village's largest community park and 10.34 hectares. It was named after the Algonquin word for 'rock cliff' because of the park's location at the northern escarpment. The park will include: playground equipment, a splash pad, a gateway feature, a waterfall lookout platform, a shade structure, an amphitheater and teaching circle, a cycling path, a dog park, a community food garden, and a puddle rink.
- Mieshimin Park (#3) is the Village's west neighbourhood park and 2.01 hectares. It was named after the 'acorn of white oak', chosen to reference the three mature bur oak trees in the park. A willow tree is also a central feature of Meishimin Park, which includes a playground, shade structure, and puddle rink.

These Algonquin commemorative parks have been planned in collaboration with the AOO, and each has design features that commemorate Algonquin culture and uses plants from the A00's Ethnobotanical Plant List. Trees, shrubs, and perennials native to the area, and chosen for their Algonquin cultural, spiritual, and educational significance, will be used throughout the development. Through the Commemoration Program and in collaboration with the A00, Canada Lands encourages the introduction of signage that explains the significance of the plants, trees, and shrubs.

MILITARY COMMEMORATIVE PARKS:

- Wing Officer Winifred Taylor Park (#4) is the Village's east neighbourhood park and 2.58 hectares. It was named after the member of the Order of the British Empire and commanding officer of No. 7 Manning Depot who worked at CFB Rockcliffe.
- Alliance Park (#5) is a central parkette. The 0.90 hectare amenity was completed in 2018 and celebrates Canada's 150th anniversary.
- Veterans' Park (#7) is an east parkette named to celebrate the contributions of veterans. The 0.40 hectare park is located near two streets named after Algonquin war veterans: Moses Tennisco and Michael Stoqua. This park includes a shade structure, play equipment, benches, picnic tables, and splashpad.
- Lt. Col. William G. Barker Park (#8) is a 0.32 hectare town square and parkette that celebrates veterans. The park will include a sculpture of William G. Barker, donated by the RCAF.

- Wing Officer Willa Walker Park (#9) commemorates the leader
 of the RCAF Women's Division. The 0.39 hectare southwest
 parkette and its play equipment were completed in 2018.
- Elsie MacGill Park (#10) is a west parkette named after the
 world's first woman to earn a master's degree in aeronautical
 engineering and the first Canadian woman to receive a
 bachelor's degree in electrical engineering. MacGill was known
 as the 'Queen of the Hurricanes.' The parkette is 0.59 hectares.

FRANCOPHONE COMMEMORATIVE PARK:

• Eugène Martineau Park (#2) named after the first francophone mayor of Ottawa. It is the Village's southern community park and 4.95 hectares.

Entrance Features

In addition to the commemorative parks, three entrance features are planned for Wateridge Village/Village des Riverains. As of fall 2021, Canada Lands has issued calls to the creative community to contribute to these features as part of its Public Art Program. The features will include:

- Algonquin art at Codd's Road between Montreal Road and Mikinak Road.
- A series of Algonquin artistic works on Wanaki Road close to Montreal Road.
- A concentration of Algonquin commemorative features at Hemlock Road entranceway, created by a team of Algonquin artists or through Algonquin participation on a team of diverse artists. In either case, the team will work with Canada Lands' lead consultant to incorporate Algonquin commemorative features into the Hemlock Road plan.

The Public Art Program also details plans to cover utility boxes with designs created by children, youth, and other community members, and specifically by members of Algonquin communities.



In late 2018, Canada Lands engaged ERA Architects Inc. (ERA) to prepare the Commemoration Program for Wateridge Village/Village des Riverains lands. The Program responds to the requirements of the Participation Agreement with the A00 (2010), the goals of the City of Ottawa's Official Plan (2020), the former CFB Rockcliffe Community Design Plan and Secondary Plan (both 2015), and supports Canada Lands' mandate to imbed the histories of its sites within the fabric of new developments. The Program builds on implemented commemorative strategies — including street naming and commemorative park design — with a comprehensive approach across the redevelopment.

To support the preparation of the Program, ERA engaged community engagement consultant Mia Hunt (Dept of Words & Deeds), Lisa Prosper (Indigenous cultural heritage consultant), and Craig Mantle (military historian).

THE PANDEMIC PIVOT

The COVID-19 pandemic resulted in a number of changes to the Commemoration Program's outreach as well as project delays. On-site walking tours with Algonquin Elders and a Talking Circle with Algonquin Veterans in Pembroke had been planned with the Algonquins of Ontario but these in-person activities were cancelled. To bring Algonquin knowledge into the project in other ways, Canada Lands, through the AOO, commissioned a report on the Algonquin history of these lands. The AOO also explored opportunities for AOO-led story collection and ultimately sent letters to the AOO community with an invitation to share personal and ancestral experiences. A virtual Talking Circle was also held with the AOO.

Stakeholder outreach also pivoted due to the pandemic. An in-person story-collection event and town hall planned at the Canada Aviation and Space Museum was cancelled. It was replaced by Canada Lands' online story-collection and

outreach by email. The on-site stakeholder walking tours, and proposed online story-collection event, could not proceed as planned and were replaced by individual phone and video call interviews. The pandemic also restricted access to a number of archives and resources, including the Vanier Museopark, which houses local francophone records and many military sources.

The restrictions on in-person gatherings led to project learnings and new approaches to outreach and research. As the pandemic continues to shape all our working practices, it is important to reinforce the need for dialogue and human interaction at all scales, even if it is mediated by technology. Ongoing discussions, coordination, and interaction between Canada Lands, the AOO, stakeholders, and consultants is critical for the successful implementation of the Commemoration Program and should be fostered and coordinated through all available means.





More than a product, commemoration is an ongoing process; it is the act of exploring, responding to, asserting, and expressing community experiences of, and associations with, these lands.



Commemoration example at the Australian Government building in Canberra, ACT, Australia (Hassell Studio 2017).

APPROACH TO COMMEMORATION AT WATERIDGE VILLAGE/ VILLAGE DES RIVERAINS

Commemoration, also referred to as interpretation, seeks to make the meanings of places legible to those who use them. It can take many different forms — from plaques and monuments, to planting strategies, public art, and cultural events — and can serve different purposes within communities, particularly when implemented in shared public spaces. What we choose to commemorate and why has implications for community development and relationship building. The implementation of commemoration strategies — how the communicative power of design is deployed —

is equally significant and has the potential to enhance and transform our connection to place and to others.

Many different communities, namely Algonquin, military, and francophone, have had experiences of the lands at Wateridge Village/Village des Riverains lands and maintained associations with the lands over time, infusing them with meaning for many people. These meanings, evident in published texts and images, oral traditions, personal stories, traditional knowledge, and the

landscape itself, are expressions of cultural heritage and the focus of this Commemoration Program. By incorporating commemoration in the redevelopment, the Program seeks to bring past experiences of, and associations with, these lands into its present and future.

Following current best practice, the Commemoration Program recognizes that community members are experts in their own heritage. Therefore outreach, including story collection, is central to its preparation. Story collection is one way to access the meanings that places hold for communities. It generates personal, contextual, and dynamic histories and allows for exploration beyond written and published sources in which important local and national stories may remain absent or marginalized. By hearing from people directly and fostering story sharing, a range and depth of human experiences can be better understood.

Stories are a form of intangible cultural heritage that have significance beyond any planning process or commemoration strategy. Collecting, telling, and sharing stories bring the distant and recent past into the present. These forms of oral history are active and creative and can contribute to the ongoing reconnection between communities and place, including between Algonquin community members and the lands of Wateridge Village/Village des Riverains lands.

With outreach as the basis for commemoration, the following understandings inform the Program:

More than a product, commemoration is an ongoing process; it
is the act of exploring, responding to, asserting, and expressing
community experiences of, and associations with, these lands.



Commemoration example at Stadium Park and Chevron Parklands in Perth, WA, Australia (Hassell Studio 2017).

- Commemoration is possible for all places and commemoration strategies do not necessarily imply that one place is more important than another, nor do they preclude groups, including Indigenous peoples, from continuing to choose how the landscape of Ottawa has meaning for them.
- The inclusion of multiple voices allows commemoration to convey a range of perspectives, which may complement, contradict, or coexist with one another.
- Commemoration provides opportunities for collaboration, co-learning, and community building; it has the potential to contribute to public education, civic literacy, reconciliation, and to address community needs.
- Commemoration should be flexible and open-ended to allow for the incorporation of future knowledge and perspectives; it should not be didactic or present fixed, comprehensive, or authoritative histories.
- Commemoration should promote a sense of connection between people and the land, within and across different communities, and with the storytellers who informed the commemoration strategies.
- Indigenous Peoples have a right to maintain, control, protect, and develop their cultural heritage, and Indigenous cultural heritage – the interrelation of land, objects, stories, and laws – is understood by each Indigenous community according to their perspectives, traditions, protocols, and languages.

These understandings are in turn informed by a number of international and national charters, reports, and policy statements in the field of cultural heritage and planning. These include:

 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (2007) that sets out the rights of Indigenous Peoples with respect to self-determination, cultural and spiritual traditions, histories, and cultural heritage among other important interests

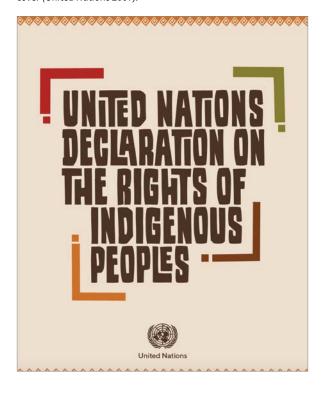
- The International Council on Monuments and Sites (ICOMOS) Charter for the Interpretation and Presentation of Cultural Heritage Sites (2008) that sets out a series of principles to guide interpretation that includes communicating the meaning of cultural heritage sites to a range of audiences; safeguarding cultural heritage values in their cultural settings and social contexts; and encouraging inclusiveness through community engagement
- Canadian Institute of Planners (CIP) Policy on Planning Practice and Reconciliation (2019) that sets out the need to 'take direction from Indigenous community leaders and partners on how and with whom engagement should be carried out'

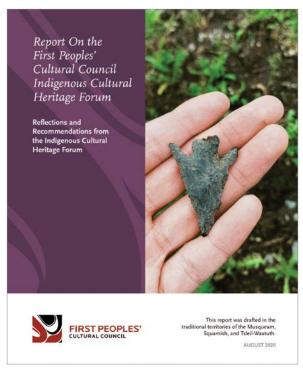
 Report on the First Peoples' Cultural Council (FPCC) Indigenous Cultural Heritage Forum (2020) that defines cultural heritage (including intangible cultural heritage) for Indigenous Peoples

Relevant sections are included in Appendix II.

It is through ongoing storytelling that the new communities taking shape in the redevelopment can also explore and experience their connections with these lands and to each other. The Wateridge Village/Village des Riverains Commemoration Program seeks to bring the intersection between people and these lands into a broader living, commemorative landscape using multiple strategies and ongoing inputs from communities.

United Nations Declaration on the Rights of Indigenous Peoples cover (United Nations 2007).





Report On the First Peoples' Cultural Council Indigenous Cultural Heritage Forum cover (First Peoples' Cultural Council 2020).

COMMEMORATION AND RECONCILIATION

The Final Report of the Truth and Reconciliation Commission identifies commemoration as an opportunity for dialogue and learning. One of the often-overlooked effects of the residential school system has been the harm it has caused to Indigenous memory by breaking the ties that bind family, language, culture, and land together, resulting in a loss of collective memory. Commemoration and public memory play an important role in truth-telling and reconciliation. They can act as correctives to colonial commemorative frameworks and historical narratives by recognizing uncomfortable histories, while allowing Indigenous peoples to shape commemoration to meet their own mnemonic and memorial needs.

Civil society and communities have an important role to play in assisting in these efforts and amplifying Indigenous voices. The commemoration plan for Wateridge Village/Village des Riverains has taken to heart the pursuit of 'mutually respectful relationships' defined by the Truth and Reconciliation Commission as paramount to achieving reconciliation. Beginning with the Participation Agreement between the Canada Lands and the AOO (2010), which embedded 'an ongoing relationship and the realization of mutual benefits' into the core mandate of the development, both the Commemoration Program

and its outreach have been guided by this aspiration and committed to its realization.

Opportunities to share and reconnect Algonquin community members with stories and traditional knowledge associated with the lands of Wateridge Village/Village des Riverains has guided the Programs' outreach. Algonquin Elders are keepers of place and traditional knowledge and through their storytelling have expressed a deep connection with the lands along the Kichi Sìbì. Reuse of shoreline encampments like the Wateridge Village/Village des Riverains site, while travelling the Kichi Sìbì for harvest or trade purposes, tells of long-standing Algonquin inhabitation of an area of traditional use and embedded identity.

This recurring presence on the lands and deep traditional knowledge of the plants and their uses reflects sustained Algonquin stewardship and place-keeping of these lands over thousands of years. Honouring the nature of this relationship to the lands of Wateridge Village/Village des Riverains, while encouraging contemporary reconnection with the site through commemoration continues the long-term practice of caring for and maintaining a place that has always had meaning for Algonquin peoples.

Commemorating Algonquin associations with the lands of Wateridge Village/Village des Riverains at the community level values the role of storytelling in our shared public spaces and helps to provide a connection for reconciliatory living that is based on 'mutually respectful relationships.'





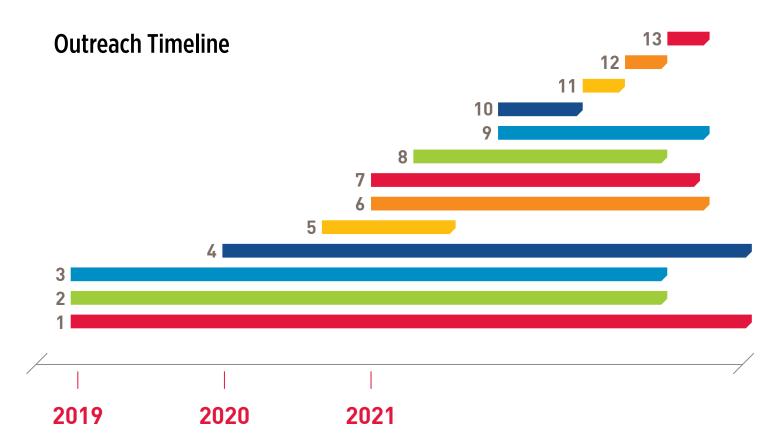
OUTREACH SUMMARY

OVERVIEW

Between fall 2019 and summer 2021, a collaborative process of story collection and research sought to understand how the lands at Wateridge Village/Village des Riverains were experienced by various communities over time, including by Algonquin, military, and francophone communities. Personal and ancestral experiences of, and associations with, the lands were explored through published and archival texts and images, story collection, knowledge-sharing, and the land itself. Background research using secondary sources was woven together with learnings from outreach activities. At times, research was used to deepen an understanding of collected stories, and conversely, research informed how stories were collected and understood. Outreach was intended to be iterative and responsive and was carried out through collaboration with the AOO and in dialogue with stakeholder groups.

August 1968 photo of friends, photo courtesy of Liz Arnsby.





- 1 2019 present: on-going conversations with the AOO
- 2 2019 JUL 2021: military research
- 3 2019 2021: Stakeholder mapping and institutional outreach

4 JAN 2020 - present:

preparation of
'Algonquin
Commemorative
Features & Narratives
Synthesis' document
(approved by the ANRs
as a living document)

5 OCT 2020 – FEB 2021: preparation of 'Algonquins at Wateridge Village' report (approved by ANRs)

- **6 2021:** preparation of a local history of the Francophone
- 7 JAN 2021 AUG 25: online story collection with rightsholders, stakeholders, and the public
- 8 FEB JUL 2021: stakeholder interviews
- 9 APR AUG 2021: story sharing opportunities available by telephone and email to Algonquin community

- **10** APR/MAY 2021: call for stories mailed to Algonquin community by A00
- 11 JUN 2021: commemoration project details shared with the ANRs by A00
- 12 JUL 2021: A00 shared commemoration project details and invitation to Talking Circles with ANRs
- **AUG 2021:** Talking Circle with the AOO and Algonquin community



Outdoor portrait of an Algonquin woman weaving an ash splint basket outdoors with young boy, on the Kitigan Zibi Anishinabeg Reserve (River Desert), Maniwaki, Quebec (Smithsonian Online Virtual Archives 1929).

METHODOLOGY

Rightsholder Research and Outreach (Algonquins of Ontario)

Collaboration with the AOO is an essential and ongoing part of the Commemoration Program. The initial approach to outreach was developed in January 2020 with the AOO's Consultation Office and Heritage and Culture Working Group. It was then modified with the AOO in fall 2020 in response to the COVID-19 pandemic and the inability to hold in-person events.

The outreach and research done in collaboration with the AOO provided the basis for understanding these lands and their connection to Algonquin culture. It reconfirmed that community connection to these lands, traditional knowledge, and ancestral stories are important to the present and the future of this place. It also revealed the need to be

attuned to all aspects of Algonquin culture from the earliest project stages and when planning outreach activities. For example, the project team learned that Algonquin stories are traditionally shared during the winter, which may have impacted attendance at the virtual Talking Circle scheduled during the summer. The pandemic also led to the replacement of in-person activities with virtual platforms and events which may have created barriers to access.

Though the points of engagement were ultimately few, they were rich. The successful implementation of the Commemoration Program will depend on continued and meaningful collaboration with Algonquin communities.

'ALGONQUINS AT WATERIDGE VILLAGE'

Through the AOO, Canada Lands commissioned a research report on the history of Algonquin peoples on these lands. The report was prepared by Joan Holmes and Associates with input from Jane Lagassie, Cultural Heritage Specialist and Ken Swayze, archaeologist. It was prepared to better understand ancestral Algonquin experiences of these lands and was proposed as a substitution for the originally-planned, in-person, on-site events with Elders. The report draws from many sources, including oral histories and traditional knowledge. It was approved by the AOO's Algonquin Negotiation Representatives (ANRs) in March 2021.

'SYNTHESIS OF ALGONQUIN COMMEMORATIVE FEATURES AND NARRATIVES'

The 'Synthesis of Algonquin Commemorative Features and Narratives' summarizes knowledge shared during Canada Lands-A00 engagement activities between 2010 and 2020. The document draws from: as-heard notes from Elders' Talking Circles for Wateridge Village/Village des Riverains and other Canada Lands developments; reports from Talking Circles for the Wateridge Village/Village des Riverains Algonquin commemorative park plans and concepts; A00-produced documents about plants, trees, and teachings; the A00 website and newsletters; and discussions with A00 staff. It was approved as a living document by the ANRs in February 2021.

Prow of bark canoe on the Kitigan Zibi Anishinabeg Reserve (River Desert), Maniwaki, Quebec (Smithsonian Online Virtual Archives 1929).



OUTREACH BY MAIL

The AOO supported outreach by mail to their mailing list of 3,500 members to gather stories from Algonquin Veterans and wider Algonquin communities. The outreach letter invited stories related to personal and ancestral experience and knowledge of the lands and the surrounding area. Stories did not need to connect to the former Rockcliffe Airbase or the lands of the redevelopment, but could relate broadly to the Ottawa region. The letters provided multiple options for community members to share stories, including through Canada Lands' online story-collection platform, telephone, email, and mail.

VIRTUAL TALKING CIRCLE

On August 25th, 2021, A00 members and staff, Canada Lands representatives, and the consultant team gathered for a virtual Talking Circle. An email invitation to the event was extended through the ANRs to wider Algonquin communities.

The Circle opened with a prayer by an ANR and a smudge ceremony by AOO staff. Canada Lands acknowledged the Wateridge Village/Village des Riverains lands — the ancestral and unceded traditional territory of Algonquin peoples — before providing an overview of the redevelopment. The consultant team followed with a summary of the Commemoration Program and presentation of preliminary themes before the Circle opened into discussion.

SUPPLEMENTARY RESEARCH ON ALGONQUIN VETERANS AND INDIGENOUS MILITARY HISTORY IN CANADA

Existing street names at Wateridge Village/Village des Riverains celebrate the contributions of

Algonquin veterans Moses Tennisco and Michael Joseph Stoqua. To deepen an understanding of Indigenous contributions to Canada's military and explore additional possibilities for commemoration, supplemental research included analysis of resources from Veterans' Affairs Canada, military reports, academic articles and books, and personnel files.

Stakeholder Research and Outreach

The military and francophone associations with these lands were explored through research and a multifaceted story-collection process, including through an online platform, social media, interviews, and email. This process began with stakeholder mapping and institutional outreach.

In fall 2019, outreach began with organizations and institutions with connections to the area. These organizations were asked to partner in the story-collection process and its promotion and to share historical collections. When story-collection launched in January 2021, these institutions and others helped broadcast the process and encourage participation. This outreach included elected officials, local business groups, community groups and organizations, military organizations, museums, and local institutions, as detailed below. The Canada Aviation and Space Museum supported outreach in multiple ways, including through their newsletters, in communications with their volunteers, by providing starter stories as inspiration, and by sharing site histories through their curator.

The following institutional stakeholders were contacted:

ELECTED OFFICIALS:

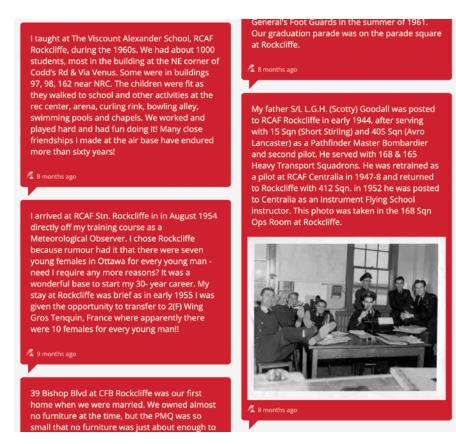
- Local MPP, Lucille Collard
- Local MP, Mona Fortier
- Local Councillor, Rawlson King

LOCAL INSTITUTIONS AND ORGANIZATIONS:

- Wateridge Village Community Association
- Beacon Hill Community Association
- Cardinal Glen Community Association
- Lindenlea Community Association
- Manor Park Community Association
- Manor Park Community Council
- New Edinburgh Community Alliance
- Rockcliffe Park Residents Association
- Rothwell Heights Property Owners Association
- Vanier Community Association
- Overbrook Community Association
- Thorncliffe Village Community Association
- Perspectives Vanier, local community newspaper
- Quartier Vanier Business Improvement Association

File Hills Indian Colony Band posing before bidding farewell and parting for the First World War (University of Calgary c.1914).





Excerpts from story collection on Social Pinpoint (Social Pinpoint 2021).

- Montfort Hospital
- Vanier MuseoPark
- National Research Council
- Rockcliffe Airport
- Rockcliffe Yacht Club
- Canada Aviation & Space Museum

SOCIAL MEDIA GROUPS:

- CFB Base Brats Facebook page (shared call for stories with 11,000 members)
- Canadian CFB Base Brats Facebook page (shared call for stories with 3,700 members)
- Happy Memories of Rockcliffe Military Base Facebook page (shared call for stories with 1,300 members and ongoing prompts related to emerging story themes)
- Viscount Alexander Public School Rockcliffe Air Base Ottawa
 Facebook page (shared call for stories with 550 members)

INSTITUTIONS AND ORGANIZATIONS SPECIFIC TO PROJECT THREADS:

- Association des communautés francophone d'Ottawa
- Centre de recherche en civilisation canadienne-française
- Canadian War Museum
- Department of National Defence
- Royal Canadian Air Force
- Royal Canadian Air Force Airwomen
- Ontario Legion
- Royal Canadian Legion
- Canada Aviation History Society
- Canadian Warplane Heritage Museum
- National Air Force Museum of Canada
- Veteran Affairs

- Canadian War Museum
- Canadian Museum of History
- City of Ottawa Archives
- Defining Moments Canada
- Air Force Magazine

Stakeholder and Public Story Collection

Stakeholders and the public were encouraged to share their stories in a number of ways, including through an online platform, video interviews, phone interviews, email, and mail. Stories were also collected through private Facebook pages.

The story-collection process launched in January 2021 and ended in August 2021. Stories received by the end of April 2021 were reviewed to identify emerging themes in conjunction with background

Example of starter story post on Wateridge Village/Villages des Riverains official Facebook page (Facebook 2021).





May 4, 2021 - 3

Have you been to Wateridge Village at the former Rockcliffe Airbase recently? While still under construction, many families already live on the site, including on Lysander Place. "Lysander" was chosen as a street name to commemorate the Westland Lysander.

The "Lizzie," as it was often called, was a rugged observation aircraft. The Lysander entered service with the Royal Air Force in 1938 and was among the aircraft ordered by the Royal Canadian Air Force. Although almost obsolete at the start of WWII, the Lysander proved ideal to transport secret agents to and from occupied Europe. Almost 1,800 Lysanders were built, including 225 in Ontario.

The Lysander on display at the Canada Aviation and Space Museum was assembled from components from Canadian and British-built aircraft and was flown as a Centennial project.

This piece of local history came to us from Canada Aviation and Space Museum. Do you have stories of local innovation to share? Get in touch via:

https://www.clcsic.ca/commemorationwateridge-riverains

■ The Canada Aviation & Space Museum at: https://ingeniumcanada.org/.../arti.../westlandlysander-iii See less research. These themes were explored in subsequent story-collection processes and used to guide additional outreach. Through this combination of methods, approximately 200 stories and over 160 images were collected. The modes of story collection are described in more detail in the sections that follow.

ONLINE STORY-COLLECTION PLATFORM

An online platform called Social Pinpoint was used to share details of the project and collect stories. The platform had French and English web links which were shared with potential participants in outreach invitations, emails, newsletters, and on social media. The website provided an overview of the project and a place for participants to read and share stories on an 'ideas wall.' It also allowed participants to share images.

SOCIAL MEDIA COMMENTS

During the outreach period, the Wateridge Village/Village des Riverains official Facebook page was populated with an average of two posts per week in French and English. These included a number of 'starter' stories to inspire followers to share their own. Some were paid posts, intended to reach a wider audience and others were amplified by the Canada Aviation and Space Museum. All posts were shared with the AOO and Algonquin-focused content was approved by the Heritage and Culture Working Group. The posts stimulated engagement and Facebook comments.

The project team was invited to a private Facebook page for former Rockcliffe Base residents: the Happy Memories of Rockcliffe Military Base Facebook page. A number of public Facebook pages also provide the same opportunity to former

residents, including: the CFB Base Brats Facebook page; Canadian CFB Base Brats Facebook page; and Viscount Alexander Public School – Rockcliffe Air Base – Ottawa Facebook page. Project details and a call for stories were shared on all these pages. The private 'Happy Memories of Rockcliffe Military Base' page also became a place to share the emerging themes, collect stories, and identify potential interviewees.

INTERVIEWS

Interviews were used to supplement and deepen an understanding of the preliminary story themes identified through the online story-collection process. When submitting stories through the story-collection platform, participants were asked if they would be open to a follow-up interview. Interviewees were also identified through Facebook groups, stakeholder mapping, and institutional outreach. The interviews provided a deeper understanding of the personal experience of those who lived on the base.

EMAIL

Stories were submitted by email, both through the info@wateridge.ca account and directly to the project team. These emails arrived from stakeholders and institutions.

Military Research

Military research drew from research reports, institutional histories, plans, and archival records including from the following collections:

 University of Toronto and Queen's University libraries

- Royal Canadian Air Force Air Warfare Centre
- Canadian War Museum Archives
- Library and Archives Canada
- Directorate of History and Heritage
- Archives of Ontario
- City of Ottawa Archives

MILITARY STORY-COLLECTION

Stories were gathered through telephone and video-call interviews, the online story collection platform, email, and social media.

Francophone Research

An overview of francophone history of the local area, and of Ottawa more widely, was developed to help understand the francophone associations with this place. The research drew from a range

of sources, including: institutional websites, academic texts, encyclopedia entries, and legal documents. The research describes the presence of, and connection between, French language and culture and provides an overview of local francophone institutions, including Roman Catholic religious institutions, Vanier Museopark, and Montfort Hospital.

FRANCOPHONE STORY-COLLECTION

Francophone story-collection was woven into the wider story-collection process. Many Francophones chose to share stories in English and their memories are captured in the military story-collection process. Indeed many of the associations described in the military stories resonated with francophone individuals. These include the connections to the natural features of the land and connections to the community.



On Airforce Days, the public was invited onto the Rockcliffe Base to see the aircraft and innovations at the Rockcliffe Base. Photo courtesy of Bill Grierson



The Montfort Hospital and the Rockcliffe Base seen from the air shortly after the construction of Montfort (1954). Photo courtesy of Hôpital Montfort archives.



The Women's Division Canteen on the Rockcliffe Base, August 1942 (National Defence fonds 1942).

LEARNINGS

The following learnings from the outreach draw from a broad and deep collection of materials: stories, archival images, and research contributions of many people using a variety of sources. These learnings are presented as a combination of reflections and direct quotations from stories and research documents. They serve as a basis for understanding the meanings of the lands at Wateridge Village/Village des Riverains lands and inform the overall Commemoration Program.

Algonquin Research and Stories

The outreach and research done in collaboration with the AOO provided an essential starting point for understanding these lands and their connection to Algonquin culture. It reconfirmed

that community connection to these lands, to traditional knowledge, and ancestral stories are important to the present and the future of this place. The process revealed the need to be better attuned to all aspects of Algonquin culture when planning outreach activities.

'ALGONQUINS AT WATERIDGE VILLAGE' (2021)

'Prehistoric people travelled the Ottawa River from time out of mind. As the glaciers began to recede over 10,000 years ago, the eastern part of Wateridge emerged as an island.'

'Algonquins at Wateridge Village' is a history of Algonquin experience on these lands and the wider region. It explores the relationships between Algonquin peoples and the lands of the Ottawa Valley and how the relationships changed with the arrival of European traders. It highlights traditional Algonquin connections to the land, including for everyday subsistence and spiritual needs, and explores how the lands were cared for by the Algonquins. Through historical narratives from traders and Algonquin chiefs, and accounts of the everyday lives of Algonquin peoples, the report recounts patterns of connection to these lands, as well as broken promises, misunderstandings, and restricted access to traditional harvesting lands, ending in devastation for many Algonquin communities. The following learnings include excerpts from the report.

'The Algonquins never ceded their territory to the Crown nor entered into any treaty agreeing to allow others to use their lands. Still, lumber companies and settlers moved into their territory and the Algonquins gradually lost the capacity to protect their family harvesting territories. Lumber companies sent men into the forests to cut the trees and dam rivers, non-Indigenous trappers established traplines, and outsiders began farming the land. All these activities undermined Algonquin conservation practices, destroyed wildlife habitat, killed off the game, and made their fishing grounds inaccessible. As a result, they became increasingly impoverished.'

'Conflict between the Algonquins and their traditional enemies, the Haudenosaunee, was greatly increased by the fur trade. Algonquins suffered heavy losses in the ensuing wars. Those losses and the devastating diseases introduced by contact with Europeans disrupted seasonal patterns of travel, trade, and the productivity of their territory.'

The document recounts the seasonal experience of Algonquin peoples on this land and shares an understanding that these lands were part of a series of encampments along the Ottawa River visited by Algonquin peoples for short periods at different times during the year. The cyclical return to this place is highlighted throughout.

Portrait of Three Young Men with Fish, 1927 at Golden Lake/Pikwàkanagàn First Nation. Men are identified as Joseph Whiteduck, Michelle Bernard and unidentified boy (Smithsonian Online Virtual Archives 1927).



'The women and children make camp. The bentbranch frame from last fall's wigwam is still standing so they collect large sheets of basswood bark to cover it.'

Seasonal encampments depended on a deep knowledge of the land and how all its aspects, from animals, to moss, to bark, could be used for subsistence.

'They find wintergreen to use for tea and to save for treating head aches and mild pain. One of them cuts some bark from the burr oak to make into a wash to treat a wound on her daughter's arm. Another collects some inner bark from the nearby basswood. She will soak the bark and make cordage for fishing lines and fish nets they can use on their trip downriver. One of the young men collects sap from the white pines. He will use it as pitch to patch a tear in his family's birch bark canoes.'

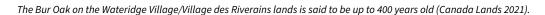
Here each member of the group has an essential role: children collect sumac for marinades,

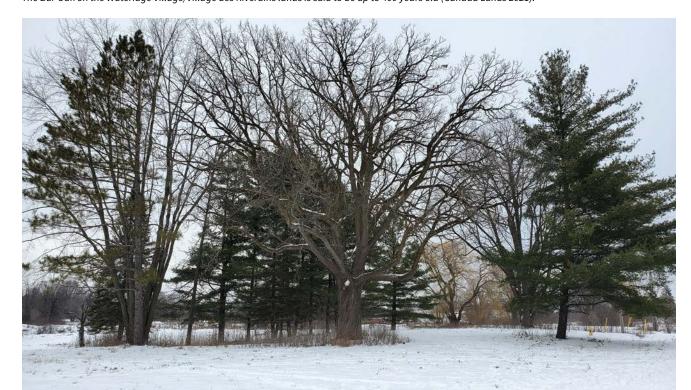
Elders gather herbs for medicine, men hunt for deer, boys fish, women make fishing lines from bark. The activities of all members were connected to the richness of the land and to serving the whole community.

'A young girl builds a fire and hangs an iron kettle, filling it with water carried from the river in a skin bag. She then gathers the tips from a balsam fir to make tea.'

'Algonquins at Wateridge Village' highlights both the practical and the spiritual use of plants, trees, and animals and the connections between these uses.

'The branches of the white cedar are a welcome addition to stews of wild game. Cedar is considered a gift from the Creator as it has a multitude of spiritual, medicinal, and practical uses. It is one of the four sacred medicines and is associated with the south Medicine Wheel, which is the direction that reminds us to look







Algonquin Woman Tanning Hides, 1929 Kitigan Zibi, Quebec (Smithsonian Online Virtual Archives 1929).

after our spirits. Cedar represents balance and purification, cleansing of negativity, and is used in the Sweat Lodge ceremony.'

'The white pine is revered by the Algonquin people. It provides wood for baskets and tools and supplies tar and pitch for mending canoes and making baskets waterproof. The ancestors used to bury their dead by white pine trees, which would absorb some of the spirit of the deceased, allowing their spirit to live on.'

The description of seasonal patterns of use highlights the importance of the ridge and the river to Algonquin peoples. The river is described as essential for trade, for travel, and for food.

'The Algonquins knew the Ottawa River as the Kichi Sìbì – the Great River. It was their main travel route bringing them from their harvesting grounds, deep in the interior, all the way down to the St. Lawrence River or westward to Lake Nipissing and beyond. Before contact with Europeans, they paddled down the Kichi Sìbì to join Innu and Huron warriors in battle against the Haudenosaunee (Iroquois). The river also served as a trade corridor along which they could carry goods to other Indigenous nations. They obtained corn from Huronia on Georgian Bay,

shells for wampum beads from the Atlantic coast, catlinite for sacred pipes from the Mississippi, and chert for stone tools from the Niagara Escarpment and the Hudson Bay lowlands. Centuries later, huge timber rafts were floated down the Kichi Sibi to supply the lumber for the British empire's ships.'

'During the 1800s, all of the well-known Algonquin Chiefs led their families past the present-day site of Wateridge Village on their travels between their family harvesting grounds in the interior of the Ottawa Valley and the mission at Lake of Two Mountains.'

'The ridge close to the river was a perfect vantage point from which to watch for friends and relatives passing along the river and to observe the weather. During the 17th century wars with the Haudenosaunee, Algonquin warriors could post a sentry on the ridge to warn their families of war parties coming into their territory.'

'Algonquins at Wateridge Village' explores the connections between Algonquin peoples and place sustained through oral traditions including stories and histories.



Algonquin [Golden Lake/Pikwàkanagàn First Nation] Man Working on a Canoe, 1927 (Smithsonian Online Virtual Archives 1927).

'Algonquin people believe they have always lived in the Ottawa Valley, an understanding which is reflected in their traditional stories.'

'SYNTHESIS OF ALGONQUIN COMMEMORATIVE FEATURES AND NARRATIVES' (2021)

The Synthesis summarizes past engagement and highlights the connections between Algonquin peoples and the surrounding environment, including relationships between people, animals, plants, natural features, and human-made objects. It also conveys the need to honour the connections between elements of the natural and built world, as well as natural elements of the land, including the river, ridge, trees, and views.

'Trees witness many things. There is a wisdom of trees and together, they may become cathedrals of healing. They give us air to breathe, so we must also allow the trees to breathe by giving them space.'

Talking Circle re: Wateridge Village/Village des Riverains Commemorative parks, as heard notes – May 7, 2018. The importance of the river is frequently mentioned. The river is described as the carrier of dreams, people, and trade. Water was described as a source of life and the shoreline as a place of meeting.

'Rivers are the lifeblood of Mother Earth. They are highways and the carrier of dreams.'

Elders' Circle re: LeBreton Flats, as heard notes – March 23, 2011.

'History follows the River.'

Elders' Circle re: CFB Rockcliffe & LeBreton Flats Transit Station, as heard report – April 13, 2013.

The Synthesis highlights how the natural and built world have both practical and spiritual meanings. The use of colours, materials, plants, and shapes within the landscape have significance. These natural and designed elements participate in storytelling within the landscape. As such, they must be chosen with care.

'Straight lines are unfriendly, curves that point down to keep people grounded are preferred, like the wings of an eagle. Algonquins do not live a linear lifestyle but are connected in the circle of life (we are born and then go back); therefore, many Algonquin people find peace in circular elements.'

Talking Circle re: Wateridge Commemorative parks, as heard notes – May 7, 2018; Kishkabika Park Concepts, August 2020.

A section on 'Natural Features' describes features and narratives related to: bluffs and ridges; animals; plants and trees; water and rivers; and fire. Other sections of the document explore: design features and materials; spaces; art and objects; emotion and experience; the Algonquin Nation, relationships and people; ceremony and practice; and stories, storytelling, and teachings.

'The accounts of our history that have been handed down to us by our Elders tell us that many years ago, seven primary prophets came to the Anishnabe. They came at a time when the people were living a full and peaceful life on the northeastern coast of North America. These prophets left the people with seven predictions of what the future would bring. Each of these prophecies was called a Fire and each Fire referred to a particular era of time that would come in the future. Thus, the teachings of the seven prophets are now called 'The Seven Fires'.'

The Prophecy of the 7 Fires via The Algonquin Way website.

The Synthesis emphasizes the need to create spaces of reflection, spaces of education, and spaces of gathering within the landscape. Creating a place to share Algonquin stories was emphasized throughout past engagement. Through storytelling, relationships between people and the land are honoured and deepened. Storytelling also fosters a sense of openness and welcome.

'We have connections to and greet other people in the world. Algonquin people were the first ambassadors of Canada. Pijashin – to welcome – is a way of life for Algonquin people.'

Elders' Circle re: LeBreton Flats, as heard notes – March 23, 2011.

'The Sweetgrass braid has been used to describe the relationship between the Algonquins, Canada and Ontario. The three strands are interwoven to produce a strong and resilient braid. The strands remain distinct, and to some degree separate, but weaving them together creates a whole that is greater than the sum of its parts. The braid symbolizes a powerful reconciliation of diverse roots, culture and sovereignties.'

A00 Newsletter, September 2012.

VIRTUAL TALKING CIRCLE

The virtual Talking Circle emphasized how oral histories, storytelling, and research shape the A00's understanding of the lands. Aspects of this understanding have been compiled in the 'Algonquins at Wateridge Village' report summarized above. The quotations below were drawn from as-heard notes captured during the Talking Circle.

'As the acorn was highly valued, our ancestors planted them on their travels. The presence of white/bur oak in Wateridge Village signified that ancestors spent time in this place. Ancestors travelled with acorns; acorns were highly valued and ancestors planted where they visited; Wateridge had beautiful ancient burr oaks. During the Elders' tour, we gathered under one and looked for acorns and I planted one and it did take. They can grow 30 feet high. This is where Richard Zohr passed the tobacco to do an offering. That was the first connection we made at Wateridge, in this beautiful place where we had gathered centuries before it became part of the base. That's the significance of the burr oak.'





'Algonquin peoples believe they have always lived in the Ottawa Valley, an understanding which is reflected in their traditional stories.'

- ALGONQUINS AT WATERIDGE VILLAGE

This knowledge is essential to understanding Wateridge Village/Village des Riverains lands today, including its flora and fauna, and the cycles of the seasons. All ten Algonquin communities have teachings that connect to the trees and plants of this place.

'I do have records of the seasons and when we would pick different things. The basswood flowers: pick them in June before they start to wilt. If we pick the flower right when it starts to blossom, that's the good medicine to have for coughs. If it starts to wilt, the medicine is replaced with a narcotic, a chemical that is no longer good for us. It was important for our grandparents to pass down what to pick, when to pick and how to pick in those places. It was important for us to know the significance of the first leaf — the little ear — of the white birch. That was the time that the fish were biting. That's when you fish for pickerel.

Different types of teachings were handed down. Most of my teachings were about the medicines and the plants and connecting to the land. I received those teachings through the 10 communities. There's not a community I visited that didn't have a teaching. They reflected all these plants and trees I saw in Wateridge.'

The preliminary project themes, which brought together Algonquin, military, and francophone associations with the lands, resonated with the participants. It was suggested that the three intertwining strands of the sweetgrass braid could be used to represent the coexistence of these groups. The presence and scent of sweetgrass was also highlighted as a powerful memory from the Elders' tour.

'The sweetgrass braid... is a coming together of Canada, Algonquins, and Ontario... to signify

their coming together. It's a healing braiding or coming together. It could signify any group and could work into all three of the groups that we're commemorating. Connect this to all three groups coming together. Like the sweetgrass on that hill. We got off in the meadow by the burr oak and the smell of sweetgrass nearly knocked me over. It was amazing.'

The AOO-Canada Lands partnership was lauded by the AOO participants and described as innovative. Canada Lands representatives also shared how meaningful the project is for them. Participants explained that the interactions — large and small — between the two organizations are considered part of the reconciliation process.

'It's important to know how important Canada Lands partnership is to the AOO. Our partnership gave us a start and a freshness. The partnership was recognition that we mattered, have agency, and we could be included, that we've matured a lot. We may not have every duck in a row, but we're finding our feet and it's with partnerships like Canada Lands that we are finding our feet. We are eternally grateful - that is an innovation: consulting Algonquin people about their own land and their own culture on what they would like to see.'

'Reconciliation, it's not a formal thing, it's something done by every one of us every day that makes it possible to go forward. It may not be grand; it may not be an announcement. The way we work together with Canada Lands has all been about reconciliation. There's a heart to it. We'll plant strawberries. Strawberries are a heart medicine.'

Participants talked about how the Commemoration Program could support Algonquin communities by making collected stories available to them. It could help Algonquin peoples connect to the land and understand each other's stories. During the 2013 Elders' tour, participants felt a connection to the Wateridge Village/Village des Riverains lands and recommended that traditional teachings be shared on the lands. The Commemoration Program can support this practice by making the stories and teachings accessible to more members of the communities.

'If the handbook is publicly available, as someone who is trying to get back to their roots, accessing these stories will be very helpful. Stories could be educational -- tools for those who are wanting to know about their histories and their ancestors and things not shared through generations, especially if it's being provided by firsthand accounts.'

The Circle also highlighted the importance of the 2013 Elders' tour, not only for the redevelopment, but for the A00 and for the A00-Canada Lands partnership. Through story-sharing, an event that brought Algonquin Elders together, lives on as an important part of this place.

'What we can see, the connection and the coming together... as a group of people who are rebuilding our nation. It's difficult to learn each other's stories. We've lost touch with each other. When we come together at the negotiating table, we don't know each other any more. On the tour, there was a feeling of recognition and coming together. It was elders, we are getting on. It was very hopeful. It meant a lot to all of us to be there. The bond was stuff from eons ago and we were finding it in this place. We would come together.'





Left: Elders visit Wateridge Village in 2015 (Canada Lands 2015).

Right: Photo of old man's beard, courtesy of Jane Lagassie.



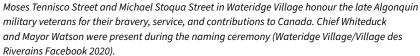


'Children, language, lands: almost everything was stripped away, stolen when you weren't looking because you were trying to stay alive.'

'In the face of such loss, one thing our people could not surrender was the meaning of land. In the settler mind, land was property, real estate, capital, or natural resources. But to our people, it was everything: identity, the connection to our ancestors, the home of our nonhuman kinfolk, our pharmacy, our library, the source of all that sustained us. Our lands were where our responsibility to the world was enacted, sacred ground. It belonged to itself; it was a gift, not a commodity, so it could never be bought or sold. These are the meanings people took with them when they were forced from their ancient homelands to new places.'

- ROBIN WALL KIMMERER, BRAIDING SWEETGRASS: INDIGENOUS WISDOM, SCIENTIFIC KNOWLEDGE, AND THE TEACHINGS OF PLANTS







Portrait of Michael Joseph Stoqua (The Algonquin Way Cultural Centre n.d.).

The AOO participants discussed how an Elder's tour reunion, and regular gatherings at Wateridge Village/Village des Riverains lands, would benefit the project, Algonquin communities, and the AOO-Canada Lands relationship. By creating opportunities to gather on the lands, the Program can welcome, recognize, and support Algonquin kinship to the land and water, relationships across Algonquin nations, and the practice of sharing and learning each other's stories and teachings.

'The visit, it was a long time ago, and it was a fresh start. We all came together. It's a shame that although we have the same beliefs, that young connection is still there, but it's separated a bit. It would be beautiful if there was a reunion of the people who came to the Elders' tour. It needs to be connected again. It would be nice to have a revisit and a regroup of all these people and reignite the freshness there.'

Indigenous Military History

Indigenous peoples have served the Canadian military and sacrificed their lives in conflicts across time. Indigenous servicemen and servicewomen have participated not only in the Canadian Armed Forces, the Royal Canadian Navy, and the Royal Canadian Air Force, but also in the Canadian Rangers — a body of reservists who use their intimate knowledge of the land to maintain a military presence in the North, along coastlines, and in other areas of Canada with limited access. More recently, the Aboriginal Leadership Opportunity Year was established at the Royal Military College of Canada in Kingston, Ontario. The program was designed to increase Indigenous participation in the military through culturally-sensitive training that helps Indigenous recruits transition to a regular degree program as part of the Canadian Armed Forces.

Indigenous participation in the battles of settlers has a long history on these lands now known as Canada. In the 17th and 18th centuries, the Hurons allied themselves with the French, and the Iroquois with the English. During the War of 1812, Indigenous peoples, especially the Mohawk, fought the Americans alongside the British.

Later in the 19th century, the settler government used military force against Indigenous peoples, first in 1870 against Louis Riel and the Métis as a show of 'Canadian sovereignty' over the Red River colony, and then again in 1885 when Riel proclaimed a new government in western Canada in direct challenge to Ottawa. Indigenous peoples served in all of Canada's wars of the 20th and 21st centuries: World War I, World War II, the Korean War, and the War in Afghanistan.

Government-sanctioned military force has been used against Indigenous peoples protecting their traditional lands, including during the Oka crisis of 1990. The federal government has also expropriated Indigenous land for military purposes, such as at Camp Ipperwash on Lake Huron, which was eventually returned to the Chippewas of Kettle and Stony Point First Nation in 2016. Many military facilities, like CFB Rockcliffe, were built on unceded traditional territory.

'Indian land that was leased, bought or appropriated was used for many purposes, including airfields, army training camps, internment camps [for enemy aliens or prisoners of war], gunnery and bombing ranges, and coastal defence installations. This land was being taken ... sometimes against the will of the community involved. Some of it has not been recovered to this day.'

Royal Commission on Aboriginal Peoples, 1996.

Born at Golden Lake, Renfrew County on August 15, 1884, Moses Tennisco enlisted in the 130th Battalion on March 22, 1916. At the time, he identified himself as a single Roman Catholic and listed his occupation as 'bushman.' After spending the summer in Canada, he left Halifax aboard the S.S. Lapland and disembarked at Liverpool, England. He was transferred to the 107th Canadian Pioneer Battalion and reached France in late February. On 20 April, he was severely wounded, by either shrapnel or gunshot or both, and admitted to No. 1 Canadian General Hospital, Etaples on 22 April. One month later, Private Tennisco was admitted to King George Hospital, Stamford Street, London where, on June, 27th, 1917, he died of his wounds. He is buried in Brookwood Military Cemetery and commemorated in the First World War Book of Remembrance kept in the Memorial Chamber of the Peace Tower in Ottawa.

Born on August 3, 1893 in Pembroke, Ontario (Golden Lake) to parents Jennie and Louis, Michael Joseph Stoqua, worked as a labourer prior to the Great War. Serving for a time with the 42nd Regiment, Canadian Militia at Petawawa, he later enlisted in the 130th Battalion, Canadian Expeditionary Force on March 26, 1916. After spending the summer in Canada, he left Halifax aboard the S.S. Lapland for Liverpool, England. After being transferred to the 75th Battalion on December 5th and reaching France the following day, he attended a Lewis Gun course during the first week of January 1917. Private M.J. Stoqua was seriously wounded on 9 April 1917, the first day of the battle of Vimy Ridge, receiving a gunshot wound to the head, and was eventually admitted to No. 13 General Hospital, Boulogne on April 11th where he died the following day.

He is buried in Boulogne Eastern Cemetery and is commemorated in the First World War Book of Remembrance kept in the Memorial Chamber of the Peace Tower in Ottawa.

Military Research and Stories

RESEARCH

Research on the military history of these lands draws from numerous sources related to their local, national, and international significance.

Patterns of settler land ownership, began on these lands in the early 1800s and changed in 1895 when land along the Ottawa River was expropriated for use as a rifle range. The lands were used by the Canadian Air Force from 1918, and in 1924, the area was officially named RCAF Station Rockcliffe. Military flying operations continued until 1964. The 1960s and 1970s saw a decline of military use on the base and by the early 1990s most of the buildings on the site were demolished. In 1994, the base was officially closed.

The lands' natural features were important to those who used them in the 19th and 20th centuries. The flat, open ground below the ridge as well as the ridge itself served their use as a rifle range, as the butts of rifles could be positioned at the bottom of the ridge for safety. The same expanse permitted the construction of a military airport, and the proximity to the river allowed the military to accommodate both air and seaplanes. For a time, this was the only place in Canada that could accommodate both types of aircraft.

The Dominion of Canada Rifle Association favoured the range at Rockcliffe because of its size (some 380 acres), as well as the fact that shooting could be undertaken from distances of 200 to 1000 yards, with the possibility of extending the firing points back to 2000 yards.

Dominion of Canada Rifle Association, 'History of the DCRA', http://www.dcra.ca/history.php.

The Air Board opened six airfields across Canada in 1920, with the Ottawa Air Station being one of them. The site hosted both an air harbour (for seaplanes) as well as an aerodrome (for landplanes), making the facility unique in Canada. Until Trenton became operational a decade later, Rockcliffe was the only base in Canada that could accommodate both types of aircraft.

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.

This was also a place of military training and education. Early rifle training began in 1898 and set a course for Rockcliffe as a centre of education that lasted until the base's closure. The base offered a range of programs, from the modest homing pigeon program established in 1928, to support for the British Commonwealth Air Training Plan (BCATP) through its flight testing facility and three-way runway. Established in 1939, the BCATP occurred across the country and is regarded as Canada's most important contribution to the Second World War.

The British Commonwealth Air Training Plan (BCATP) was, in the estimation of historians, Canada's most important contribution to the Allied war effort. In brief, some 131,500 aircrew were trained across Canada for overseas service. Rockcliffe, it appears, was not an integral part of the BCATP per se, with its more than 100 airfields, its 105 flying training schools, its 11,000 aircraft

and its 104,000 training staff spread across the country; however, this increase in activity apparently put significant demands on the RCAF Test and Development Establishment 'in the areas of flight testing, electronics, gunnery, navigation, and any other aeronautical work that affected Allied training.' Rockcliffe, it seems fair to suggest, played more of a supporting rather than a direct role in the training of aircrew from allied nations.

Hatch, F.J. The Aerodrome of Democracy: Canada and the British Commonwealth Air Training Plan, 1939-1945. Ottawa: Department of National Defence, Directorate of History, 1983.

Rockcliffe was also central to the RCAF School of Photography which was established there in the 1940s, along with training schools for fighter control, aircraft recognition, and communications. Into the 1960s, Rockcliffe was the centre of training for air photo interpreters.

Innovation serving both military and civilian life also occurred at Rockcliffe. Technological explorations began in 1918, with the first airmail test flight. In the 1920s, Rockcliffe was the site of experimentation into wireless telephony, which would become early radio, trials of test crop dusting methods for the Department of



Airforce Day on the Rockcliffe Base, 1955. Photo courtesy of Bill Grierson.

An RCAF Spitfire Crew, 1943 (National Defence fonds 1944).



Agriculture in 1922, and research into the quantity, quality and delivery of food to soldiers in the Rockcliffe test kitchen. Experiments in aerial photography, which also began in the 1920s, continued this trend of innovation. Rockcliffe was central to the surveying and mapping of Canada and the North, which continued through the 1950s.

'The aerial surveys of the North carried out by the RCAF in the 1940s and 1950s played a major role in the development of Canada and visible evidence of this work still exists in modern maps of Canada.'

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.

'By 1949, the Photo Establishment at Rockcliffe had carried out the largest program of aerial photo survey anywhere in the world.'

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.

The aerial mapping of the Mid-Canada Line in the mid-1950s bestowed more than purely military benefits. Indeed, as Mary Cullen from the FHBRO noted, the survey 'was not only a significant contribution to the defence and geography of Canada, but to the mineral discoveries, forest inventories, soil erosion control, town planning and the host of other activities benefitting from advanced aerial photography.'

Cullen, Mary. Federal Heritage Building Review Office (FHBRO) Report 83-37. Hangars, Buildings 66, 67, 68.

The proximity of the National Research Council (NRC) was an asset to the scientists at the Rockcliffe base, and partnerships were forged on a number of projects. Between 1946 and 1956, the 'Rockcliffe Ice Wagon' conducted experiments with the NRC to improve anti-icing technology for airborne aircraft.

'With a group of NRC scientists aboard, the 'Rockcliffe Ice Wagon' would take off whenever particularly bad icing conditions were reported, deliberately flying in poor weather to obtain useful data. This work proved instrumental in the development of improved aircraft de-icing equipment.'

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.



Members of the Rockcliffe Base's Women's Division Overseas Draft. A/S/O N.M. Smith, Calgary and S/O E.A.P. Griffin, Winnipeg, August 1942 (National Defence fonds 1942).

The base was an important place to test and develop many different types of aircraft. All aircraft proposed for RCAF use were first tested at Rockcliffe through a 1940s program initially called 'Test Flight,' and then the 'RCAF Test and Development Establishment.' The program inspected aircraft, tested them in flight, and wrote pilot handling notes. This included the testing of RCAF's first jet fighter in 1945, the Gloster Meteor F.III. Canada's aeronautical research and development continued at Rockcliffe in the 1950s with the establishment of the 'Central Experimental and Proving Establishment.'

'By the outbreak of war in 1939, the Test Flight had evolved into a 'small but sophisticated operation. Its purpose was to carry out investigations pertaining to flight testing, electronics, gunnery, navigation, and any aeronautical work that affected training.'

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999. Rockcliffe was also part of the first cross-country flight, executed to determine whether trans-Canada air and passenger service was possible. The journey included numerous mail delivery stops, making it the first transcontinental airmail run.

'Travelling the three thousand miles between Halifax and Vancouver in forty-nine hours over ten days may appear trivial in these days of six hour jet crossings, but in its day it was an impressive feat and the beginning of an important air service.'

Statistics Canada, Transportation and Public Utilities Division, Aviation Statistics Centre, Aviation in Canada 1971: A Statistical Handbook of Canadian Civil Aviation (Ottawa: Information Canada, February 1972), Published by Authority of The Minister of Industry, Trade and Commerce, Catalogue 51-501 Occasional, 16.

Using surplus American aircraft, at first B-17 Flying Fortresses and later B-24 Liberators, No. 168 Squadron headquartered at Rockcliffe moved an impressive amount of personnel and freight between its creation in October 1943 and its disbandment in

April 1946. Over the course of 636 trans-Atlantic crossings and nearly 26,500 flying hours, the squadron moved more than 1,000 metric tons of mail; 4,000 metric tons of freight; and slightly more than 42,000 passengers, some of whom included members of the Royal Family, the governor general and prime minister. Not surprisingly, the aircraft used for this purpose became affectionately known as 'flying mail trucks'.

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.

Rockcliffe's contributions to civilian life were implemented to keep the Base relevant and to support employment between the two world wars. These included the construction of roads and buildings.

The employment of military aircraft and personnel from Rockcliffe on purely civilian tasks can therefore be explained by the deliberate approach of making the air force indispensable to the exploration and development of Canada, tasks that seemingly resonated with the government. This somewhat contradictory arrangement – military aircraft being employed on civilian projects – became a source of pride for many and, since it ultimately proved a remarkable achievement, became part of the general narrative relating to the development of aviation in Canada.

Massey, Vincent. Speaking of Canada. Toronto: MacMillan, 1959.

'From 1933 to 1936 the Government established construction camps as part of its program to alleviate distress throughout the country. Large work camps were formed on military properties to improve facilities across the country. ... A number of National Defence Unemployment Relief Camps

employed men on the development of airfields. In addition to the Photographic Establishment, a number of other buildings were constructed at the site including a radio beacon station, a central heating plant and an addition to the officers' mess. At this time permanent married quarters, as well as an aircraft hangar (Hangar # 1), were built at Rockcliffe. This relief scheme, is a solid example of the interplay between Canada's civilian and military communities'

Drakich, Sophie, Federal Heritage Building Review Office (FHBRO) Report 89-75. Buildings 5, 16, 20, 80.

In the late 1950s, many of Rockcliffe's innovative programs were moved to bases with longer runways. While Rockcliffe supported many 'firsts' in Canadian aviation, work on the base involved considerable risk and many military personnel and civilians suffered injuries and fatalities as a result.

Following centuries of Algonquin presence and one hundred years of agricultural use, a more hurried pace of change began on these lands. Cycles of military units moved quickly, training and research programs came and went, and many people moved through this place. Change and impermanence characterized the site's military years. Soldiers, war-time heroes, celebrities, and residents came and went, including the Lindberghs, William Lyon Mackenzie King, Australian Prime Minister Robert Menzies, French leader Charles de Gaulle, and Hollywood actor James Cagney, who filmed a movie in the local area. It was also associated with Canada's most decorated serviceperson, William Barker, who died here in 1930.

In a perverse twist of irony, Barker, who had survived the perils of the First World War on



A backyard rink on the Base in the 1970s with Viscount Alexander School in the background. Photo courtesy of Bill Grierson.

both the Italian and Western Fronts, died in a flying accident during peacetime. Demonstrating a Fairchild KR-21 in front of air force officials, he apparently lost control of his aircraft and slammed into the frozen Ottawa River adjacent to the airfield. The most decorated Canadian serviceman at the time (and indeed still), he was then the sales manager for Fairchild Aircraft Ltd. of Montreal.

Ralph, Wayne, Barker VC: The Life, Death and Legend of Canada's Most Decorated War Hero (London: Grub Street, 1997).

First World War veterans may have been housed at Rockcliffe as part of the general demobilization process. Soldiers returning from overseas often ended-up in the city / military district from which their unit originated; once there, they had a final parade, were dismissed, and given their final pay, money for civilian clothes and passage to a location of their choosing in Canada.

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.

Women were present on the base and played an essential role in Canada's military. Quarters for female officers were constructed from 1928 and the RCAF Women's Division was established on

site and began training in 1942. By the mid-1970s, women were introduced to non-traditional military roles, including military policing functions. The Women's Divisions Honorary Air Commandant was Her Royal Highness Princess Alice.

The research also revealed that those living and serving at the base were not immune from inappropriate conduct, which many women were subject to in the workforce at that time.

STORIES

Some stories reflect adult experiences, in either military or civilian roles. Many people who grew up on the Base — self-described 'base brats' — also shared their stories of living among the Private Married Quarters (PMQs). Those who grew up on the base shared strong memories of the land, recreation, and community-building. The Base offered plentiful natural landscapes which were explored in all seasons. Young residents also had adventures in places adjacent to the Base lands, such as the Quarries across Montreal road and Green's Creek to the east.

Former residents fondly describe climbing trees and boulders, building forts in snow drifts and thickets, gliding down ski hills and paths in

soap-box racers, picking flowers, catching frogs, exploring the woods, playing in ditches, and more. Adult residents also described enjoying the qualities and views of the landscape and walks through the woods. The sounds, smells, tastes, and feelings of these experiences were described as foundational, and were still vivid for many — from scraped knees, the smell of lilacs, and the taste of strawberries. These experiences were often described as moments that brought people together in this place, across generations, between siblings, and with new friends.

'We always had backyard rinks and played hockey all night. This is our backyard at 33 Castor Ave, and you can see Viscount Alexander in the background. I still have a small scar next to my eye from taking a stick in the face in one of those games on that rink...'

'Deep snow in 1970. We used to tunnel into those banks to build our forts and big caverns... or toboggan off of them and hope we didn't get hit by a car! and we all thought we were immortal...! remember those forts could have many rooms and very long tunnels. We even poured water along the entrance of one to make an 'ice shoot' we could dive into to enter it... lol.'

'I lived on the base from 50 to 58. I'm one of those kids that swam in the ditches. We'd plug up the driveway holes with stones etc when it was a heavy rain. Loads of fun.!! This is area 5 on Via Vega 1950 myself and brother Reg.'

'I loved to hike around off base... Quarries Canyon, or across Montreal Rd. before they turned it into houses, or down past the air strip and into the woods by the Ottawa River especially. We used to lug all kinds of gear on these expeditions, frying pans etc... just to cook beans in the woods over an open fire.'

'We lived at 4 Via Venus 1949-51 while Scotty Goodall flew with 412 Sqn. There was a frog pond behind our house that attracted snakes, which if they got too close got hoed by my mother.'

'And the dump was the thing to explore...down the shale cliffs... And exploring of course...all the rock formations we climbed....the old airplanes...a lot of fun exploring... The dump was always interesting and there were tunnels, says my older brother...I was too young for that.'

'The highest point on the base was at the top of Burma road just before it intersected with Montreal road. We used that high vantage point for our soap box races in the late '50s. The base below that point Ifollowing the NRC fence which defined our eastern border) was a series of terraces that stepped down to the river (due north) broken with rocky outcrops, cliffs wet enough to support a variety of salamanders. From Burma it dropped down 50-60 feet to the large flat expanse with the many H barracks flowing north into the parade grounds beside the ice rink. There another break in the rock occurred exposing a small cliff of about twenty feet. This is where the winding concrete stairs with the curved iron railing stands. The water off the barracks and parade grounds came rushing into a drainage ditch designed to catch the runoff and divert it away from the homes on Arcturus and Mynarski. It diverted the flow east to a ditch that ran north along the NRC fence to the next set of cliffs, a sixty foot drop or so, that were situated behind the houses on Rigel...These cliffs we explored as toddlers. At the bottom was a marshy swamp basically at the river level. In the spring and early summer we'd collect pussywillows, cattails, and enormous mushroom puff balls. What I experienced as a toddler was a very wet place that didn't drain well: thus we were blessed with



Kids on their residential street 'Via Vega' in 1950. Photo courtesy of Charlene Gosse.



Deep snow made for great forts and tobogganing, here in 1970. Photo courtesy of Bill Grieirson.



Local kids set to explore the Base in the 1970s. Photo courtesy of Bill Grierson.

trilliums in the forests and mushrooms along the paths. Water was a huge part of the dynamic of the place.' Courtesy of Wally Bambrick

'There were lot's of areas to explore. Wooded areas with plenty of spring wild flowers, black 'n red wild raspberry bushes, along with wild strawberries and a rock quarry with cliffs that just had to be climbed! Sleeping outside, in a sleeping bag, in a grassy meadow on warm summer nights with zillions of stars overhead, and zillions of fire flies glowing in the dark. Learning about the critters, and animals who shared the many places we explored. The war games we fought in those wooded areas.... Those memories, along with many others, are still with me to this day!;)'

'My big brother has captured the essence of what seemed a vast world for us kids to explore throughout all four seasons. Autumn with the hillside ablaze with brilliant bronze, red colours was my favourite season. A snow covered creek that ran between area 7 and 5? was a bridge that gave this 8 year old a kerplunk into knee high cold running water. The spacious yard with plenty of room to plant gardens was my Mom's delight. A bog like area near the hospital was where my big brother dared me to walk along a moss covered fallen log assuring me I'd not fall since he had me secure with a rope on my waist. The scrage I got on my arm took a bit of explaining when we got home.'

'I had always been afraid of heights. We lived on Altair, the first street on the right as you entered from the back gate off St. Laurent. There was a big field behind our house, the back gate road and then some buildings. My Dad, Chris Yerburgh, worked there. To the right of the building there was a beautiful pine tree with branches closer to the ground and spaced like steps. Louise Colwill was an avid climber. When we discovered the tree, she scampered up, encouraging me to follow.

We spent many happy hours up that tree, having picnics, chatting, watching the comings and goings. It was awesome.'

'As a kid I would sneak off base to catch minnows in the quarry's across Montreal Rd and was always late for supper. So in spring I raced home down the Codds Rd hill and picked lilacs there. I offered them to my mom immediately and usually it was enough that she didn't yell at me for missing dinner!'

'In terms of seasons, we spent all our time outside. Winter as well. We had the big hill. I remember in the winter in grade 8 every Friday night we all got together. 15-20 young teens. We would go tobogganing. Every week, we'd have hot chocolate and snacks. It was wonderful.'

The Rockcliffe Airbase was generally selfcontained. It had an elementary school, recreation facilities — including swimming pools and an arena — chapels, a bank and credit union, medical and dental facilities, work places, homes, a canteen, and a CANEX shop that supplied many essentials. Residents would leave to go to large supermarkets, but most necessities were provided on site. While people were free to come and go from the Base, it was guarded by sentinels who checked passes until the 1970s. The Base's relative self-sufficiency was described by former residents as encouraging interaction, friendships, and a tight-knit community. For younger residents, the Base provided freedom, as parents allowed their kids to roam free within its bounds.

'I remember the Central Band Christmas party every year plus just the free moving around to friends houses with no back yard fences. We all enjoyed each other's rink, slide etc. I do remember my parents would sit outside after our Saturday BBQ with the neighbours and us kids would be

snuggled in our pup tents for the night. Camping in the backyard. Just the great freedom to explore.'

'It wasn't until I was married in 1967 and not living on an RCAF Station that I realized how privileged we were. We had our own hockey rink (which many of us snuck into early in the morning before school to play shinny); we had our own swimming pools; we had our own rec centre.'

'I took the 'pyramid' photo on our last morning on Rockcliffe. A very sad morning for me, Dad was retiring after 20 years in the Army and we were moving to his hometown, Toronto. We had amazing friendships on Rockcliffe, we had great fun together. Rockcliffe was a safe place to live and we probably had more freedom and time outside than kids who grew up in the city.'

'Behind each street they tried to put a little unit to play with a swing set. The area was fenced with armed guards. All parents said 'don't leave the base'. You were very safe. You went everywhere. Pool and skating. There were lots of places to explore. And it was surrounded by forests.'

'As 'pioneers' of the first wave of families we got the best of two worlds: freedom to explore all over the base as it grew around us and an array of extra curricular activities along with public school, Sunday school, brownies and girl guides right through to gold cord status. Confirmation classes and the pews in the chapels being reversible depending on whether it was a Roman Catholic or Protestant worship service.'

'That first summer I joined the Little League baseball team and met a number of guys that I would be going to school with. I also soon discovered that one of the boys was leaving with his family to another base and that he was looking for someone



The Base's 'A pool' at the corner of Polaris and Cottage Row in the 1960s. Swimmers had badges sewn on their suits indicating which pool they could use. 'A' was for Airmen's pool and 'O' for the Officer's pool. Photo courtesy of Bill Grieirson.



The Annex schools, prior to 1967 and the building of Viscount Alexander School. Photo courtesy of Bill Grieirson.

to take over his paper route. I had delivered papers on other bases and was keen to get another route. I happily volunteered. It was a great opportunity. Unlike a normal route with deliveries house to house, this was a fixed point of sale centre in the front lobby of the Airmen's Combined Mess - their main dining facility. Not only was I able to sell the Ottawa Citizen which we received at home, but also the Ottawa Journal. I simply had to set up my paper stand inside the lobby of the mess before 5pm and the newspaper distributor would drop off about 50 copies each of the Citizen and the Journal. They sold like hotcakes and the airmen were very generous - often giving me tips. Everything was perfect. I even used to give one of the papers to the kitchen staff. In return, they always brought me out treats like cake, donuts and ice cream. What a great job! Things even got better. Mom used to buy the Star Weekly which was very popular at the Base grocery store. I asked my distributor if I could also have some copies for sale. It was no problem and soon I had about 25 copies each week for sale. I was really happy because the profit on the Star Weekly was about double from what I earned on

the daily papers. I had this route for the full time we were at Rockcliffe and much enjoyed being a 'businessman' and meeting with all the other paper boys each Saturday morning when I had to bicycle into Eastview to pay my bill at the local distributor. I was proud that my bill was far bigger than theirs.'

'I grew up on various military bases, like my base brat friends did. It was during a time when everyone treated each other like Family. We went outside to play, we got dirty.... We bought chips, fun-dip, pop rocks, nerds and Popeye cigarettes from the local corner store. We played Simon Says, Tag, Hide and Seek, Dodge Ball, elastics, jump rope, roller skates (the metal ones!). We could ride our bikes to the store, or the park, or down a country road and stay all day. We hung out at the park, the pump house or sat on tops of the transformers. We ate hot dogs, mac and cheese, peanut butter and jam, and brown sugar sandwiches. We walked or rode a bike everywhere and never worried about safety. We never thought to lock our windows or doors at night. We had chores to do around the house, we helped clean off the table after a meal

and ate our meals as a family at a table together. We weren't AFRAID OF ANYTHING, accept our parents. If you fell down you would just get back up. We challenged each other everywhere...King of the hill, steamroller! If someone had a fight, that's what it was...a fight. Kids weren't afraid of fake guns when I grew up. We left our houses as soon as we could in the morning and right after school till our neighbors would yell out for their children as a reminder to get in the house for the night. If one kid was called for dinner then we all knew to go home. If we were out playing when the streetlights came on that was our signal it was time to go home. No cell phones to tell time or bury our heads in with disregard to the world around us. We watched our mouths around our elders because we knew If we DISRESPECTED any adult there would be a price to pay and we had manners and respect otherwise someone else's parents put you in your place. I would not trade anything for the childhood we had, for we had enough and we had love and all that made us the adults we are today.'

'Don't forget about hop scotch, marbles, trading comics, teen town, sing out groups, cheap movie prices, ice rinks, swimming pools, bowling ally, airforce day where we got to eat as much ice cream, hot dogs, pop, as we wanted, world travel on trains, planes, ocean liners, fine hotels, intros to different foods, plus all the things you said.'

'My last day, I had little girlfriends — it was heartbreaking to move. Father retired. Or sometimes people were relocated. We went into normal life. I hated schools, hated moving, hated people [off the base]. There was no more of that gated community. I didn't know my new street. Didn't have security. It was very safe at Rockcliffe. We would sleep in tents in the backyard. Military police patrolled all night. They had a police force looking after you. That was a big factor. Then I had none of the pools, baseball diamonds, track....'

The tight-knit nature of the Rockcliffe community evolved through necessity. Residents sought support from each other, even during short stays





on the Base which typically lasted one to four years. Many had strong memories of first and last days and described welcoming new neighbours as moving vans arrived. They discussed forming fast and strong connections. Nuclear families were large and without access to extended families, they relied on other Base families for support. Stories were shared about the difficulty of having parents away, how people parented the kids of others, and how kids were saddened by the constant departures of friends.

'Being a base brat, us kids had to get used to moving lots, short postings, or losing good friends when the dreaded moving truck showed up. We had 7 kids so we're lucky they kept us at Rockcliffe for 10 wonderful years though! I suppose life in a PMQ was more transient than kids off base, but I wouldn't trade my time at Rockcliffe for anything!'

'My dad was a musician in the Central band, so I recall he periodically was called away for weeks or months for travel with the band (tours of duty to Europe, the US, around Canada etc). Us kids hated it and it was hard on my mom...we missed him. But that's military life. I vividly recall the joy of his return....and his giant military kit bag was unpacked with presents. I got binoculars once, a microscope once etc...from a Europe trip.'

'All your dads did the same thing. They wore uniforms. Mine was in the dental corp. There were tons of kids. When you are a family with kids there is always someone to play with.'

'These bases were isolated. It meant all families were away from extended families. As a result it created close bonds. My friends' parents were like second parents to me. It was an air force base. There were no fences or hedges. You ran around and the parents were watching all the kids and

you're getting to know everyone's parents. You just run across lawns. It was great on Halloween - you just go from door to door.'

'I remember sitting in the car on the parade ground surrounded by other cars full of families eagerly waiting for the bus to arrive with our dads (and in later years with some moms). In my memory it was always brutally cold.'

'The rhythm of coming and going on Rockcliffe happened often as families (and often close friends) were constantly transferred on or off base. We all recall losing close friends or seeing new ones arrive with the appearance of the moving van!'

'And there would always be a pack of kids on bikes waiting to see what came out of the trailer. This would give us a 'heads up' if there were going to be new kids that would be around our age.'

'The base became a family. All people were away from their families. You couldn't fall back on aunts and uncles. When dads go away — mine would go away for training — women would all get together and it was like a giant sleepover. It was not as much fun for the women. They were like single moms. They relied on each other.'

'For the children there, this community becomes your family. It is a complete community. All the dads were all working for the military and most of the women were at home. Children just knew. People didn't lock their doors. If you were a parent, you weren't just a parent to your children, you were a parent to all. If you came home, and mom wasn't home, you don't have to worry.'

In many of the stories there was a great sense of reverence and pride for the work done on the Base. Those who grew up there discussed the contributions of older generations and the knowledge they gained from them. There was a sense that important work was being done on the Base. Stories were also shared about relentless service and how work and life became intertwined for those employed on the Base.

'Sunny days, bored in a classroom, buzz of an airplane... always made me so sleepy. I loved that sound. Speaking of airplanes, I have a story; one beautiful sunny day at recess, two parachutists jumped and we all watched...we watched the first chute open and then the 2nd man jumped and his chute sent him hurtling towards the ground unopened. It fell past the first man, teachers were gasping, all us kids stopped to watch, thinking for sure the man was going to die, but his jumping partner caught the chute at the last moment and held on to it until the man touched the ground. It was amazing! A very real lesson in courage, quick thinking and camaraderie. I will never forget it as long as I live.'

'At the close of the '50s, the Canadian government purchased (a first for Canada) two mainframe (7000 series) computers from IBM: one went to researchers at U of Toronto while the other was installed in a newly fabricated bungalow attached to the AMC at Rockcliffe Station. The first commercial program written in Canada was a stock access database written for the RCAF. My dad was one of the two programmers on this ground breaking project, literally one of Canada's first computer programmers.' Courtesy of Wally Bambrick

'Airforce Day was where many innovations and enhancements in aircraft, weapons, search and rescue, aerial photography etc devised at Rockcliffe were displayed to the public. It was fascinating!'

'We used to find shell casings all the time there in the 70s - very fun place for us base brats to go treasure hunting!'

'One thing I always loved was watching the pipeband practice. They would do a half step when playing funeral music. Love the pipes and still get teary eyed. Rockcliffe was my home for 8 years 1950/58.'

'In 1958 I joined the RCMP and was posted to the 'N' Division training base located beside Rockcliffe Air Force base. Our outdoor riding ring was located at the end of the runway and often during our equitation training we were instructed by the riding master to head to the river with our horses as a Lancaster aircraft doing touch and go's was bouncing down the runway towards us. This also happened while marching on the outdoor drill square also located near the end of the runway.'

'The Land Camera was a Polaroid camera with a built-in development system. You took a photograph, pushed a couple of buttons and out came a finished photograph. There was a bunch of people that thought that [that] might be a great thing in the air. You could take a bunch of pictures in the air and drop the print to whoever needed it on the ground. ... My first introduction to that was when I was on 408 Squadron at Rockcliffe. It was in the middle of winter and it was real good fun sticking my head out into the slipstream in 20 below zero. ... It worked all right but the problem was ... the format of the picture was so small you really didn't get a negative. You sort of had to interpret [it] in the air. The information that you were able to get from it was not really worth the effort. So the idea was eventually dropped.'

'On Airforce Days, when men went they needed to wear uniforms, Dad stayed in the basement on those days because he didn't want to put on a uniform. It was his day off.'

'I was amazed and proud that my Dad was 'elected' Mayor of the Station for two consecutive terms



The Pipe Band at RCAF Rockcliffe (National Defence fonds n.d.).

between 1954 and 1956 and headed the council that was instrumental in getting a public school built on the station. I still have his publicity letter and sense the tears welling then and now as I watched him touring the areas in a top down convertible with bagpipes playing.'

Annual events planned by the military and by teams of local parents punctuated time and contributed to strong memories for those living on base. These included sports events, Air Force Days, Parade Square marches, dances, movie nights, and much more. Events like Mess Hall dinners and socials also marked occasions for those employed on the base and were times to connect, tell stories, and 'let loose.' The Mess Hall chandelier, it was well noted, could hold up to three people.

'We were almost like a unique big family on Rockcliffe base because our parents all worked in the military, we were all brats, living in the confines of the base. So Rockcliffe seemed to make special effort to celebrate traditions. I remember Winter Carnival, Santa in the band room, movie nights, dances, hockey, baseball and many sports events, 1967 Centennial celebrations, Parade Square marches, performances by the Central Band, Scouts and Cubs, swim clubs, curling, track and field, tennis.... the list was endless! We were very fortunate.... What did we call those winter celebrations? Was it like Winter Carnival? I remember something with 'purple Team' etc. And I remember snow sculpture contests in the school, and sleigh rides... Strawberry festival....'

'Does anyone else remember when they taught us Orienteering? Took a compass and went all around the base. Or when they did the cross country ski race around Rockcliffe? Or the race cars down on the airstrip? Great fun!'

'As Rockcliffe grew over the years, the Rockcliffe Community Council was elected by the residents of the PMQ's on the base, on a yearly basis. It was composed of a Mayor, and several Councilors representing each area on the base. They were responsible for a lot of the benefits we enjoyed as base brats! The Community Council funded many events that were open to all adults, and brats living on or off the base! They volunteered their time, and held Friday night Bingos, and Saturday night Drill Hall Dances to raise funds to support a lot of the events we had available to us. They planted trees to landscape the naked PMQs when they were first built, and those play structures in the many area playgrounds were all provided as a result of the efforts put forth by these volunteers who had our best interests at hand! We certainly owe them a lot of gratitude for the fun times we had!'

'Mom never missed Friday night 'bingo'. The base was a little town of our own. Brownies, Guides, Cubs and Scouts, Ballet, Tap Dancing. Our pools, sports all due to our Moms and Dads who cared for our community.'

'In early January of 1954 a Corporal Recreation Specialist undertook a task of leading a group of military and dependent volunteers in the production of a stage show that she titled Springtime Fantasia. It was based on the show 'Oklahoma'. The rehearsing and productions were done in the gymnasium of the dependent elementary school near the Guard House. I personally did the stage managing for the show. Doris McLaughlin, an airwoman who worked at the aerial photograph film processing in the White House, was a singer in the chorus line. We met and became acquainted during those play rehearsals. That began a 67 plus year long relationship that continues at the present. We put the show on three or four times for the Station and once in the Officers Mess for VIP's. The Governor General Vincent Massey was the guest of honour at the presentation in the Officers Mess. We also took the show to RCAF Station St. Jean PQ for one presentation.'

Women's Division Canteen Rockcliffe in 1942. Members playing checkers, left to right: A.W. 1 Margaret Hillis, Regina, Sask.; A.W.1 Lea Nobles, Toronto, Ont.; A.W.1 Mary March, Sydney, N.S.; Cpl. Helen Brennan, Regina Sask. (National Defence fonds 1942).





Airforce Day on the Rockcliffe Base in 1955 as seen from the air. Photo courtesy of Bill Grieirson.

'One of my jobs was the coffee canteens. We had over 60 pop vending machines and served 5000 cups of coffee per day. The base hosted a national air show. In 1962, close to 110,000 people came. I was in charge of feeding all these people. They had the Golden Hawks Acrobatic team. It was before the snowbirds. After the show we served 35,000 drinks. 250,000 hot dogs and hamburgers.'

'I was instrumental in getting the Rockcliffe flying club started. That was in 1961. What we did was bought three airplanes through money raised through non-public funds. We had 3 planes bought for \$100 each. We started this flying club. We didn't have many qualified to teach. I was the original instructor. When we put out an advertisement, over 300 people signed up. We trained other pilots as instructors and sold flying courses for \$350. Now it's 9-10K. The \$350 included ground school, all the flying, and the government sent a \$100 grant back.'

'The mess dinners were, shall I say, wild! The part about the mess, women were not permitted to go to the mess on Friday night. It was the TGIF beer call. They served a nice meal. The wives weren't happy that the teachers and nurses could go. We would be invited to mess dinners. They were formal. It was interesting. As an adventurous young person,

you could get into a lot of trouble. A lot of things that would be called harassment today. They were comments made 'in good fun.' 'How about we go here for the weekend.' It was flirtatious. You applied to become an associate member of the mess. We would go around 4:30-5pm. They put on wonderful dinners. A really nice meal. Some left after the meal. Some stayed into the evenings. Sometimes it turned into a party. Women wore formals to mess dinners -- what we would call ballgowns now. Long elbow-length gloves and all that. There were quite a lot of marriages between teachers and military officers. In the mess there was a beautiful huge wrought iron chandelier. Sometimes when it was a very wild party people would climb up to the chandelier, often young fellows who had too much to drink. I had a girlfriend and one night she decided that she was going to do it. We'd never known women who had done this before. She wore something underneath cause she knew she would do it. And she did. We weren't into slacks yet.'

'I know when I was a boy, my father was away a great deal. It's part of military life. I also spent a lot of time shoveling snow. The men were away. I charged 50 cents to clear a driveway. I started selling newspapers. One of the interesting things about Rockcliffe -- this is the early to mid 50s --



Women's Division Overseas Draft in 1942. Front row left to right: AW L.J. Inglis, Stratford; AW M.S. Smith, Seaforth; LAW H.M. Kendall, Toronto, Cpl. H.B. Cotterill, Hamilton; AW E.E. Pickering, Sault Ste. Marie; AW A.C.S. Child, Toronto and AW B.E. Lee, Stratford.Back Row left to right: LAW E.I. Dewar, Toronto; AW J.E. Otter, Toronto; Cpl. M.E. Boreham, Peterborough; AW E.N.H. Pennefather, Ottawa; AW E.C. Rutherford, Hamilton and LAW E.L. Leavens, Toronto (National Defence fonds 1942).

the country was just getting past the effects of WWII. There was an entrepreneurial spirit of moving forward. On the base, we were the first post-war group of children. We were born in the war and growing up in a new post-war era. We were the first. For the parents to organize wolf cub packs or guides or brownies or the team clubs -- they were first time events. These married quarters were built as post-war residences.'

'At Christmas time there is the tradition of the Men's Christmas Dinner which was for all of the Other Ranks from Private to Master Corporal. Our bosses from work (both Officers and SNCOs) would serve us a Christmas lunch in the mess which had all of the fixings. It was a grand time which began in the morning when we would not go to work but get our uniforms ready for the event which started at about 1100 in the mess with the pre-lunch drinks. We were then piped over to the eating mess at which point the formal meal would begin. The Base Commander and Base CWO would host the dinner and at that time the CO would switch uniforms with the youngest person who would become CO for the day with the first order of business being that we would all be granted the day off! There was a lot of drinking involved, both by those being served and those doing the serving and once the formal meal was over, usually by 1400, everyone would head back to the JNCO's Mess to continue the revelry. Lots of shenanigans went

on, especially as there were so many single young ladies, so naturally the party would go on until 'last call' at 0200. Usually, the next morning there were bits of discarded uniforms and hung-over people all over the place. It was the 1980s.'

'The Junior Ranks Club or drinking mess was suitably named the Squire's Club. The Squire's Club dated from the pre-unification days when Rockcliffe was an active RCAF flying base and the club was conveniently situated just across the road from the Junior Ranks barracks. The barracks, like the building housing the Squire's club, was built during the late 1950s. The three-storey high barrack block was made of brick and concrete and could accommodate a couple of hundred men in rooms designed for eight sleeping on bunk beds. By the early 1980s each room held four but by the mid-1980s was down to two each in a room. These buildings were designed with wide central hallways and staircases that serviced each end of the building. For those who wished to imbibe in their room, and typical for the era, on each floor by the door to the staircase was placed a converted CANEX soft drink machine that now dispensed canned beer. It was on a weekday afternoon while enjoying a beer in the club that the MPs noticed a truck pull up to the barracks. This was nothing out of the ordinary as people were moving in and out of the building all the time but what made them suspicious was that what was being moved out of the building were not personal effects, but the beer machines.

As it turned out it was not CANEX retrieving their machines to exchange them for new ones, but some would-be thieves who thought that they could steal the machines during broad daylight when no-one would question their nefarious activity. What they did not figure into their plan was that the mess across the road would be filled with Military Police who could catch them red-handed.

Sadly, it was not long afterwards that the Canadian Forces changed their policy on beer machines in the barracks and they were all removed from the building. Thankfully, the Squire's Club was still across the road.'

There was a strong sense of service in this tight-knit community that extended beyond the military, to include service of those attending to their families and communities. The service of women in particular was noted in many stories. It was often the father that went on duty, leaving mothers to manage large households of children. Without the help of family, these women supported each other. Those who did work as service people faced and overcame many barriers.

'Women were military police on the base starting around 74-76. How were they received? Sometimes the less obvious issues are perhaps difficult to deal with. With the exceptional circumstance of being married to a Lt Col, for the most part, they were okay. I went on patrol at 2am with Danielle. I didn't think I was threatened. I didn't think that she was not capable of doing the job. If there was anything at the time, we, the men, were overly protective and some took advantage of that and got carried away. For most part, men were uncomfortable because they were raised with the idea of being protective of women. I was more protective than I should have been.'

'As a woman in the military, the advantage I had over other wives of other officers is I had a place for myself. I had a job. The knowledge that you have to re-establish yourself at different bases made for flexibility or psychological damage. It was an advantage to have a job. The way their husbands were sent to a job. Smart, educated women, they could become teachers, nurses, etc. but they always started at the bottom, so community was important.'

'I was one of the first following the Royal Commission on the Status of Women. The report was given to parliament in 1973. I joined in 1974. I went through basic training in 1975. In standard training, there was maybe one or two before my group. It was my norm. What I didn't have, that my husband did, he had links everywhere, navy, army... and back again from university. He knew people everywhere. In the military, there was a lack of enthusiasm among members and officers about having women in the forces. I was on the air force side on my first posting. He was an aeronautical engineer. From then, I was on air force bases. We were lucky that I was part of the first wave. It was easier to post people together.

I faced roadblocks. In my career I maybe didn't notice all of them. I have a number of friends who joined at the same time. They have more horrifying stories. Mine are minor. The air force was better. They were used to women. They were used to nurses. When the navy is at sea, it's only men. On bases, air force people operated out of bases, there were military nurses there. Women were in food services. They were on bases. They were exposed to it, just not to the same degree. I cannot say I experienced anything untoward. People were puzzled. I was the only woman in the mess for a year and a half of the two years. That became my norm. In Europe, aside from me, there were nurses, there was a female doctor, air traffic control and a female meteorologist. There, my boss, who was the best boss, when I walked in. 'Okay, I have to tell you this, I didn't want to have you here. We're going to make it work.' 4-5 months later I was in office. He said, 'you've not been frivolous'. I had a sergeant working for my directly. And there was a corporal. The sergeant who worked for me, he never once used a pronoun. Never 'her' or 'she' He

would just use my name. Women were not officers, so he de-sexed me. 'Leftenant Brandon' he called me. He did great work for me. He was okay with women working for him. He wasn't opposed to women working for men, he just didn't like men working for women. He would solute. 'Good day sir,' he would say. I talked to his boss. He said, 'when he was taught in basic training he was taught that officers are called sir.' One day, he had a stack of files on a windy day. I held the door open for him. On that day, finally called me 'ma'am'.

Lots of time at the mess, people would question why I was there. Why I thought I could be a military officer. I spent 6-7 years of the career dealing with that. Then it died down. I was in the Air force. As they got used to women, as there were more in non-traditional roles, it eased up. I was in staff college. Most guys were younger than me. Even though they were younger and women had been part of forces for their whole career, women were just coming into the operational side. I had to justify my existence. I didn't have the language then. For example, I got a pass with distinction. There weren't a lot of those. Everyone else had their final paper printed in the final year book. My paper didn't appear. Only in retrospect did I realize this was an issue.

Did it hurt my career? I don't know. At the beginning I did not go on UN postings because women were not allowed to go. The UN wouldn't allow it. Canada wouldn't allow it. They changed, but then I was too old to go. I retired as Lt Col. I was offered a wing officer position. I turned it down. It was because of my family. I didn't want to take them out of their high school. I don't want to go. I said, 'if that means I'm not postable, so be it. If you can find something else for me..' So I couldn't get promoted to Colonel.

We had standards at home. I worried about the house. He worried about the yard and the car. He couldn't pry it out of my hands. In staff college, there were three married women in the course. Two left kids with husbands..... When I went to Toronto, my kids stayed with their father. I was smart enough when I went back to the weekends I didn't say anything about the way he managed the house.'

'Wilhemina 'Willa' Walker was a Wing Officer in the Women's Division. She travelled across Canada recruiting young women and speaking to change public perception of women in uniform. Her husband, Captain David Walker, spent much of WWII as a German Prisoner-of-War. Walker never gave up hope for her husband's escape. She sent him news in secret code and her letters passed through both Canadian and German censors. When her husband was imprisoned in the notorious Colditz Castle, she sent him escape maps hidden in the soles of shoes delivered with a Red Cross parcel.'

'Wing Officer Winifred Taylor was another example of a trailblazing servicewoman in the Second World War. She was among the first group of women to enlist in the Royal Canadian Air Force Women's Division. She was promoted to the rank of Squadron Officer in November 1942. Taylor was made the Commanding Officer of No. 6 Manning Depot in Dunnville, Ontario, becoming the first female commander of an RCAF station. She was one of the few Canadian WDs to go overseas which she did in June 1944. When Wing Officer Willa Walker resigned her post in October 1944, Taylor became a Wing Officer herself and was put in charge of the WD in Canada. In recognition of her incredible service, Taylor was made a Member of the Most Excellent Order of the British Empire (MBE).'

While the research and story-collection highlighted different aspects of the lands' connections with the military, parallels also emerged. The lands were important during these military years; they were essential for military operations and to



Squadron Officer Willa Walker in 1943 after she had been posted Senior RCAF Women's Division Staff Officer at Air Force Headquarters (National Defence fonds 1943).



The Women's Division on the Parade Grounds (National Defence fonds n.d.).

residents' sense of wonder with the natural world. The exploration of these lands, by local kids, for example, contributed to their knowledge of this area and an understanding of their place in the world. The Base was also an important place of innovation and experimentation for the military. A sense of discovery was present here both in the 'big' technical innovations, like de-icing and aerial photography, and in the everyday trials of local kids testing soapbox racers and blocking drains.

The research and story-collection also highlights this as a place of both constant change and strong connections. People attached quickly to each other and to this place in lasting ways despite the short duration of their stays. In many ways, the Base was its own world, but one which developed because of its associations to the world beyond. It was a place that served all of Canada, while functioning as a discrete, interconnected community.

The Base's insulation created lasting memories, and yet many have come to appreciate that the lands have other associations, too.

'Growing up on the base was this side of magical in some respects, but; looking back, I can see that this cherished upbringing now burnished with the light of nostalgia was not without its blind spots. It was not until the base closed and development plans were first bruited that I read about indigenous rights to that territory and the pushback exerted to ensure they were not overlooked or excluded. I am of a generation that played 'cowboys and Indians' with not the remotest insight into the vast richness of indigenous culture nor the inestimable harm inflicted by us settlers, us colonizers. Definitely a shameful admission coming from a graduate of Canadian Studies at Carleton University. And so I am left to make amends and do what I can to offset my previous ignorance. That reality I have to say cannot tarnish the idyllic childhood that life on the base bestowed on several waves of 'air force' brats: myself included.'





Left: Officers on the Rockcliffe Base. Photo courtesy of Bill Grierson.

Right: Aerial image of the Wateridge Village/Village des Riverains lands showing the Ottawa River (Canada Lands n.d.)

Francophone Research and Stories

RESEARCH

The francophone history of the area and of Ottawa more widely reflects the presence of, and connection between, francophone language, culture, and place. This connection was, in part, developed and sustained through a number of neighbourhood institutions including Roman Catholic religious institutions, Vanier Museopark, and Montfort Hospital.

'Vanier developed a cultural reputation and became a powerful symbol of Franco-Ontarian culture.'

Benali, Kenza and Parent, Jean-François. 2007. Vanier: French-Speaking Bastion in Ontario. Encyclopedia of French Cultural Heritage in North America.

Religious groups were influential in establishing the community near Wateridge Village/Village des Riverains, including the first parish created in 1887 by the Montfortian Fathers of the Company of Mary. The Daughters of Wisdom and other congregations established the first schools from around 1891. The first bilingual school was opened in 1949. Vanier — called Eastview until 1969 — was a centre of Franco-Ontarian militancy, which began with the founding of the Commandeurs de l'Ordre de Jacques-Cartier, a secret society, established in 1926 in former Saint-Charles Church to protect the future for French Canadians. At its peak, the society had more than 10,000 members.

'It was to promote and safeguard the francophone community. It was very secretive. I have a friend who grew up very close to here — he's older than me — and his parents were very much involved in the parish. And he didn't know anything about it!'

Suzanne Lepine, 2021. CBC News.

Montfort Hospital, created in the early 1950s, following persistent efforts by the Municipality of Eastview and the Order of the Daughters of Wisdom, was the only French-speaking university health centre in Ontario. In 1997, the provincial Ministry of Health announced its closure through the Ontario Health Services Restructuring Commission. In response, the Mouvement S.O.S. Montfort was

launched in a bid to save the hospital. Not content to merely hold rallies, the Mouvement took the matter to court, and in November 1999, the Ontario Divisional Court prevented the closure of the institution by referring to the unique and distinct nature of the hospital that served the Franco-Ontarian minority in the region. In 2001, the Court of Appeal of Ontario confirmed this decision, quaranteeing the hospital's survival.

'At the end of the 1990s, Vanier was the site of an event that would leave an indelible mark on the history and collective memory of Franco-Ontarians: the saga of Montfort Hospital.'

Benali, Kenza and Parent, Jean-François. 2007. Vanier: French-Speaking Bastion in Ontario. Encyclopedia of French Cultural Heritage in North America.

Many public policies, institutions, and individuals have worked to retain French culture in this area of Ottawa through time. The urban fabric of the neighbourhood reflects some of these initiatives, including some 35 artistic murals — thanks to the work of Fondation Publi'Art — which depict Vanier's history and heritage and a neighbourhood revitalization initiative established by the City of Ottawa which led to business and streetscape improvements along Montreal Road.

STORIES

Though the local francophone community is strong, stories did not highlight a strong presence on the Rockcliffe Airbase. French was taught in the base's English school and, while there were a number of French families on the base, the residents of the Rockcliffe Airbase had little interaction with the local predominantly francophone neighbourhood beyond the Base gates. This separation was in part linguistic, but also due to the self-sufficiency

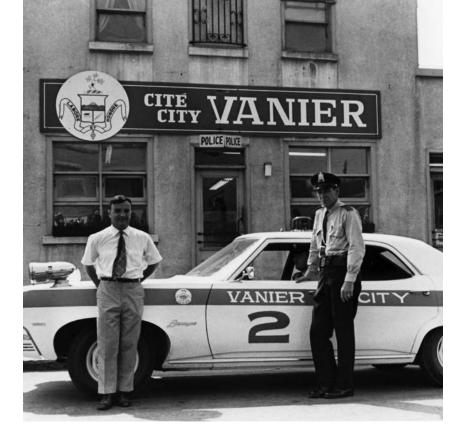
of the Base and of the francophone community in this area of Ottawa.

'Although I grew up in the Eastview-Vanier in the 50's to 80's, I only set foot on the base once, with adults. For me and probably for most of the youngsters in Eastview-Vanier, the Rockcliffe Base was a closed community which we did not pay much attention to it. Also, it was guarded with sentinels, a deterrent for kids and teens. I guess, the same comments were probably said about our Francophone community; socially, economically, we were very self sufficient. We did not have much interest in that section of town. There was so much more happening in E/V, Lower-Town, the Market and Rockcliffe Village.'

'We had no interaction with the local French population. I came from Edmonton -- there was no French there. Ottawa kids have been learning French since birth. I went to Toronto, just when I was beginning some French but I didn't pay attention. We had French neighbours. They had four kids. They were French. We babysat them. We had the one school we went to and that was it.'

While there may have been little distinct francophone experience on these lands, the wider area of Vanier has particular francophone associations that were captured in stories. These relate in particular to the concentration of francophone institutions in this area of Ottawa, including Roman Catholic institutions, and Montfort Hospital and Vanier Museopark — which both partnered with this project to provide stories.

The stories of the Francophone in this area have deep roots in the Church. Catholicism in particular has a long history in Franco-Ontarian communities. Like other places in French Canada, residents in Vanier participate in the feasts of the





Top: Aerial photograph of Hôpital Monfort in 1976. Photo courtesy of Hôpital Montfort Archives.

Left: Police officers and patrol car in front of the police station in Vanier. Photo Courtesy of Simone Labelle, Muséoparc Vanier Museopark.

liturgical year and special celebrations organized by the Church and its organizations. These were discussed as among the most important events in the life of the community.

Nearby Montfort Hospital remains a francophone institution and was a place of both religion and service when the Daughters of Wisdom fought hard for its opening in the late 1940s. The hospital was run by the nuns for decades and their stories highlight their commitment to serving the sick and to their faith. The stories below were collected from the Daughters of Wisdom with the support of the Montfort Hospital.

'One important memory for me was mass said over the intercom for patients. After communion, I had the privilege of praying into the microphone for them.'

Sister Lois Mathieu (Sister Gilles de la Trinité)

'We brought religious values that created an atmosphere of love and compassion towards the sick.'

Sister Jeanne Lavallée (Sister Daniella de l'Enfant-Jésus)

'From the start, mutual assistance was a feature of Hôpital Montfort. Every department worked in cooperation with the others on behalf of the whole, for the greater good of the sick.'

Sister Marguerite Piperno (Sister Térésa)

'I remember that I liked the hospital a lot, even though we sometimes carried a very heavy load! But I was young back then. Our patients were very well cared for. [...] However, it demanded limitless and sometimes superhuman dedication because in the beginning, we never had a vacation to rebuild our strength, and for people in somewhat delicate health, it could be exhausting.'

Sister Nicole Fortier (Sister Nicole de l'Eucharistie)

'It was the commitment of doctors, nurses, indeed all the staff, and especially their strong belief in the future, that led to the survival of this hospital, as small as it was in the beginning, and made it what it is today, a mega Montfort Hospital.' - Sister Huguette Blais (Sister Marie-Marthe de Jésus).

Other local institutions have become anchors for Ottawa's Francophone and French-speaking Catholics beyond. For example, on Montreal Road, not far from Wateridge Village/Village des Riverains lands, Notre-Dame-de-Lourdes parish was created in 1887. On the grounds, a replica of the grotto of Notre-Dame-de-Lourdes, Frances, was created. The sanctuary was completed in 1908, blessed in 1910, and became a place of pilgrimage for the Francophone from all over the region ever since and an important site for local members of the francophone community.

'I used to go to [school] a few blocks down, and every last Friday [of the month] we had to walk from the school to the church to go to mass ... but in the summer we had mass out here. It was beautiful.'

Suzanne Lepine, 2021. CBC News

Though many are rooted in tradition, local institutions have also been places of innovation. Montfort Hospital was considered one of the most modern hospitals when it opened in 1950. It remains a place of new ideas. For example, the Institut de recherche de l'Hôpital Montfort opened in 2012. The Institute studies issues faced by francophone minority communities to improve the health-related self-sufficiency of Franco-Ontarians and other groups living in minority situations.

'We arrived [...] long before the opening, in October 1953, to help assemble the beds, arrange the linens and prepare the patients' rooms. [...] There was something very special in the air ... especially with the arrival of the first baby, Louis-Marie Côté, at the back door while we were celebrating the official opening at the front.'

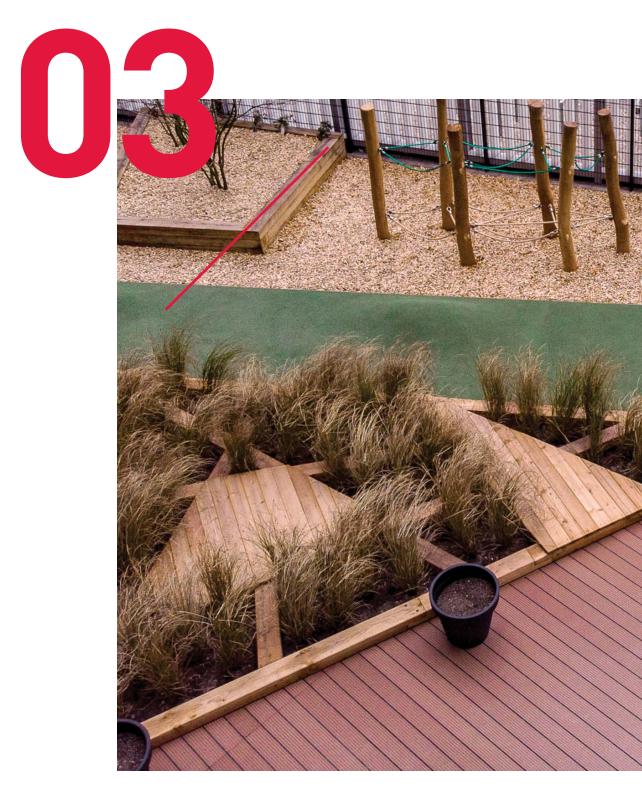
Marielle Campeau-Kistemaker (Sister Maurice de l'Enfant-Jésus)

The stories also highlight the sense of determination of the local Francophone. The grit of the community was embodied in the fight to save Montfort Hospital in the late 1990s. The former President of the Montfort Hospital Foundation and leader of the SOS Montfort Movement, Gisèle Lalonde, valiantly mobilized over 10,000 Franco-Ontarians to ensure it would continue to serve Ottawa's Francophone for decades to come.

'It was so exciting. You should have seen... Even the small babies and they were wearing a suit that was written 'I was born at Montfort'. It was so important. We could lose it, and we wouldn't. I said, I will go to the Queen if I have to!'

Gisèle Lalonde

While the local Francophone had minimal association with the 310 acres of Wateridge Village/Village des Riverains lands, research and story-collection highlight distinct francophone associations with this wider area of Ottawa. The outreach illustrates Vanier as a place of kinship for the Francophone, rooted in religion, tradition, pride, and histories of service. It shows deep dedication to francophone cultures and ways of life and the work that has gone into their preservation. The stories highlight patterns of service and individuals who gave themselves to the wider community. Through cultural institutions, art, and services, the character of the place has endured. Finally, the stories highlight how important places provided sites for people to come together in the neighbourhood to share and build local cultural associations.





THE HANDBOOK



OVERVIEW

Many different communities, namely Algonquin, military and francophone, have experienced the lands at Wateridge Village/Village des Riverains lands and maintained associations with the lands over time, infusing them with meaning for many people. How these communities have experienced the lands and the associations they have maintained that connect them to the lands are expressions of cultural heritage and will be made legible in the redevelopment through the Commemoration Program.

Commemoration can take many different forms
— from plaques and monuments, to planting
strategies, public art, and cultural events — and
can serve different purposes within communities,

particularly when implemented in shared public spaces. What we choose to commemorate and why has implications for community development and relationship building. The implementation of commemoration strategies — how the communicative power of design is deployed — is equally significant and has the potential to enhance and transform our connection to place and to others.

Commemoration strategies at Wateridge Village/ Village des Riverains lands will vary and may include park design, street naming, plantings, interpretive signage, public art, ephemeral installations, and community programming. New strategies, implemented through the Commemoration Program, build on existing street naming and commemorative park design with a comprehensive approach across the redevelopment.

The Handbook provides Canada Lands and its development partners with a framework for implementing commemoration strategies and uses themes, design elements, precedents, and principles to guide future design conversations. The successful implementation of the Program depends on these conversations. Continued and ongoing collaboration with the AOO and stakeholders, including the City of Ottawa, sustains the community building that is the ultimate ambition of the Commemoration Program.

The **Handbook** uses the following tools to support implementation:

- Themes organize and represent complex and interconnected experiences of, and associations with, the lands as understood through outreach
- **Design Elements** provide examples of how themes can be translated into design concepts
- Precedents are a method of sharing open-ended and inspirational design concepts, based on the themes and design elements
- Principles for Future Design Conversations guide future coordination between Canada Lands, the AOO, consultants, and stakeholders, including the City of Ottawa

The **objectives** of the Commemoration Program are

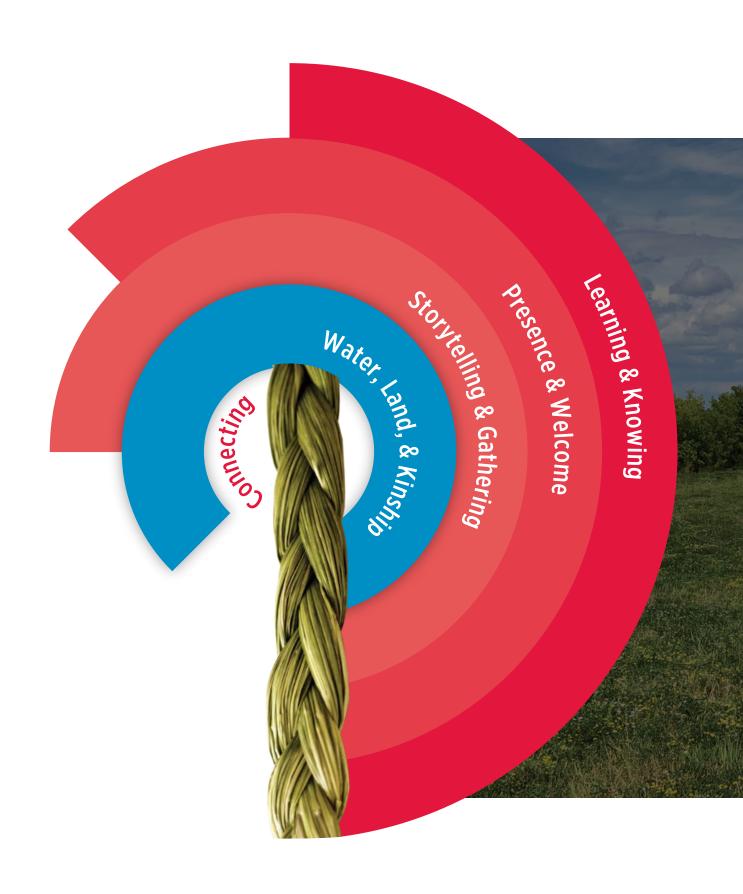
- To make past, present, and future Algonquins of Ontario, military, and francophone associations with these lands legible in the redevelopment of Wateridge Village/Village des Riverains lands
- To reflect the presence of Algonquin peoples on these lands
- To support and encourage community building

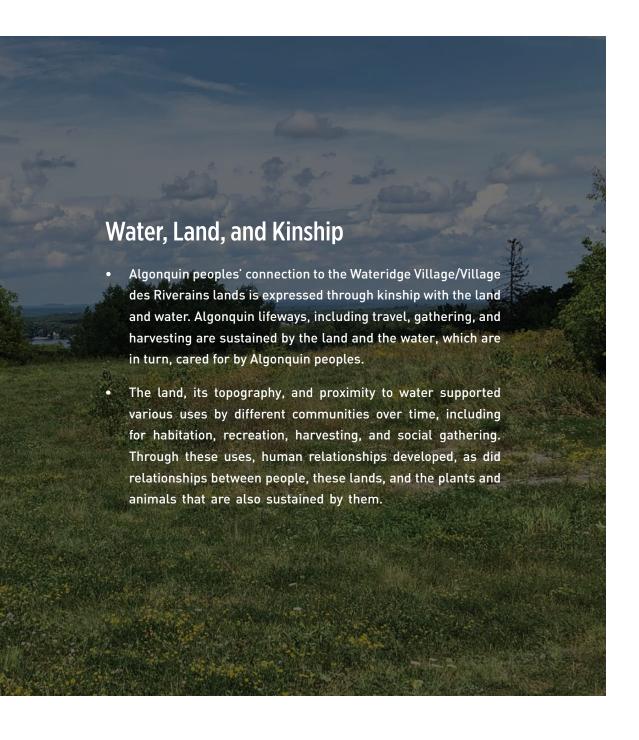
THEMES

The themes of the Commemoration Program are framed as pivot points, or patterns, that can be traced backward and forward in time, while encompassing coexisting Algonquin, military, and francophone associations with these lands. They provide a method of organizing and representing these complex, overlapping and interconnected associations with the lands.

At the centre of the four themes is the concept of connecting. This is included as an overarching concept that seeks to bring together interrelated associations with the site, using the sweetgrass braid as a visual aid. The Commemoration Program strives to weave together the perspectives of Algonquin, military, and francophone communities, by sharing stories of the past in the present. This idea was reinforced by Algonquin input during the virtual Talking Circle, which emphasized relationships, including historical connections to the land and the strength it provides. The concept of connecting, and the interrelated themes, encompass stories of the past while also creating a frame for the future. This framework positions the Wateridge Village/Village des Riverains redevelopment as a bridge between past and future, with the Commemoration Program connecting people and supporting engagement with the lands.

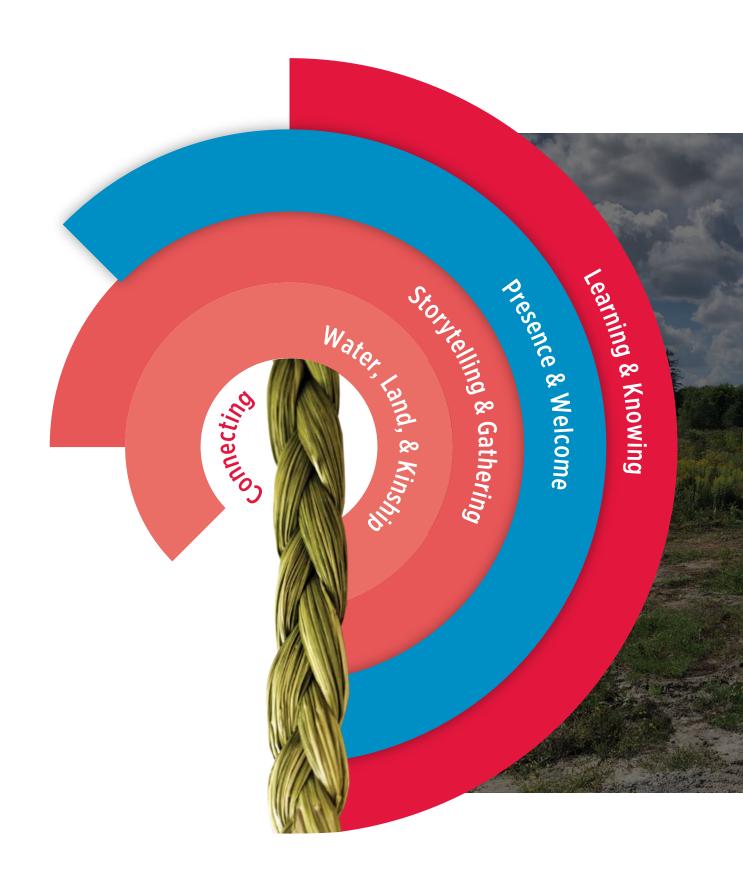


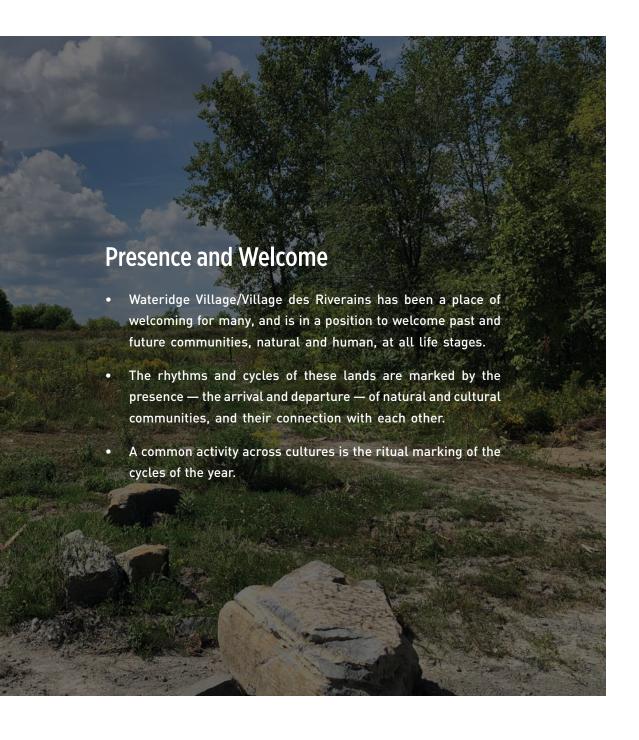




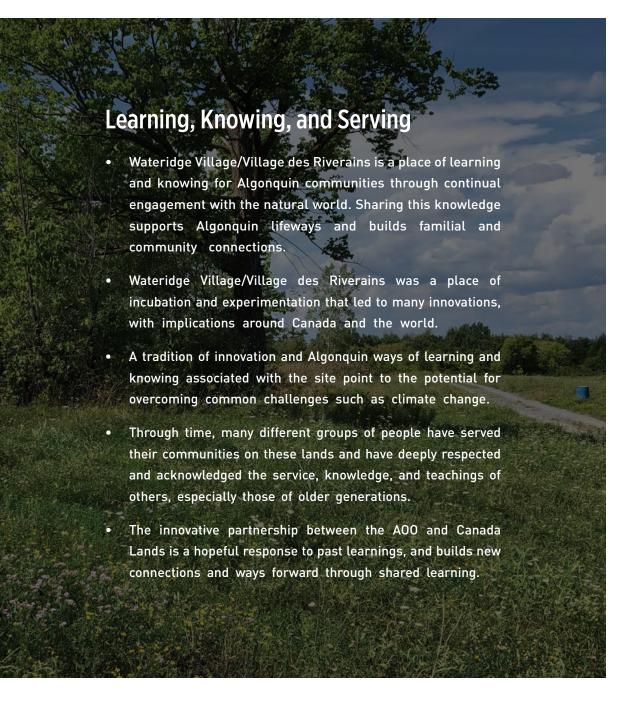












DESIGN ELEMENTS

The Design Elements are examples of design concepts inspired by the Themes. They are not intended to be comprehensive, but instead link the project outreach and themes to specific commemorative opportunities in open and generative ways. Design elements are overlapping and may apply to multiple themes.

Water, Land, and Kinship

- Design elements and strategies that create interaction points between people and the natural and spiritual world
- Design elements and strategies that focus user attention on the land itself, the river, and other people (e.g. viewing platforms, places of reflection, etc.) to convey the idea of land as storyteller
- Places of repose, pause, and immersion within the natural landscape
- Use of natural landscape zones and ecosystems to support site infrastructure such as stormwater management
- Use of landforms to create amenity, including

- for recreation and to support ceremony and ritual use
- Amenity integrated with planters and planters that focus user attention on plant life, trees, stones, or topography
- Use of native and culturally significant plants with consideration for planting patterns and Algonquin approaches to stewarding the land
- Re-naturalization of land
- Participatory design elements
- Design elements and strategies that heighten the human experience of ecological processes and cyclical events (e.g. animal migrations, sun rise and set, changing tree canopy, etc.)

- Design elements and strategies that support micro climates and habitats
- Consideration for circulation patterns, adjacencies, spatial relationships (e.g. centre to periphery within site elements, blocks, and redevelopment as a whole), vistas (views of water, land, within and across the site. etc.), and the placement of commemorative elements
- Unprogrammed/undesigned areas for grassroots programming (e.g. community gardens)
- Connectivity to the river, including through pedestrian pathways
- Design that responds to a human scale and with regard for texture and detail
- Thoughtful interfaces between hard and softscape
- Consideration for materials, including:
 - natural materials
 - materials under foot like mulch
 - water as material
 - avoid use of metals, though copper is meaningful to Algonquin communities
 - use of mica, abalone, and crystals for their reflective surfaces
 - use of quartz which is the 'flint' of Algonquin territory Sustainable and environmentally sensitive (resource-light) materials, locally sourced sustainable
 - materials sourced through Indigenous suppliers
- Consideration for off-site commemoration strategies, including programming that connects back to Wateridge Village/Village des Riverains

Storytelling and Gathering

- Design elements and strategies that foster interactions between people on these lands
- Design that responds to a human-scale and with regard for texture and detail that is visible at human eye-level
- Flexible, shared spaces that reflect multiple communities and perspectives and where co-creation is possible (e.g. amenities for cultural activities)
- Programming and processes that foster storytelling, gathering, and connection, including:
 - community builds, gardens, plantings, harvest, meals
 - library collaborations
 - virtual storytelling/knowledge sharing events
 - story archiving (ways to share stories from the project Outreach)
 - story-sharing that considers ways to share difficult stories of erasure and struggle
- Opportunities for ephemeral installations
- Consideration for circulation patterns, adjacencies, spatial relationships (e.g. centre to periphery within site elements, blocks, and redevelopment as a whole), vistas (views of water, land, within and across the site etc.), and the placement of commemorative elements
- Spatial organization of built elements (e.g. benches and seating, park structures) to

- support gathering, events, interactions, and that encourage storytelling and gathering (e.g. open air gathering place, take-a-bookleave-a-book community library)
- Design elements and strategies that create interaction points between people and the natural and spiritual world
- Design elements that support ritual and ceremony, including fire pits
- Design elements and strategies that focus user attention on the land itself, the river, and other people (e.g. viewing platforms, places of reflection, etc.) to convey the idea of land as storyteller
- Design that is gregarious, engaging, memorable, and enticing
- Use of path markers, interpretive displays, and other strategies for wayfinding across time and place
- Design elements and strategies that identify plants as storytelling devices and sources of cultural knowledge

Presence and Welcome

- Design elements that adapt to and change with the seasons of the year, or that support cyclical events
- Seating or other elements that promote comfort and repose, and foster a sense of habitation and lingering
- Demarcation of gateways and the design of inviting treatments
- Consideration for circulation patterns, adjacencies, spatial relationships (e.g. centre to periphery within site elements, blocks, and redevelopment as a whole), vistas (views of water, land, within and across the site etc.), and the placement of commemorative elements
- Use of path markers, interpretive displays, and other strategies for wayfinding across time and place
- Flexible, shared spaces that reflect multiple communities and perspectives and where co-creation is possible (e.g. amenities for cultural activities)
- Spatial organization of built elements (e.g. benches and seating, park structures) to support gathering, events, interactions and that encourage storytelling and gathering (e.g. open air gathering place, take-a-book-leave-a-book community library)
- Design that is accessible and inclusive

Learning, Knowing, and Serving

- Programming and processes that activate knowledge and encourage service, including:
 - community builds, gardens, plantings, harvest, meals
 - library collaborations
 - virtual storytelling/knowledge-sharing events
 - story-archiving, including for stories collected through the Commemoration Program
 - story-sharing that considers ways to share difficult stories of erasure and struggle
 - educational programming
 - sharing information related to Wateridge Village/Village des Riverains amenities and services
 - creation and coordination of volunteer opportunities
- Incorporation of different languages into design
- Use of path markers, interpretive displays, and other strategies for wayfinding across time and place
- Integration of traditional knowledge with design elements where appropriate (e.g. through Indigenous-led production, material sourcing etc.)
- Flexible, malleable, evolving design elements, including consideration for patinas and plantings
- Spaces and elements that spark new experiences, recognition, and understanding
- Design elements that foster curiosity, attunement, focused attention, and self-reflection

It is through ongoing storytelling that the new communities taking shape in the redevelopment can also explore and experience their connections with these lands and to each other.

PRECEDENTS

Similar to the Design Elements, the Precedents are not a fixed or comprehensive resource, but instead are intended to inspire future design processes. They demonstrate a range of commemorative strategies that operate at all scales, from street furniture to landscape-driven site infrastructure. These precedents were selected because they relate to the Themes and the Commemoration Program's overall ambition of Connecting. The precedents address a range of site conditions and project contexts, all of which include regard for the opportunities that exist at Wateridge Village/Village des Riverains lands, including: innovative design and procurement processes, public art programs, recognition of co-existing communities and realities, layering of site histories, dynamic experiences of time, stewardship of natural resources, and ecologically-driven design.

Consultants are encouraged to explore these precedents during Schematic Design and to consider how implementation at Wateridge Village/Village des Riverains lands may require site-specific design approaches. The use of stories, symbols, or other materials from the Outreach Summary requires careful consideration and engagement with the AOO and stakeholders to ensure they are appropriately and sensitively incorporated into future commemorative strategies. See 3.5 Principles for Future Design Conversations for guidance.





Entrance at the Landscape of Nations, including a statue of John Brant, son of Joseph Brant and known as the traditional chief Tekarihoga (Charles Walker, Google Map Images 2021).



The Memory Circle which functions as a gathering place. Sweetgrass is grown inside of the circle (Niagara Parks 2016).



One of the limestone walls, emanating from the Memory Circle like a sunburst (Road Stories 2018).

Landscape of Nations

Landscape of Nations, Niagara Parks, Tom Ridout and Raymond Skye, Queenston, Ontario, Canada, 2016.

Landscape of Nations is a living memorial dedicated to the contributions and sacrifices made by the Six Nations and Native Allies at the Battle of Queenston Heights and throughout the War of 1812. It uses historical and cultural references to create an experience of place, including reference to: the turtle, representing the creation story of the Haudenosaunee people, the longhouse, a traditional structure and symbol of the member nations of the Haudenosaunee living under one Great Law of Peace, and the Two-Row Wampum Belt, the first treaty between the Haudenosaunee and Europeans. The memorial includes a sunburst circle planted with sweetgrass and surrounded by limestone walls representing the Six Nations as well as a great white pine tree as a symbol of peace.

'The vision is one that recognizes time, culture, events and environment as expressed through the design of the site in relation to its landscape and central Memory Circle feature. The memorial's design is conceived as a balance among humans and nature. It creates a place that people can experience in their own way.' - Design (lon360.ca)

Keywords and takeaways for Wateridge Village/ Village des Riverains: Commemorative landscape incorporating interrelationships between nature and culture and Indigenous and European histories and identities.

Learn more at: Landscape of Nations: A Virtual Experience (niagaraparks.com) and Design (lon360.ca)



The walkway which represents the Two-Row Wampum Belt, the first treaty between the Haudenosaunee and the Europeans (Niagara Parks 2016).



The Longhouse, a traditional architectural structure for the Haudenosaunee, and a symbol of the member nations living under one Great Law of Peace (Niagara Parks 2016).





Top: The Moccasin design is visible to the right, which is a part of the Moccasin Identifier Project. The project vision is to advance awareness of treaty rights and Indigenous cultural heritage by covering Canada in moccasins (Richard Lautens 2017).

Left: The turtle focal point visual upon entering into the memorial (Charles Walker, Google Map Images, 2021).

Trillium Park and William G. Davis Trail

Trillium Park and William G. Davis Trail, LANDinc, West 8, and Infrastructure Ontario, Ontario Place, Toronto, Ontario, Canada, 2017.

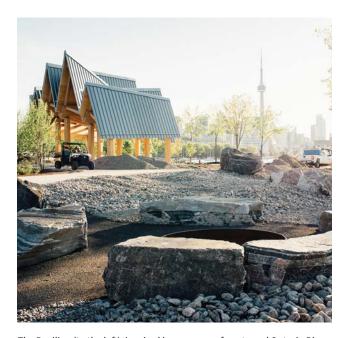
This public green space on Toronto's waterfront is inspired by Ontario's landscape and was designed in consultation with people across the province, including the Mississaugas of the Credit First Nation. It includes the Moccasin Identifier, marker trees, a fire pit, and plant identifier project. The use of stone, native plant species, and Indigenous cultural markers creates a park landscape that is responsive to users at different scales, providing places of gathering, quiet repose, as well as expansive experiences of Lake Ontario.

Keywords and takeaways for Wateridge Village/Village des Riverains: Landscape designed for activities, experiences, gatherings using regional materials while referencing Indigenous histories and practices alongside key figures in the site's history.

Learn more at: Trillium Park and William G. Davis Trail | Ontario Place



Marker tree along William G. Davis Trail at Trillium Park (Ontario Place 2022).



The Pavilion (to the left), inspired by evergreen forests and Ontario Place structures which provides a space for gatherings and different activities (Ontario Place 2022).



William G. Davis Trail plaque marker at waterfront trail (LANDInc. 2017).





Top: A public reading in Burnside Park (Project for Public Spaces 2014).

Left: A girl reading outside of the Imagination Center (Project for Public Spaces 2014).



Families reading together outside the Imagination Centre (Project for Public Spaces 2014).

Greater Kennedy Plaza

Greater Kennedy Plaza programming, Providence, Rhode Island, USA, 2008. 2014.

Project for Public Spaces worked with the City of Providence, Providence Foundation, and Rhode Island Public Transit Authority to re-energize the Greater Kennedy Plaza area with programming informed by community visioning workshops. Work began with a series of 'lighter, quicker, cheaper' events that included programming for children.

Keywords and takeaways for Wateridge Village/Village des Riverains: Cultural programming for public spaces planned through community and institutional collaborations.

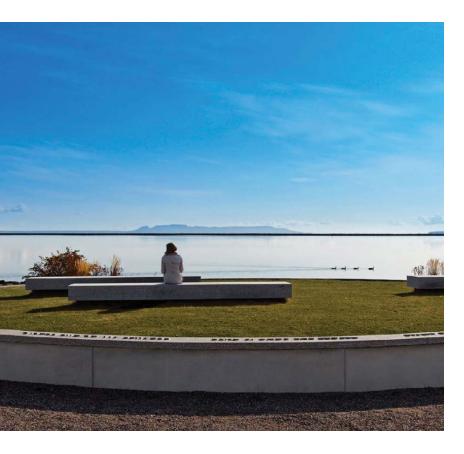
Learn more at: Greater Kennedy Plaza | Projects for Public Spaces



Children build with Lego while a storyteller performs for families in Burnside Park (Project for Public Spaces 2014).



Imagination Center with families engaging (Project for Public Spaces 2014).





Top: Children playing near the Celebration Circle (Brook McIlroy 2020).

Left: The Honouring Circle, is located near the water in view of the Sleeping Giant and includes a public fireplace. The Sleeping Giant landform, known by the Anishinaabe as the cultural figure Nanaboosho, is credited with bringing fire to the people (Brook McIlroy 2020).

Prince Arthur's Landing

Prince Arthur's Landing, Brook McIlroy, Thunder Bay, Ontario, Canada, 2010.

Waterfront redevelopment with a focus on elements honouring Thunder Bay's Indigenous heritage. The design creates activities, forms, and spaces that draw from the culture and materiality of northern Ontario. It includes an outdoor 'Spirit Garden' for performances and gatherings and also incorporates views of 'Nanabijou', the Sleeping Giant landform on the horizon of Lake Superior. The project embraces the power of the natural landscape and its ability to shape the human experience of place.

Keywords and takeaways for Wateridge Village/Village des Riverains: Collaborative, Indigenous-centred design process incorporating Indigenous knowledge, traditional building technology and stories.

Learn more at: Prince Arthur's Landing at the Thunder Bay Waterfront | Brook McIlroy and Spirit Garden | Brook McIlroy



The Spirit Garden was inspired by Indigenous use of the land, the employment of traditional building techniques, and the incorporation of Indigenous art. The design of the garden raises the profile of Indigenous knowledge while restoring the waterfront with native vegetation (Brook McIlroy 2020).





Left and Right: The traditional construction of the Celebration Circle using timber (Brook McIlroy 2020).



The proposed design intends to create social and nature-based experiences. Local stakeholders and schools are involved in the implementation of the project, which aims to create a strong sense of community identity and ownership.



The proposed urban nature design as seen after a cloudburst. The landscape accommodates several floodplains that help avoid flooding in the city, while also purifying the water through the use of purifying biotopes (SLA 2016).



The proposed urban nature design as seen in the spring. The design accommodates social community, creative opportunities, and nature-based experiences (SLA 2016).

Hans Tavsens Park and Korsgade Street

Hans Tavsens Park and Korsgade Street, SLA with Ramboll, arki_lab, Gadeidraet, Aydin Soei, Social Action, Copenhagen, Denmark, 2016-2023.

This master planning project is an integrated urban design and climate adaptation initiative for the City of Copenhagen. It involves the adaptation of an existing park and streetscape in direct response to the severe rainstorms and impacts of climate change. Through a network of sunken pools and water-purifying planting strategies, the project uses adaptable park design to direct rainwater runoff and purify water during flood conditions. The project also creates more livable public spaces while seeking to improve the water quality in the Peblinge Lakes.

Keywords and takeaways for Wateridge Village/Village des Riverains: Low-impact approaches to development operating at a landscape scale. Integrated park and streetscape design.

Learn more at: Hans Tavsen's Park and Korsgade | SLA



The proposed streetscape design as seen in the spring (SLA 2016)



The proposed streetscape design depicted after a cloudburst. The water has a visible function in the streets and parks, improves the microclimate, and contributes to watering (SLA 2016).



A woman jumps over the large stone blocks that symbolize ship moorings, and invite alternative access across the grove (Nelson Byrd Woltz 2016).



To the north of the site lies the Amphitheater, which is integrated as a part of the meandering boardwalk (Nelson Byrd Woltz 2016).

Brooklyn Naval Cemetery Landscape

Brooklyn Naval Cemetery Landscape, Brooklyn, Nelson Byrd Woltz, with Rogers Marvel Architects and Larry Weaner Associates, New York, USA, 2016.

The Naval Cemetery Landscape is a 1.5 acre open space node that is part of the Brooklyn Greenway Initiative, a project transforming unused land near the Brooklyn Navy Yard into publicly accessible space. It is the site of a late 19th and early 20th century unmarked burial ground that previously held 2000 graves. A meandering, elevated boardwalk and granite blocks create a circuit allowing visitors to experience the memorial meadow and sacred grove planted with native species. Plantings provide pollinator habitat and support local ecological systems. The site is used for recreation and community events, with the expansive landscape as a backdrop

for ceremony at the amphitheatre. The project involved nature-based research partnerships with The Williamsburg High School of Arts and Technology (formerly The Green School) and Brooklyn Community Housing and Services.

Keywords and takeaways for Wateridge Village/ Village des Riverains: Restorative landscape honouring both military history and nature. Collaboration with youth and a local housing organization to create and deepen knowledge and healing experiences of nature in urban environments.

Learn more at: Naval Cemetery Landscape | Nelson Byrd Woltz (nbwla.com), Green Space For You on Vimeo, and Naval Cemetery Landscape - Nature Sacred



A gathering held on opening day. The landscape is meant to be symbolic of the renewal of life in nature (DNA Info 2016).



Brooklyn Navy Yard as visible from the Sacred Grove, the design included the installation of a wildflower meadow containing more than 50 native species (Nelson Byrd Woltz 2016).



The three outward facing seating choices, where each is backed by a dense planting bed and a small flowering tree (Forest and Field Landscape Architecture Inc. 2019).



Close up detail of one of the parkette's benches (Forest and Field Landscape Architecture Inc. 2019).



The paving of the parkette has been extended to include a new curb and sidewalk in order to accommodate events and gatherings (Forest and Field Landscape Architecture Inc. 2019).

Baby Point Terrace Parkette

Baby Point Terrace Parkette, Forest and Field Landscape Architecture, Toronto. 2019.

This small landscape project, located in proximity to buildings, transforms an underutilized public space into a welcoming and accessible community amenity. Integrated planting and seating strategies allow for repose and connection to nature within an urban environment. The project was funded by the Baby Point Gates Business Improvement Area (BIA), the City of Toronto BIA Office, and Transportation Services.

Keywords and takeaways for Wateridge Village/Village des Riverains: Small-scale landscape design creates amenity in underutilized public space.

Learn more at: Projects — Forest and Field Landscape Architecture



The mural included as a part of the parkette (Forest and Field Landscape Architecture Inc. 2019).



The integrated plantings around the parkette's benches (Forest and Field Landscape Architecture Inc. 2019).





Top: There is a grouping of polygonal playhouses that form a village. The outside of the houses always change (Baukind 2019).

Left: From the interior the design axes are continued in the garden. The nature is co-designed and at the same time championed in its free wildness (Baukind 2019).

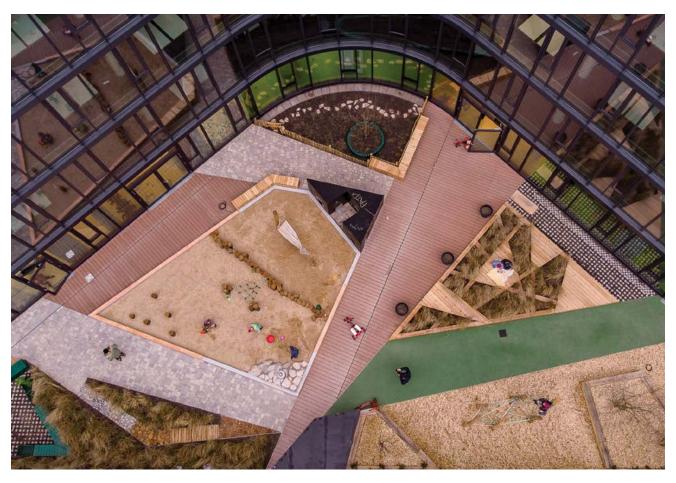
Outdoor Kindergarten

Outdoor Kindergarten, Baukind Architekten, Berlin, Germany, 2019.

This outdoor play area for a company-owned daycare provides immersive play in a range of 'zones' created with plantings and a broad material palette. The network of dynamic surfaces and paths also includes niches for repose and discovery. This interplay of materials, forms, and textures is scaled for children while also contributing to a visual composition visible from different vantage points on site.

Keywords and takeaways for Wateridge Village/Village des Riverains: Expressive and welcoming possibilities of combining materials, plantings, and patterns.

Learn more at: Outdoor Space, Company Kindergarten | Baukind Architekten



The outdoor area is 400m2 and accommodates 65 children (Baukind 2019).



This zone can be used as a barefoot path in the warmer months. The prairie grasses emulate a sense of wildness and vastness (Baukind 2019).



The outdoor kindergarten is divided into different zones that help children embark on a path into the wild. This zone includes different obstacles (Baukind 2019).



One of the banners created by Indigenous female artists from around Canada (Red Embers 2019).



Sisters in Spirit vigil in Allan Gardens Park (Native Women's Resource Centre of Toronto 2018).



The (re) installation of Red Embers at Ashbridges Bay in 2021 (Toronto Star 2021).

Red Embers Project

Red Embers Project, public art installation at Allan Gardens Park, Toronto, Ontario, Canada, 2019.

As part of the annual Sisters in Spirit vigil hosted by the Native Women's Resource Centre, 15 female artists created banners that honoured and memorialized missing and murdered Indigenous women and girls. The banners hung on cedar posts along the park's walking trails between June and October 2019. The project uses an ephemeral, public art installation as a form of activism, community empowerment, and healing.

Keywords and takeaways for Wateridge Village/Village des Riverains: Storytelling and healing in the landscape through Indigenous-led public art

Learn more at: Missing and Murdered Indigenous Women | Heritage Toronto



Another image of one of the banners (Richard Rhyme 2019).



The Red Embers was the first time in Toronto that a free installation of this scale featured Indigenous women artists (Red Embers 2019).





Top: Art by Karyn Oliver 'The Battle is Joined' (Monument Lab 2018).

Left: Art by Ebony G. Patterson 'She is... Staying Power' (Monuments Lab 2021).

Staying Power

Staying Power, The Village of Arts and Humanities with Monument Lab, Philadelphia, PA, USA, 2021.

Staying Power was an outdoor art exhibition and program series in the Fairhill-Hartranft neighbourhood of Philadelphia. It featured artist-created monuments that responded to the project's curatorial prompt: 'What is your staying power in your neighbourhood? What is your staying power in a city and world that are rapidly changing?' Monument Lab, a non-profit public art and history studio, defines monuments as 'statements of power and presence in public.' The exhibition explored the legacies and creative practices that connect or disconnect people from place.

Keywords and takeaways for Wateridge Village/Village des Riverains: Recognition of local communities as experts in their own history and heritage and considers how people connect with place.

Learn more at: Staying Power - Monument Lab and Monument Lab



A sculpture by Courtney Bowles and Mark Strandquist entitled 'On the Day They Come Home' featuring 5 women who are fighting to end life sentences in Pennsylvania (The New York Times 2019).



The mural in Fairhill-Hartranft neighbourhood in Philadelphia, a part of the 'Staying Power' exhibition (Monument Lab 2021).



Three generations of Walker women, who all live in the neighbourhood, recognize subjects in the photos by artist Deobara Willis of 'Black Women and Work' (The Philadelphia Inquirer 2021).

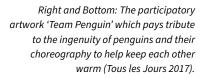
Team Penguins

Team Penguins, Warming Huddle, Daily Tous Les Jours, Montreal, Canada, 2017.

This participatory artwork animates public space in the winter months. To stay warm, penguins form groups that move in tight circular motions, providing rotating access to the heat of the inner circle. This project takes inspiration from the ingenuity of penguins, their sociability, and individual and collective movement. Using rotating turnstiles, Team Penguins allows humans to experience this warming dance. The project was commissioned by IGLOOFEST, an annual winter event in Montreal.

Keywords and takeaways for Wateridge Village/Village des Riverains: Collective winter experiences for public space inspired by animal ingenuity.

Learn more at: Team Penguins | Daily tous les jours





Detail of Team Penguins participatory artwork (Tous les Jours 2017).







Left: 'The Ring' is oriented with the cardinal directions, so that the path through its opening faces to the east which represents creation and new beginnings, and the west, which represents wisdom and knowledge (The Star 2021).

Bottom: Detail of a beaver made by small perforations into the steel. The graphics incorporate the Seven Grandparent teachings and their animal symbols: Courage, Humility, Honesty, Truth, Wisdom, Love, and Respect (Ryerson University 2021).





Detail of a star made by small perforations into the steel. The graphics also incorporate lunar moon phases (Ryerson University 2021).



Detail of a wolf made by small perforations into the steel (Ryerson University 2021).



Matthew Hickey and Jacqueline Daniel from Two Row Architect stand with 'The Ring' (Global News 2021).

'The Ring'

'The Ring' honouring the Dish With One Spoon Territory, the land on which X University is built, Two Row Architect, X University, Toronto, Ontario, Canada, 2021.

This large-scale public artwork was the product of a two-year process with the University that included sharing circles and design charrettes with Indigenous communities. The Ring includes small perforations that incorporate the Seven

Grandparent teachings and their animal symbols: Humility, Courage, Honesty, Wisdom, Truth, Respect, and Love.

Keywords and takeaways for Wateridge Village/ Village des Riverains: Collaborative, Indigenouscentred design process to create art that shapes experiences of the public realm.

Learn more at: Indigenous Art on Campus, Equity & Community Inclusion | Ryerson University



The mural completed by Jessica Canard and Dayna Danger for Unceded Voices in St. Henri (Wall2Wall Montreal 2017).



An artist working on one of the murals (Unceded Voices 2017).

Unceded Voices

Unceded Voices, Decolonizing Street ART, various artists, Montreal, August 2017.

Biennial convergence of primarily Indigenous-identified women/2spirit/Queer and women of colour street artists. The project draws attention to the unceded contemporary urban colonial landscape. Through street art interventions (murals, wheat pastes, stencils, textile art, installations, performances, etc.) artists express their demands, identities and histories and move towards justice and healing for themselves and their cultures. Its goals include the development of a network of solidarity and support between artists; promotion of anticolonial resistance

through diverse street art interventions; and fostering relationships and dialogue between the collective and the broader community.

Keywords and takeaways for Wateridge Village/ Village des Riverains: Public art collaborations for reconciliation and the creation of welcoming public spaces for all.

Learn more at: 'Listen to the walls': These Indigenous street artists are converging to decolonialize Montreal | CBC Arts and UNCEDED VOICES: Anticolonial Street Artists Convergence – Tiotia:ke / "Montreal" » Montréal Counter-information



Two street artists participate in Unceded Voices, Jessica Canard (left) and Dayna Danger (right) in Montreal, Canada (Unceded Voices 2017).

PRINCIPLES FOR FUTURE DESIGN CONVERSATIONS

The Principles for Future Design Conversations reflect learnings from all aspects of the project and emphasize the importance of early and ongoing collaboration and coordination between Canada Lands, the AOO, stakeholders, including the City of Ottawa, and project consultants to ensure the successful implementation of the Commemoration Program over the multi-year and phased redevelopment. This collaboration and coordination is at the root of the Program's community building ambition and is the means by which culturally sensitive commemorative design strategies can be drawn from this Outreach Summary and Handbook.

CONNECTION

The concept and ambition of connection should guide future design conversations and the implementation of commemoration strategies. Connection means bringing together: multiple and overlapping associations with these lands across time; consultants, community members, and local organizations; the residents, visitors, and users of Wateridge Village/Village des Riverains; and these people on the land.

CULTURALLY SENSITIVE AND RESPONSIVE DESIGN

Use the Commemoration Program as a source of inspiration and as a framework for future, creative

design processes. Do not excerpt culturally sensitive content (e.g. stories, images, symbols, etc.) and apply it to a design element (e.g. park bench, paver, wayfinding, interpretive panel, etc.) without bringing this content into a design process involving the AOO and stakeholders. Engagement and dialogue throughout the design process is essential to avoid insensitive and culturally inappropriate use of information.

SHARED VISION AND PROCESSES

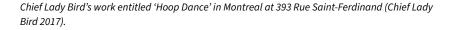
Create a shared project vision and process 'roadmap' for consultants that addresses the complexity of the redevelopment and the time required to meaningfully engage with the AOO and stakeholders, including the City as well as to coordinate among consultants. Design implementation and project planning should account for and include the following:

- Respect for the engagement process which requires time, flexibility, and responsiveness
- An understanding of municipal policy frameworks and planning constraints that may impact potential implementation strategies, particularly those related to stewardship of the land and water
- Indigenous-led initiatives and collaborative engagement with the AOO, military, and

- francophone communities including through workshops, charettes, meetings, etc.
- A walk or drive around the redevelopment with Algonquin Elders and community members to identify key landscape elements
- Early coordination among consultants (e.g. public art, landscape architects, builders, etc.) and with the AOO and stakeholders, including the City. It is essential that this coordination occurs early in project planning and no later than during Schematic Design. Without direct input from the AOO and stakeholders during Schematic Design, there are significant risks of implementing culturally-inappropriate commemorative strategies.

STEWARD THE LAND AND WATER

The existing natural landscape should guide all commemorative strategies. The land and water are the environment and setting for human interaction and its systems, cycles, and features provide a basis for design at all scales, from park seating to stormwater management. Through stewardship of the land, we enhance our understanding and experience of land as storyteller and keeper of knowledge and cultural heritage. All commemorative strategies should be developed within existing sustainable design frameworks and use sustainable practices and materials. Exceed minimum sustainability standards wherever possible.





INCLUSIVE DESIGN

Be welcoming to all. Best practices in inclusive design should guide future design processes and implementation. These include consideration for differing abilities, gender dynamics, multi-cultural use of space, and flexible use of space to support community initiatives. Exceed minimum accessibility and inclusive design standards wherever possible.

CONTEMPORARY APPROACHES

Implement commemoration strategies through a contemporary design language that is responsive the multiple meanings of these lands. Historical pastiche and historicizing approaches to design should be avoided.

PROGRAMMING AND GATHERING

Encourage learning, sharing, storytelling, and community service through programming opportunities, including events, intergenerational gathering, ephemeral installations, etc. Encourage these activities through the development of community partnerships and the design of inclusive public spaces programming.

CULTURAL HERITAGE AND ECONOMIC DEVELOPMENT

Explore and foster the interrelationships between cultural heritage and economic development, including through support for Algonquin trades and suppliers, other local trades and suppliers, as well as community-driven programming and economic initiatives (e.g. food carts, small-scale retail, event funding etc.).

CONCLUSION

Many different communities, namely Algonquin, military and francophone, have experienced the lands at Wateridge Village/Village des Riverains and maintained associations with the lands over time, infusing them with meaning for many people. The Commemoration Program brings these experiences, associations, and meanings into the future development, both by sharing the stories of these lands and through a framework for implementing the commemoration strategies that will make them legible in the landscape.

Commemoration is an ongoing process that explores, responds to, and expresses community associations with the lands at Wateridge Village/Village des Riverains. Continued collaboration with the AOO, stakeholders, and community members is essential for the Commemoration Program's success and will foster and sustain connections between people and engagement with the lands, these lands that are the ancestral and unceded territory of the Algonquin Nation.

SELECTED SOURCES

The following list provides an overview of sources consulted in the preparation of this document and includes those used by multiple research contributors. This list will be updated to include images and stories after permissions are confirmed. Sources for the Precedents are included in Section 3.4 of this document.

Algonquins of Ontario. Elders' Circle, re: LeBreton Flats, As Heard Notes. March 23-24, 2011.

Algonquins of Ontario. Algonquin Nation Gathering, Bancroft. July 26, 2013.

Algonquins of Ontario. Elders Circle Bus Tour, Facilitators' Notes. September 25-26, 2013.

Algonquins of Ontario. Elders' Circle, re: CFB Rockcliffe & LeBreton Flats Transit Station, As Heard Report. April 13, 2013.

Algonquins of Ontario. Talking Circle, Pembroke. March 9, 2015.

Algonquins of Ontario. Talking Circle, re: Wateridge Commemorative parks, As Heard Notes. May 7, 2018.

Algonquins of Ontario. Virtual Talking Circle, re: Wateridge Village. August 25, 2021.

Algonquins of Ontario. Additional AOO/CLC Consultation Working Group Meetings. 2013-2021.

Algonquins of Ontario. "A00 Newsletter, Issue 1." September 2012. https://www.tanakiwin.com/wp-system/uploads/2013/10/2-A00-Newsletter-Issue-1-September-2012.pdf.

Algonquins of Ontario. "Algonquins of Ontario: Renewed Hope: A Journey of Survival, Rebuilding and Self Sufficiency." 2013. https://www.tanakiwin.com/.

Algonquins of Ontario. "Ethnobotanical Plant List." in Synthesis of Commemorative Features & Narratives. 2021.

Algonquins of Ontario. "Trees of Significance to Algonquin Culture" in Synthesis of Commemorative Features & Narratives. 2021.

Algonquins of Ontario, Canada Lands Company. CLC and Algonquins of Ontario Participation Agreement. 2010.

Algonquins of Ontario, Canada Lands Company, Meloshe and Associates LTD, MMM Group, City of Ottawa. Former CFB Rockcliffe Community Design Plan. 2015.

The Algonquin Way. "The Algonquin Way Cultural Centre." N.d. https://www.thealgonquinway.ca/index-e.php.

Archaeological Services Inc. Stage 2 Archaeological Assessment of the Former CFB Rockcliffe Airbase, City of Ottawa. 2007.

Archipel Research and Consulting. Indigenous Relations in Ottawa: An Introductory Handbook. Prepared for the Ottawa Museum Network. 2020. https://artsnetottawa.ca/wp-content/uploads/2020/01/0MN_ARCHIPEL_HANDBOOK.pdf.

Barker, Ralph. A Brief History of The Royal Flying Corps in World War I. London: Robinson, 2002.

Beechwood Funeral, Cemetery & Cremation Services. Historical Portraits. Volume 6. Ottawa: 2017.

Benali, Kenza and Parent, Jean-François. Encyclopedia of French Cultural Heritage in North America. "Vanier: French-Speaking Bastion in Ontario". 2007. http://www.ameriquefrancaise.org/en/article-720/Vanier: French-Speaking Bastion in Ontario.html.

Bercuson, David. Maple Leaf Against the Axis: Canada's Second World War. Toronto: Stoddart, 2002.

Biggar, H.P., ed. The Works of Samuel de Champlain, Vol. I. Toronto: Champlain Society, 1922.

Blair, Emma Helen, ed. The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes, Vol. 1. Cleveland: The Arthur H. Clark Company, 1911.

Bond, C.C. J. "The Hudson Bay Company in the Ottawa Valley." The Beaver. Spring 1966.

Boswell, Randy. "A bridge to Ottawa's past: Kettle Island saga isn't just a debate – its's a journey into history." Ottawa Citizen. October 8, 2020. https://ottawacitizen.com/news/a-bridge-to-ottawas-past-kettle-island-saga-isnt-just-a-debate-its-a-journey-into-history.

Bryce, Glad. First In, Last Out: The RCAF, Women's Division and Nursing Sisters in World War II. Toronto: University Women's Club of Toronto, 2010.

Canada Lands, Fotenn. Wateridge Village Urban Design Guidelines and Architectural Controls. 2016.

Canadian Institute of Planners. Policy on Planning Practice and Reconciliation. 2019.

City of Ottawa. City of Ottawa Park Development Manual. 2017.

City of Ottawa. Former CFB Rockcliffe Secondary Plan. 2015.

City of Ottawa. "GeoOttawa 1928." 2021. https://maps.ottawa.ca/geoottawa/.

City of Ottawa. "GeoOttawa 1965." 2021. https://maps.ottawa.ca/geoottawa/.

City of Ottawa. "GeoOttawa 1991." 2021. https://maps.ottawa.ca/geoottawa/.

City of Ottawa. Wateridge Village Secondary Plan. 2020.

Dominion of Canada Rifle Association. "History of the DCRA." n.d. http://www.dcra.ca/history.php.

Douglas, W.A.B. The Creation of a National Air Force – The Official History of the Royal Canadian Air Force. Toronto: Published by University of Toronto Press in cooperation with the Department of National Defence and the Canadian Government Publishing Centre, Supply and Services Canada, 1986.

Dream, Fotenn, and Windmill. Zibi Heritage Interpretive Plan: An Inspired & Thematic Approach to Designing the Public Realm & Open Spaces of the Zibi Development. 2017.

Emond, Major A.R. "Test and Evaluation: Designing Air Power for Postmodern Warfare." Draft article for the Royal Canadian Air Force Journal. N.d. Courtesy of Dr. Richard Goette, Canadian Forces College.

Federal Heritage Building Review Office. Report 83-37. Hangars, Buildings 66, 67, 68. 1983.

Federal Heritage Building Review Office. Report 89-75. Buildings 5, 16, 20, 80. 1989.

Federal Heritage Building Review Office. Report 89-75. Photographic Establishment, Building 2. 1989.

First Peoples' Cultural Council. Report on the First Peoples' Cultural Council Indigenous Cultural Heritage Forum. 2020.

Forsyth, Bruce. "Canadian Military History – Abandoned Bases – Ontario." Military Bruce. N.d. https://militarybruce.com/abandoned-canadian-military-bases/abandoned-bases/ontario/.

Gaffen, Fred. Forgotten Soldiers. Kingston: CDA Press, 2008.

Government of Canada. "First World War Book of Remembrance." 2021. https://www.veterans.gc.ca/ eng/remembrance/memorials/books.

Government of Canada. "Indigenous Veterans." 2020. https://www.veterans.gc.ca/eng/remembrance/ history/historical-sheets/indigenous-veterans.

Government of Canada. Office of the Commissioner of Official Languages. Infographic: The French Presence in Ontario. https://www.clo-ocol.gc.ca/en/statistics/infographics/french-presence-ontario.

Halliday, Hugh A. "Godfrey Of The RCAF: Air Force, Part 9." Legion Magazine. May 1, 2005. https://legionmagazine.com/en/2005/05/godfrey-of-the-rcaf/.

Hatch, F.J. The Aerodrome of Democracy: Canada and the British Commonwealth Air Training Plan, 1939-1945. Ottawa: Department of National Defence, Directorate of History, 1983.

Hessel, Peter. The Algonkin Tribe. Ottawa: National Capital Commission, 1982.

Horn, Bernd. "La Petite Guerre: A Strategy of Survival" in The Canadian Way of War: Serving the National Interest. ed. Bernd Horn. Toronto: Dundurn Press, 2006.

Horn, Bernd. "Marin and Langis: Master Practitioners of La Petite Guerre," in Loyal Service: Perspectives on French-Canadian Leadership. eds. Bernd Horn and Roch Legault. Toronto: Dundurn Press.

Hurst, R. I., ed. Rockcliffe Ramblings – Tales from the Club, 1954-1986. Ottawa: Rockcliffe Flying Club, c.1986.

Huth, Kyle. "Past Meeting: 408 Squadron: The Rockcliffe Years." The Observair – Ottawa Chapter Newsletter Canadian Aviation Historical Society. 55, No. 8. 2018.

International Council on Monuments and Sites. The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites. 2008.

Joan Holmes & Associates, Inc. Algonquins at Wateridge Village. 2021.

Jensen, Kurt F. Cautious Beginnings: Canadian Foreign Intelligence, 1939-51. Vancouver: UBC Press, 2008.

Lackenbauer, P. Whitney. "Final report, RCAP, 1996," as quoted in Battle Grounds: The Canadian Military and Aboriginal Lands. Vancouver: UBC Press, 2007.

Laura Darche. "Telling the story of Ottawa's Francophones" University of Ottawa Gazette. 22 May 2018. https://www.uottawa.ca/gazette/en/news/telling-story-o.ttawas-francophones.

Lepine, Suzanne. "Pedal your way through Vanier's Franco-Ontarian history." CBC News. 2021. https://www.cbc.ca/news/canada/ottawa/walk-this-way-series-vanier-1.6060788.

Library and Archives Canada personnel file, LAC, RG 150, Accession 1992-93/166, Box 9361, File 13.

Library and Archives Canada personnel file, LAC, RG 150, Accession 1992-93/166, Box 9569, File 17.

Library and Archives Canada. Algonquin and Nipissing Chiefs to Lord Sydenham, Governor General of Canada, March 9, 1840. Record Group 10, Volume 99, pp. 41, 092-41,100.

Library and Archives Canada. Algonquin and Nipissing Chiefs, Lake of Two Mountains, to Lord Dalhousie, Governor of Lower Canada, September 2, 1820. Record Group 1-L3L, Volume 110, pp. 53, 990-53,992 Reel C-2535.

Library and Archives Canada. Chiefs to James Bruce, Governor General, August 30, 1849. Record Group 10, Volume 179, pp. 104, 095-104, 100 Reel C-11507.

Library and Archives Canada. J. M. LaMothe, Captain of the Indian Department, to A. K. Johnson, Secretary, Indian Affairs, October 29, 1824. Record Group 10, Volume 494, pp. 31, 054-31,077.

Library and Archives Canada. Pierre Louis Constant Pynency to Administrator of Lower Canada, February 19, 1830. Record Group 8, Volume 269, pp. 235.

Library and Archives Canada. Right Arm and Superintendent of Indian Affairs, March 5, 1830. Record Group 8, Volume 269, pp. 236.

Library and Archives Canada. Sir John Johnson, Superintendent General of Indian Affairs, to Colonel Darling, Military Secretary, August 25, 1824. Record Group 10, Volume 494, pp. 31, 054-31,077.

Lindbergh, Anne Morrow. North to the Orient. London: Chatto & Windus, 1936.

Massey, Vincent. Speaking of Canada. Toronto: MacMillan, 1959.

Mayne, Richard. "The Influence of Empire: A National Organization and the Birth of the Royal Canadian Air Force, 1918-1924." Canadian Military Journal. 19, no. 3. 2019.

Miller, Carman. Painting the Map Red: Canada and the South African War, 1899-1902. Montreal and Kingston: McGill-Queen's University Press, 1998.

Montfort Hospital. "Montfort." 2022. https://hopitalmontfort.com/en/Home.

Morton, Desmond. A Military History of Canada from Champlain to Kosovo, 4th ed. Toronto: McClelland & Stewart, 1999.

Museopark Vanier. "The Vanier Museopark." N.d. https://museoparc.ca/en/.

"Order in Council No. 148, approved by Sir John Colborne, June 17, 1839, in Canada." In Indian Treaties and Surrenders from 1680 to 1890. Volume 2. Ottawa: Brown Chamberlin, Queen's Printer, 1891.

Payne, Stephen R. A History of the Rockcliffe Airport Site: Home of the National Aviation Museum, Ottawa, Canada. Ottawa: National Aviation Museum, 1999.

Pigott, Peter. "45° 42': One big happy family." Wings Magazine. May 6, 2011. https://www.wingsmagazine.com/45-42-one-big-happy-family-5304/.

"Proclamation by Sir Guy Carleton, Lieutenant Governor of Quebec, December 22, 1766, in Canada." In House of Commons Sessional Papers. Volume 59, No. 9, Sessional Paper 29a.

Ralph, Wayne. Barker VC: The Life, Death and Legend of Canada's Most Decorated War Hero. London: Grub Street, 1997.

RCSigs.ca. "Cracking the Code: Canadian Army SIGINT in the Second World War." 2004. http://www.rcsigs.ca/index.php/Cracking the Code.

RCSigs.ca. "Naval Radio Station CFF – Experimental Farm". N.d. http://www.rcsigs.ca/index.php/Naval Radio Station CFF – Experimental Farm.

RCSigs.ca. "Naval Radio Station CFF Memorial". N.d. http://www.rcsigs.ca/index.php/Naval Radio Station CFF Memorial.

Richter, Daniel K. "War and Culture: The Iroquois Experience," William & Mary Quarterly. 3rd Series, 40, no. 4. 1983.

Rockcliffe Flying Club. "Rockcliffe Flying Club." N.d. https://www.rfc.ca/en/home/.

Royal Military College of Canada. "Aboriginal Leadership Opportunity Year." 2021. https://www.rmc-cmr.ca/en/training-wing/aboriginal-leadership-opportunity-year-aloy.

"Royal Proclamation, October 7, 1763." In The Papers of Sir William Johnson. Volume 10, pp. 977-985.

Sioui, Georges. "The Destruction of Huronia," in For an Amerindian Autohistory: An Essay on the Foundations of a Social Ethic. Montreal and Kingston: McGill-Queen's University Press, 1992.

Skaarup, Harold A. Out of Darkness – Light: A History of Canadian Military Intelligence. New York: iUniverse, Inc., 2005.

Speck, F.G. Myths and Folk-lore of the Timiskaming Algonquin and Timagami Ojibwa. Memoir 71, No. 9 Anthropological Series, Geological Survey, Department of Mines. Ottawa: Government Printing Bureau, 1915.

Statistics Canada, Transportation and Public Utilities Division, Aviation Statistics Centre. Aviation in Canada 1971: A Statistical Handbook of Canadian Civil Aviation. Ottawa: Authority of the Minister of Industry, Trade and Commerce, 1972.

Sullivan, Alan, Lt., R.A.F. Aviation in Canada, 1917-1918: being a brief account of the work of the Royal Air Force, Canada, the Aviation Department of the Imperial Munitions Board, and the Canadian Aeroplanes Limited. Toronto: Rous & Mann Limited, c.1919.

Sulte, Benjamin. "The Valley of the Ottawa in 1613." Ontario History. 13. 1915.

Taylor, Neil. "The Rockcliffe Ice Wagon." Airforce Magazine. 39, no. 2. 2015.

Tobias, Terry N. Living Proof: The Essential Data-Collection Guide for Indigenous Use-and-Occupancy May Surveys. 2006.

Trigger, Bruce G. "The French Presence in Huronia: The Structure of Franco-Huron Relations in the First Half of the Seventeenth Century." Canadian Historical Review. XLIX, no. 2. 1968.

United Nations. United Nations Declaration on the Rights of Indigenous Peoples. 2007.

Whiteduck, Kirby. Algonquin Traditional Culture. Nika Technologies Inc., 2002.

Winegard, Timothy C. Oka: A Convergence of Cultures and the Canadian Forces. Kingston: CDA Press, 2008.

Wright, Philemon. An Account of the First Settlement of the Township of Hull on the Ottawa River, Lower Canada. 1977.

PROJECT TEAM

ERA is a Toronto-based architecture firm with satellite offices in Ottawa and Montreal, specializing in landscape, heritage conservation, and planning as they relate to historical places. Their core interest is in connecting heritage issues to wider considerations of urban design and city building, and to a broader set of cultural values that provide perspective to our work at different scales.

DWD carries out engagement, policy and strategy work for the public sector and institutions. Their approach to public engagement emphasizes creative collaboration and inclusive participation in transparent processes that heighten mutual understanding and identify common ground.

Lisa Prosper provides expertise in the areas of Indigenous cultural heritage and cultural landscapes. She assists clients with incorporating Indigenous cultural perspectives and heritage values into planning, restoration and design projects. She also contributes to the development of policies, guidelines, training and other frameworks that reflect Indigenous perspectives and values on heritage conservation practice.

Dr. Craig Leslie Mantle is a professional military historian and a Fellow of the Royal Historical Society. He has published widely on all aspects of Canada's military past, from the South African War to Afghanistan.

The Canada Aviation & Space Museum supported outreach activities and contributed local histories, especially stories of the Rockcliffe Airbase.





LISA PROSPER

DR. CRAIG LESLIE MANTLE







LEGAL AND POLICY FRAMEWORK FOR COMMEMORATION AT WATERIDGE VILLAGE/ VILLAGE DES RIVERAINS

PARTICIPATION AGREEMENT

Canada Lands and Algonquins of Ontario Participation Agreement (2010)

The Wateridge Village/Village des Riverains redevelopment is guided by a Participation Agreement between the AOO and Canada Lands. Finalized in 2010, the Agreement provides a framework for ongoing engagement and mutually beneficial outcomes as the lands are developed. In particular, it outlines plans to: commemorate the history of the site and connections to the Algonquin peoples; engage the AOO in all stages of development, design, and planning; and identify opportunities for the AOO to acquire lots, or blocks, under the redevelopment plan.

The Agreement outlines the following with respect to commemorative opportunities and the ways in which the Algonquin presence can be reflected on the Rockcliffe lands:

It is specifically acknowledged, understood and agreed that the history and connection of the Algonquin Peoples with the Rockcliffe Lands may be recognized through the installation of commemorative elements, the design of park space and the naming of certain streets... Canada Lands recognizes that a commemorative opportunity on parkland overlooking the Ottawa River is of particular significance and interest to the AOO Parties.

OTHER RELEVANT PLANS AND POLICIES

Former CFB Rockcliffe Community Design Plan (2015)

Canada Lands's commemoration commitments for Wateridge Village/Village des Riverains were also set out in the 2015 Community Design Plan (CDP). The purpose of the CDP is to translate the principles and policies of the City of Ottawa's Official Plan to the community scale. The CDP provides direction on

the design of all public realm elements and commemorative features within the site's parks, public squares, and open spaces. It expressly states that the site's Algonquin and military histories should be commemorated and celebrated. In addition, because of Canada Lands's commitment to promoting French language and culture, and because Wateridge Village/Village des Riverains is located in a predominantly French-speaking area of Ottawa, a commitment was also made to commemorate the lands' connections with the Francophones.

The CDP describes the guiding vision of the plan in Section 1.3 as:

The redevelopment of the former CFB Rockcliffe will be a contemporary mixed-use community. It will be walkable, cycling-supportive, transit-oriented and built at a human scale. These principles will be realized through improved connectivity to the surrounding neighbourhoods, and by providing access to open space for everyone. The site will connect to the history of the Algonquin people. It will celebrate its military heritage.

To turn the ambitions of the Guiding Vision into a plan, a series of planning principles were developed based on Ottawa's planning policy context and existing conditions of the lands.

Principle 6 is as follows:

The community will reflect and respect the heritage and legacy of the Algonquin people and will serve to connect cultures.

The Strategy for Principle 6 is that:

The Algonquins of Ontario will be an integral partner throughout the redevelopment of the new community. Through this partnership, the community will provide a meaningful connection to the history of the Algonquin people.

An area will be set aside for Algonquin commemoration at the ridge of the northern boundary of the site that overlooks the Ottawa River.

Subject to consultation with the Algonquins of Ontario, Canada Lands Company will use street naming, public art, and commemorative signage to celebrate the association of the site and the region with the Algonquin peoples.

Principle 7 is as follows:

The community will commemorate the military heritage of the site and the contributions by people who served in the military to Canada.

The Strategy for Principle 7 is that:

Canada Lands Company will use street and park naming, public art and commemorative signage to celebrate the past military heritage of the site.

Under Section 6.9.1. Of the Design Guidelines and Policies, commemoration opportunities are identified as:

6.9.1.1 Algonquins of Ontario

Recognition of the Algonquin culture and historical relationship to the land as Rockcliffe is integral to the development of a successful public realm for the new community... One of the key commitments in the 2010 Algonquins of Ontario - Canada Lands Company Participation Agreement is that Canada Lands Company will consult with the Algonquins of Ontario (AOO) to identify ways in which the Algonquin presence and heritage can be reflected on the site. The intent is that the history and connection of the Algonquin People with the Rockcliffe lands may be recognized through the installation of commemorative elements, the design of park spaces or the naming of streets. There are two main purposes of the Algonquin commemoration:

- The provision of space with cultural and/or spiritual value to the Algonquin People, to which all people may have access; and
- Education of the general public about the meaning of this land to the Algonquin People, with reference to the Algonquin language, culture and relationship with nature.
- The importance of including elements that are aligned with traditional Algonquin culture, and in particular, associating the site with the Ottawa River, traditionally called Kitchissippi, has been identified in early AOO-Canada Lands Company discussions. Some locations may be sacred spaces, and some may have a strong cultural affinity to Algonquin traditional uses.

Some ideas for commemoration that have come forward to date include:

- Using the four traditional Algonquin colours associated with the four directions: black, white, red and yellow.
- Using concentric circles in design layouts and details.
- Referencing the Seven Fires prophecy which teaches that different cultures will come together in a relationship of respect.
- Incorporating trees and shrub species of significance to the Algonquin way of life and spirituality in the planting design in a way that helps to educate about their culture.

6.9.1.2 Military

A number of features will be incorporated into the development as part of the commemoration of the military heritage of the site. This will include the following:

Canada Lands Company and the City of Ottawa will collaborate with Canadian Veterans to name
a number of streets to commemorate or celebrate the site's military and aviation heritage. This
commemoration may also include public art. Wherever possible and appropriate, references to
military and aviation heritage will be accompanied by interpretive signage.

- The public realm will include signage to commemorate the history of the former CFB Rockcliffe, with particular emphasis on communicating its role in the British Commonwealth Air Training Plan.
- One of the parks will include a public art installation and commemorative signage that blends the site's military history with the present. The installation will commemorate the role of the site in aviation history, namely being one of the first six original air fields opened in Canada in 1920 and the site of the first jet aircraft demonstration in Canada.

WATERIDGE VILLAGE URBAN DESIGN GUIDELINES AND ARCHITECTURAL CONTROLS (2016)

The Urban Design and Architectural Control Guidelines for Wateridge Village at Rockcliffe Phase 1B is a graphic and written manual providing direction regarding the achievement of the built form and public realm policies contained in the aforementioned Community Design Plan and Secondary Plan.

In Section 4 Architectural Controls, the document refers to commemoration:

4.3.5 Public Art and Commemorations

Canada Lands Company will be commemorating both the Algonquin and military heritage of this site through special landscaping in the rights-of-way, park design, entryway features, public art, and the naming of roads and parks. These guidelines do not specifically require that builders adhere to any commemorative themes; however, buildings may incorporate references to these themes in their designs.

- Public art pieces and commemorations should be durable and easily maintained.
- Public art and commemorations should be place-specific and explore opportunities to celebrate historic and cultural events of local, national and international significance.
- Public art and commemorations should be both physically and visually accessible and barrier free.
- Sites with public art pieces and commemorations should include landscaping that complements and enhances the piece.
- Sites may be reserved for groupings of complementary pieces, including temporary installations.

CITY OF OTTAWA PARK DEVELOPMENT MANUAL (2017)

This manual provides guidance to define, improve and standardize the park development process for both Develop-front ended and City-built projects in the City of Ottawa. This edition also includes the details of the new park delivery process that includes the objectives:

- To ensure the timely delivery of parks in the City of Ottawa;
- To clearly define the process for park design, construction and acceptance, for both City-built and Developer-built park assets;

- To ensure that the size, layout, location and characteristics of dedicated parkland adequately support the active and passive recreation needs of City of Ottawa residents;
- To refine the guidelines for the selection and acquisition of park blocks;
- To summarize Developer responsibilities with respect to the preparation of park blocks;
- To reaffirm the City's Classification of parks and of pathways within parks, which are to be used as a reference tool to guide City of Ottawa staff and Developers in the development of new parks;
- To clarify new and existing drawing standards and submission requirements to streamline the park design and construction processes and to facilitate communication;
- To incorporate Building Better and Smarter Suburbs' (BBSS) objectives related to parkland acquisition.

The manual also identifies a classification system to define park typologies designed to meet the social, recreational and environmental needs of its residents. The implementation of the park classification allows those responsible for parkland selection, design, construction, and maintenance of parks to best meet the needs of communities.

There are six park typologies reflecting the City's parkland Structure: District Park, Community Park, Neighbourhood Park, Parkette, Urban Parkette/Plaza and Woodland Park. Each typology has a specific design criteria including the requirements for service area radius, uses, size, location, amenities, implementation, frontage, parking, lighting, vegetation criteria, canopy target, and naturalization target.

The manual emphasizes the success of parks begins in the early stages of planning, during the preapplication consultation stage and again at the subdivision review stage, when park blocks and pathways are selected and acquired.

FRAMEWORKS FOR COMMEMORATION BEST-PRACTICE

UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES (UNDRIP) (2007)

Article 31 (1): Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

THE ICOMOS CHARTER FOR THE INTERPRETATION AND PRESENTATION OF CULTURAL HERITAGE SITES (2008)

Selected Charter Objectives:

Communicate the meaning of cultural heritage sites to a range of audiences through careful, documented recognition of significance, through accepted scientific and scholarly methods as well as from living cultural traditions.

Safeguard the tangible and intangible values of cultural heritage sites in their natural and cultural settings and social contexts.

Encourage inclusiveness in the interpretation of cultural heritage sites, by facilitating the involvement of stakeholders and associated communities in the development and implementation of interpretive programmes.

FIRST PEOPLES' CULTURAL COUNCIL, REPORT ON THE FIRST PEOPLES' CULTURAL COUNCIL INDIGENOUS CULTURAL HERITAGE FORUM (2020)

In an Indigenous context, cultural heritage refers to ideas, experiences, objects, artistic expressions, practices, knowledge and places that are valued because they are culturally meaningful, connected to shared memory, or linked to collective identity. Indigenous cultural heritage is not separate from Indigenous

identity and indigenous life. It is inherited from ancestors as a gift to next generations, but it can also be created by this generation as a legacy for future generations.' (p.10)

Selected Recommendations:

- Acknowledge that the cultural heritage of Indigenous Peoples belongs to and should be managed by Indigenous Peoples.
- Support Indigenous communities' and their Knowledge Keepers' efforts to revitalize and maintain all forms of Indigenous Cultural Heritage (ICH).
- Provide specific funding for Indigenous-led initiatives to commemorate and interpret Indigenous cultural heritage.
- Reflections on Key Forum Themes: Theme 2: Intangible Indigenous Cultural Heritage

Reflections on Key Forum Themes: Theme 2: Intangible Indigenous Cultural Heritage:

What is Indigenous intangible cultural heritage and why is it important?

Indigenous worldviews assert that everything is interrelated – from an Indigenous perspective it is not possible to separate intangible heritage from tangible. With this in mind, one can consider the following as key intangible aspects of Indigenous cultural heritage:

- Connection to the land land is where the knowledge comes from;
- Languages and place-names;
- Oral storytelling;
- Stories, including sacred place knowledge and origin stories;
- Dances and songs;
- Governance, including customs, laws, beliefs, community protocols, and alliances;
- Lineage the ability to trace lineage is inherently linked to Indigenous cultural heritage and to language;
- Spirituality;
- · Ceremonies, such as naming ceremonies; and
- Food and medicine knowledge.

CANADIAN INSTITUTE OF PLANNERS (CIP), POLICY ON PLANNING PRACTICE AND RECONCILIATION (2019)

'Take direction from Indigenous community leaders and partners on how and with whom engagement should be carried out.'

