GLOBAL CENTRE FOR PLURALISM
CENTRE MONDIAL DU PLURALISME

Archipel
Research & Consulting

WHERE SUSSEX DRIVE MEETS THE KICHI SIBI:

History and Pluralism at 330 Sussex

Published December 2021
by the Global Centre for Pluralism

 This historical report was commissioned by the Global Centre for Pluralism from Archipel Research and Consulting to expand understanding on the history of the river and lands around 330 Sussex Drive to deepen our own connections with this land and inform our approaches towards pluralism in Canada and around the world.

WHERE SUSSEX DRIVE MEETS THE KICHI SIBI:

History and Pluralism at 330 Sussex

In light of ongoing efforts to achieve reconciliation between Indigenous and non-Indigenous Canadians, in 2021, the Global Centre for Pluralism commissioned historical research, from an Indigenous perspective, on the river and lands surrounding our Ottawa headquarters. Given its prominent position in the heart of the nation's capital, it is important to understand the legacies—however painful—tied to this location. We commissioned Archipel Research & Consulting, an Indigenous-owned and women-led firm, to carry out the research.

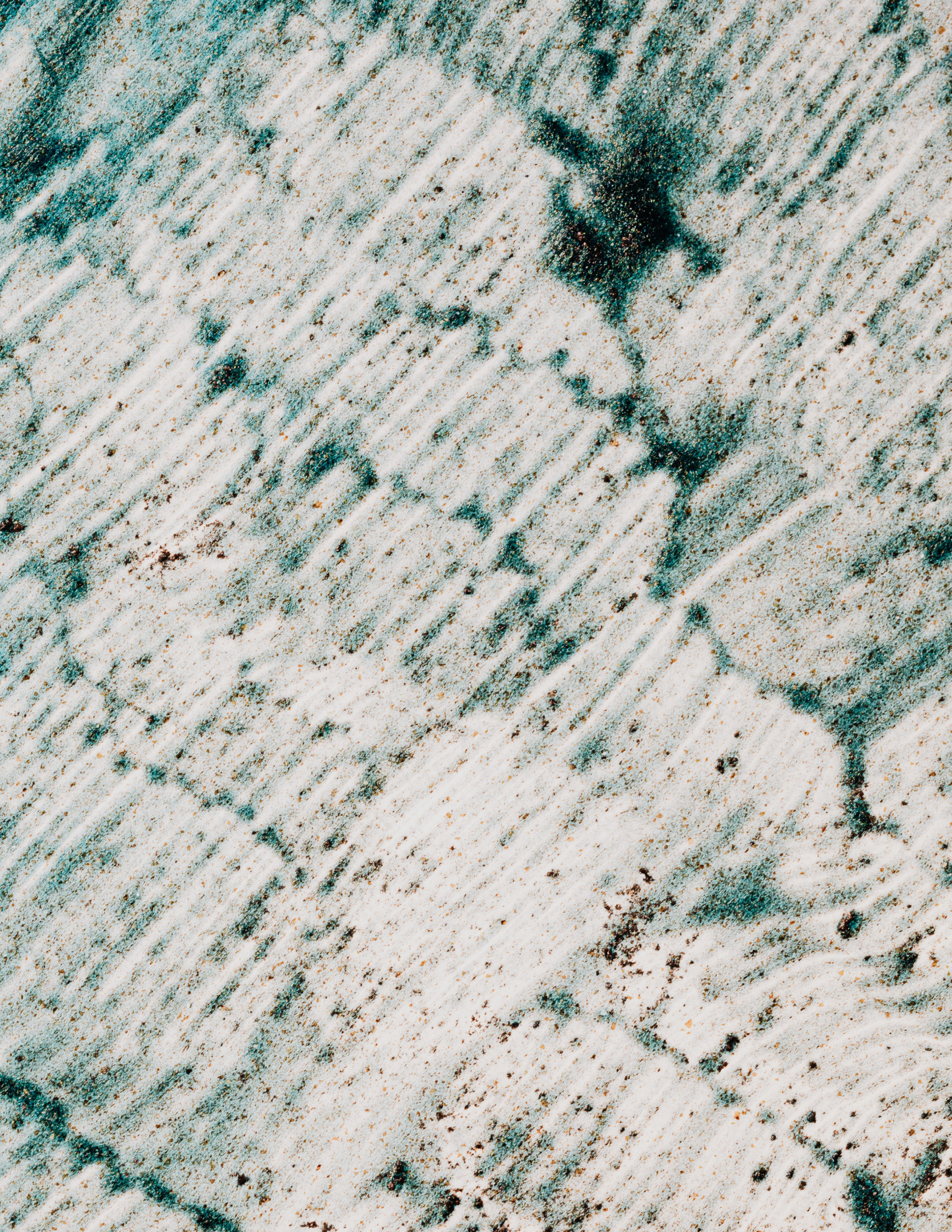
We recognize that some non-Indigenous readers may be challenged by some of the assertions, positions or language expressed in this report. At the Centre, we believe it is important to hear these views and respect how strongly they are held. We welcome discussion on these difficult issues and believe that engaging with what novelist Maaza Mengiste refers to as the "rough edges and complexities of our history" is critical to moving toward a more inclusive and pluralist future.

These findings will inform our own approach to acknowledging the land and help to guide how we engage in reconciliation in Canada and on issues of indigeneity and pluralism around the world. We hope the findings may also serve neighbouring institutions as they examine their own connections to Canada's Indigenous history. If there is one connecting thread between First Nations and settler narratives of this site, it is the recognition of its power to connect.

We thank Archipel for adding much to our understanding of this site. We also thank Algonquin Elder Albert Dumont for the poetry and wisdom with which he introduces this work. We join him in hoping it inspires us to "work together, to build a city where all its citizens will live in peace and feel safe and feel confident that each citizen is being treated with respect and dignity."

Chi Miigwetch.

Meredith Preston McGhie
Secretary General, Global Centre for Pluralism



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When your city was being planned
My drum, was not heard
My song, not requested
My voice, was not asked to contribute
My ancestors were not summoned
But still you went ahead
And your city came to be

Where we once feasted and played
Where the bones of our dead lay
Your city came to be

– Albert Dumont

Introduction from Algonquin Elder Albert Dumont

This report begins with a poem and introduction commissioned for this project and written by Elder Albert Dumont of Kitigan Zibi Anishinabeg First Nation, who was appointed Ottawa's English Poet Laureate for 2021-2022.

City of Ottawa

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Algonquin Nation

The Algonquin, a People whose DNA, both physical and spiritual, is in all things of their territory. We have been here for at least 12,000 years. We claim all the lands of the Kichi Zibi (Ottawa River) watershed as our traditional territory. It is a claim never disputed by anyone or any other Nation since time immemorial. Algonquin territory is a resource-rich place of many rivers, lakes, hills, mountains, and extraordinary trees. The pine tree of Algonquin territory is the best quality of pine wood of any found on the planet. The abundance of maples in our territory make it possible for Algonquins to boast that more maple syrup is produced here than anywhere else on Turtle Island.[1] The forests of Algonquin territory have a wide variety of wildlife, moose, deer, geese, partridge, ducks and so on, a shortage of wild game seldom occurs. Some of the greatest farmland found anywhere on God's green earth is also something we are proud to point to on Algonquin territory.

The spiritual beliefs of the Algonquin were once adhered to with much vigour and enthusiasm. Where the waters of the rivers fell over the ancient rocks was a place for ceremony and ritual. The sending out of requests for wellness to Creator through the offering of tobacco often took place where the rapids and currents moved swiftly by.

European royals, lumber barons, politicians, thinkers and city leaders of European stock, praised as extraordinary human beings by you but to the Algonquin, they are settlers who denied us our place in the sacred circle.

Today, where the Kichi Zibi of Algonquin bloodline becomes stronger in energy and spirit, we lay tobacco onto its sacredness. Spiritually enriched by the waters of our territory, we the Algonquin People, stand in unity on her shores and say, "On these lands Creator gave to our Nation we ask only that today, we vow to work together, to build a city where all its citizens will live in peace and feel safe and feel confident that each citizen is being treated with respect and dignity."

1 Turtle Island is a term used by some Indigenous people to refer to the continent of North America.

Photo: ©Jason Pickering—albertdumont.com


GLOBAL CENTRE FOR PLURALISM
CENTRE MONDIAL DU PLURALISME

Report Introduction

Speaking at the opening ceremony of the Global Centre for Pluralism's new headquarters at 330 Sussex Drive in 2017, His Highness the Aga Khan remarked on the significance of the Centre's location on the banks of the Kichi Sibi, or Ottawa River.

His Highness noted how this waterway has always been a meeting place for diverse peoples: "originally the First Nations, and then the British and the French, and more recently Canadians from many different backgrounds."[2] In this way, the Kichi Sibi symbolizes the spirit of connection and exchange that is at the heart of the Centre. The Kichi Sibi has indeed always been a meeting place for Indigenous peoples moving through Algonquin Anishinabeg territory, and the confluence of rivers where Ottawa now stands has always been a site of relationships between nations.

However, colonization and unequal power relations have radically affected the relationship between Indigenous and non-Indigenous peoples along the Kichi Sibi in the last two centuries. These dynamics have altered the lands and waters of the Ottawa area and the lives of those who make this place their home. As Albert Dumont's words reflect, the city of Ottawa *came to be* at the expense of Algonquin self-determination, presence, and wellbeing.

This report examines how the Global Centre for Pluralism's location at 330 Sussex Drive in downtown Ottawa ties the institution to these Algonquin and colonial histories. To do so, the research centres on the Kichi Sibi, Sussex Drive, and the 330 Sussex Drive building itself.

Note on language: When possible, this report uses Indigenous place names, including for the rivers in the Kichi Sibi watershed. Repeated Algonquin names include:

- **Kichi Sibi**—Ottawa River
- **Pasapkwedjiwanong Sibi**—Rideau River
- **Tenàgàdin Sibi**—Gatineau River

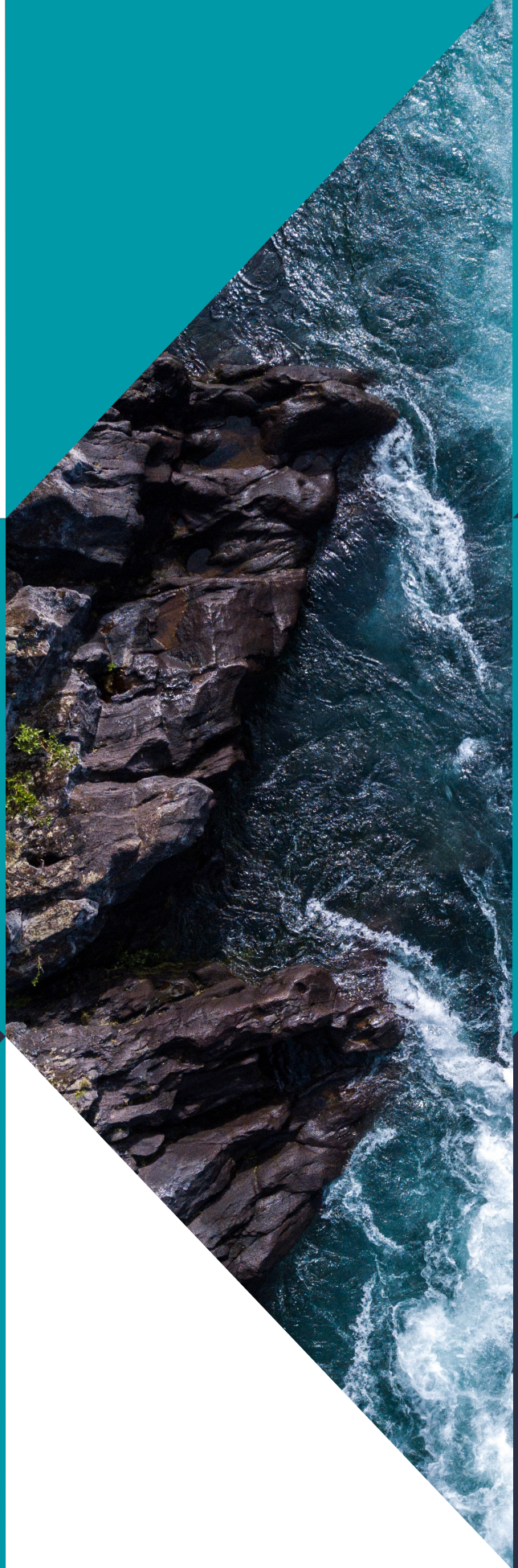
May 6, 2017

Photo: His Highness the Aga Khan, and John McNee, former Secretary General of the Centre, welcomed distinguished guests to the official opening of the Global Centre for Pluralism's new permanent headquarters on Sussex Drive in Ottawa, Canada.

02/

Executive Summary of Findings

The present-day Algonquin Nation and its ancestors have lived in the Ottawa Valley since time immemorial, with archeological records dating back at least 8,500 years. In Algonquin life and worldviews, the Kichi Sibi has always been central. The river and its tributaries were used as highways for travel that brought together different nations and facilitated trade, cultural exchange, and international alliances.



Executive Summary of Findings

» Algonquin histories of Ottawa and the Kichi Sibi

The present-day Algonquin Nation and its ancestors have lived in the Ottawa Valley since time immemorial, with archeological records dating back at least 8,500 years. In Algonquin life and worldviews, the Kichi Sibi has always been central. The river and its tributaries were used as highways for travel that brought together different nations and facilitated trade, cultural exchange, and international alliances.

In addition to supporting the hunting, fishing and livelihoods of Algonquins, the Kichi Sibi also has immense spiritual, political and social significance. Algonquin worldviews value relationships between human beings, animals, lands, plants, and waterways including rivers. There are many places along the Kichi Sibi that remain important ceremonial sites for Algonquins, such as the Chaudière Falls.

The Algonquin Nation has never ceded its territory and remains steward of the land despite being forcibly removed from much of its lands through colonization.

A key process of land dispossession was the timber trade, which saw the decimation of forests and wildlife habitat on Algonquin lands. The Kichi Sibi was a critical shipping route to float timbers to port cities on the east coast of Canada. When settlers used the rapids and waterfalls of the Kichi Sibi to power sawmills and pulp mills, they dammed the river and caused massive flooding of Algonquin territories that destroyed fishing and hunting grounds. As the Kichi Sibi moved timber out of Algonquin territory, the river also brought inland settlers who occupied the land and further extracted its resources.

While colonial processes like these built Canada as we know it today, this came at the expense of Algonquin wellbeing and livelihoods. These issues remain alive today as Algonquins continue to protest mistreatment by the federal government and fight to assert title to their lands.

Figure 1:
Map of approximate area of Algonquin Anishinaabeg territory
@Archipel Research 2021

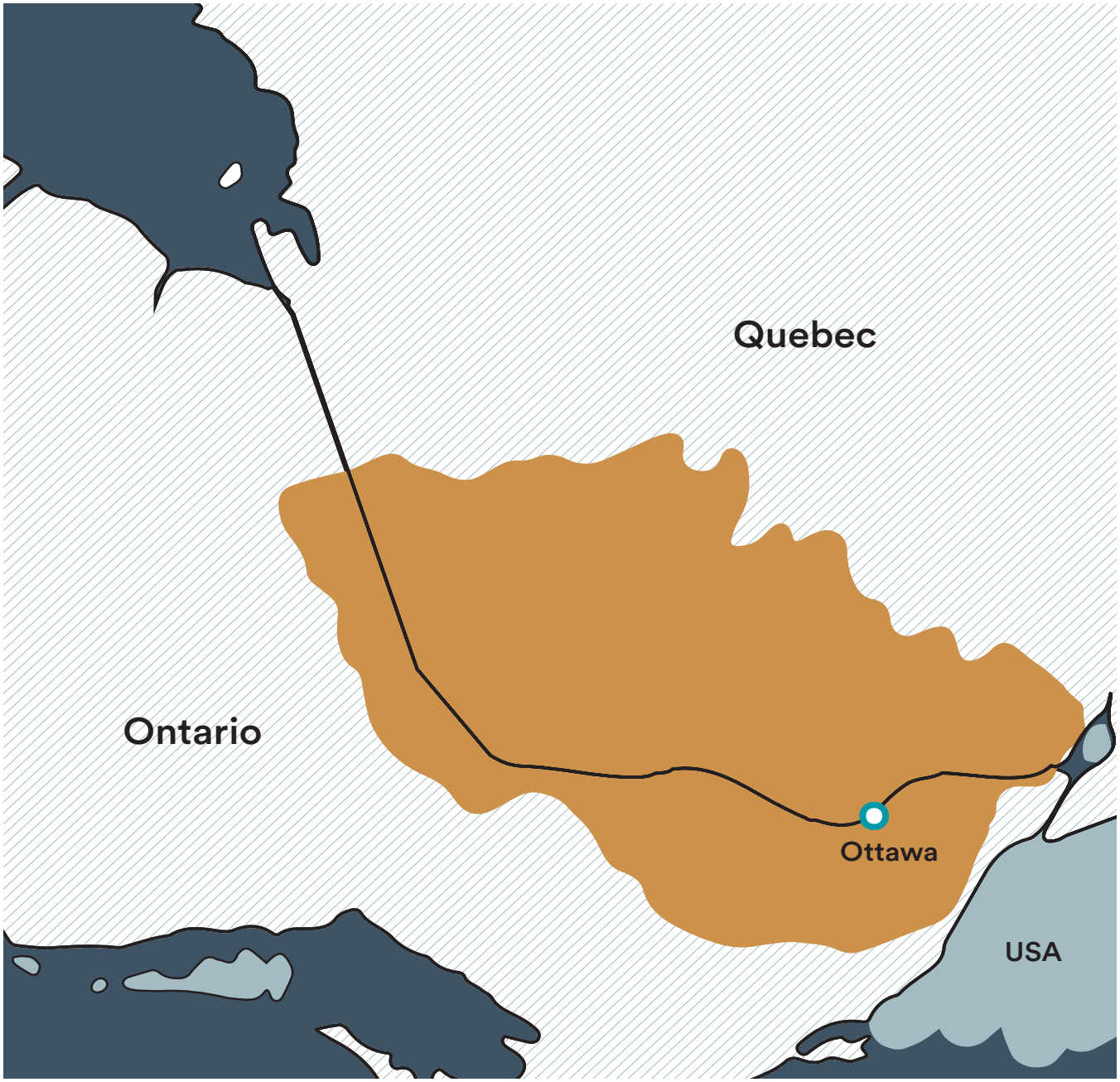
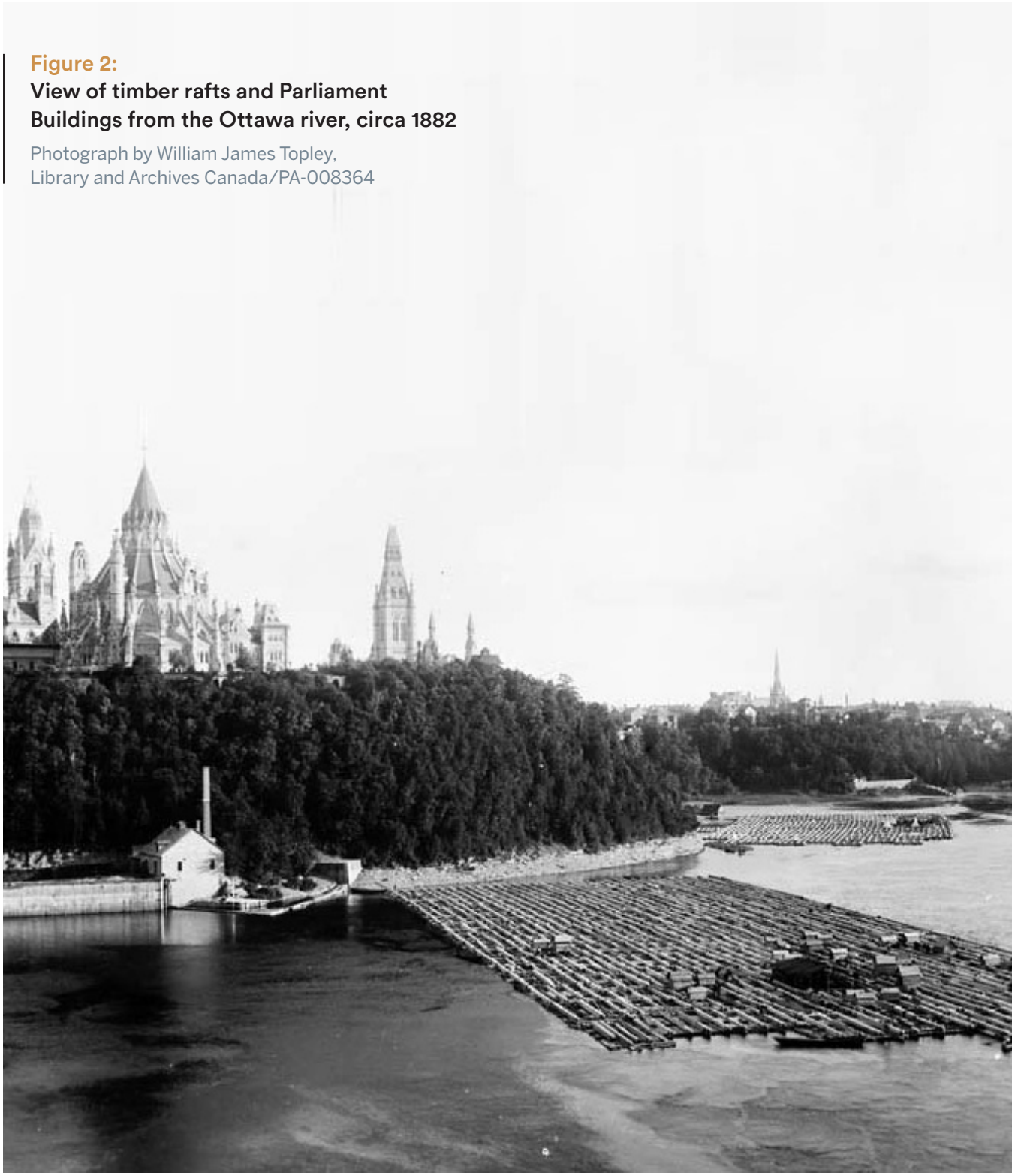


Figure 2:
View of timber rafts and Parliament Buildings from the Ottawa river, circa 1882

Photograph by William James Topley,
Library and Archives Canada/PA-008364



» Global imperial histories of Sussex Drive

The same colonial processes that dispossessed Algonquin people of their lands gradually built up the city of Ottawa. Sussex Drive runs across land that was once part of two towns founded in the British colonial period as outposts of the British Empire: Bytown and New Edinburgh. These towns were founded as places for labourers working on the construction of the Rideau Canal to live, and quickly became industrial hubs where the timber industry was central. Much of this timber was an essential part of ship-building in the British Empire, helping to reinforce the naval power of Britain. Bytown and New Edinburgh would become the city of Ottawa, which in turn became the national capital.

Ottawa was transformed from an industrial hub to a spacious, urban and monumental capital through the city's reconstruction after WWII, detailed in the Gréber Plan. One way the central business district was restructured was by razing industrial and residential areas in the city's core. Notably, under the supervision of French architect Jacques Gréber, entire neighbourhoods of working-class immigrants, such as LeBreton Flats, were forcibly removed from their homes to make way for urban renewal. Urban planners used racialized and class-based stereotypes to denigrate the area as a "slum," polluted and dangerous. The reconstruction of Ottawa as a modern national capital dispossessed working-class communities of their homes and prioritized the interests of the federal government and private corporations.

The naming of streets after important figures is another way capital cities become monumental and rich in meaning. Sussex Drive was named for Prince Augustus Frederick, Duke of Sussex (1773-1843). The Duke was vice-patron of the Society for Promoting Education and Industry among the Indians, a society founded in 1825 to support Christian industrial schools for Indigenous children. Supporting Indigenous education is not inherently problematic, but this model of schooling that included Christian education and training in industrial trades is part of the historical lineage of the residential school system. This was a national system of government-funded and church-run schools that existed from the 1880s to 1996 and was part of the Canadian government's project of cultural genocide against First Nations, Inuit and Métis people.

» Institutional history of 330 Sussex Drive

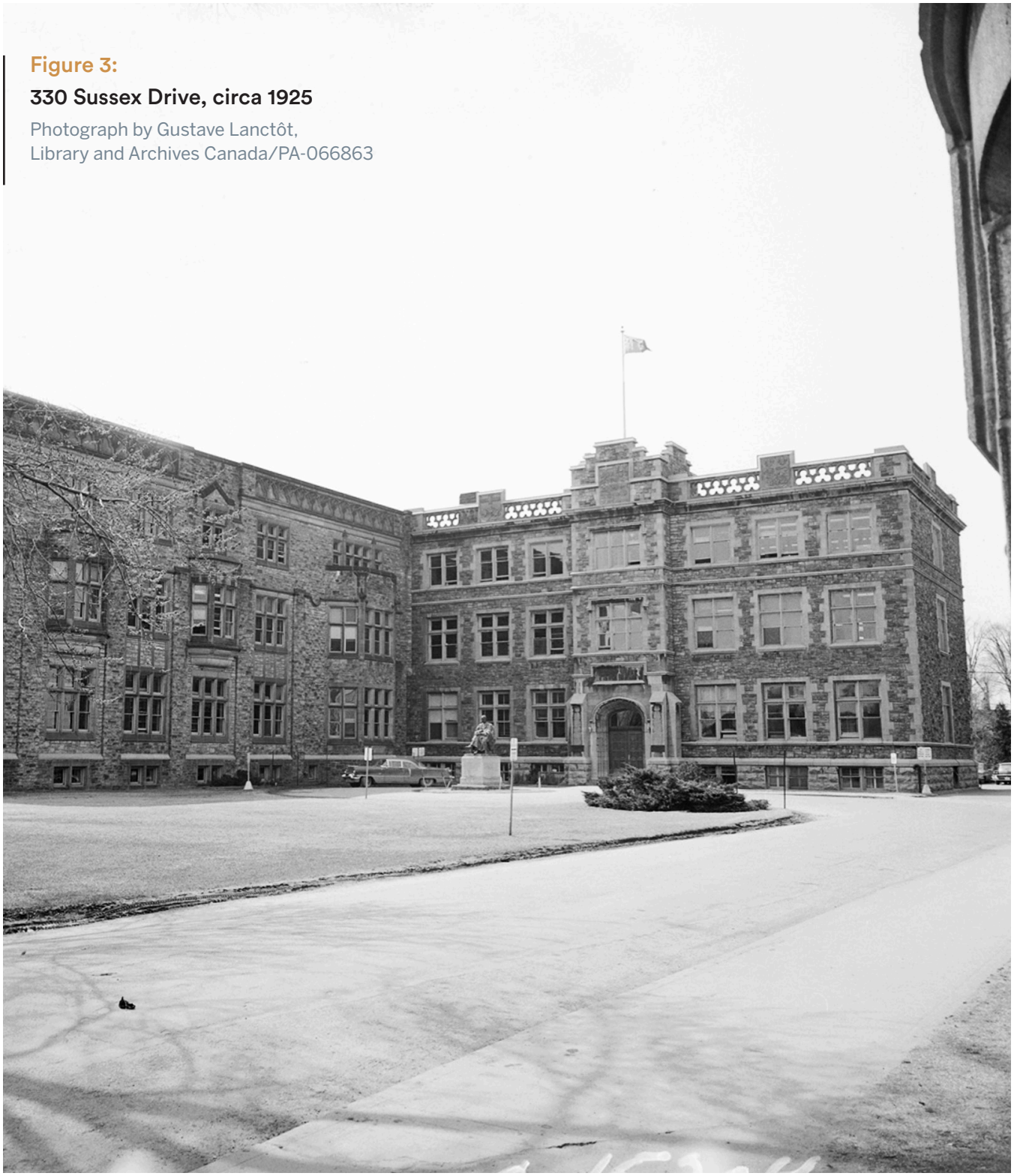
330 Sussex Drive was constructed from 1904-1906, with a second wing added in 1925. The building was designed in Tudor Revival style to match other federal buildings, including Parliament. The building first held the Dominion Archives (1906-1967), now part of Library and Archives Canada, which has extensive materials related to Indigenous peoples in Canada, including records of Indian Affairs, Indian Registers, crown land patents, treaties, and land surrenders. While archives contain invaluable records for recovering Indigenous histories, they are also limited in prioritizing documentary evidence (e.g., maps, reports, publications) over Indigenous ways of record-keeping like oral traditions.

The building housed the Canadian War Museum from 1967-2005. This Museum holds materials related to wars and conflicts in which Indigenous people in Canada were involved, including the War of 1812, the Northwest Resistance and both World Wars. The Museum has some content related to Indigenous involvement in Canada's military history, but does not present a full picture. Indigenous contributions to war efforts were often disregarded after the fact and Indigenous veterans were not offered equal compensation and benefits as their fellow soldiers.

Figure 3:

330 Sussex Drive, circa 1925

Photograph by Gustave Lanctôt,
Library and Archives Canada/PA-066863



Since 2017, the 330 Sussex Drive has been the home of the Global Centre for Pluralism, a partnership between the Government of Canada and His Highness the Aga Khan. The building was rehabilitated and renovated by KPMB Architects, and its redesign includes features that connect the building to Indigenous and colonial histories. For one example, the pavers in the forecourt of 330 Sussex Drive were replaced with Algonquin limestone, which is quarried near Wiarton in the South Bruce Peninsula area of Ontario. This means that some of the lands of other Anishinaabeg—in this case the Saugeen Anishinabek—were physically relocated to the site of the Global Centre for Pluralism.

The Global Centre for Pluralism also notably renovated 330 Sussex Drive to include a three-storey bay window extension that opens up the back of the building to look out to the Kichi Sibi. This redesign is one way the Centre has begun to recognize the power of its location on the banks of this river, gesturing toward the symbolic and historical significance of the river as a meeting place of diverse cultures, a place for exchange and connection. While true, this narrative should make space for the complex and contentious relationship and power imbalances in that exchange, and specifically the negative impact on the Algonquin nation of the development of this confluence of rivers in their territory as the national capital.

03/

Algonquin Histories of Ottawa

» Importance of the Kichi Sibi to the Algonquin Nation

» Colonial dispossession of Algonquin lands

» Ongoing Indigenous presence and activism in Ottawa

To this day, the area around the Global Centre for Pluralism remains the unceded and unsurrendered territory of the Algonquin Anishinaabeg Nation. One of the most integral processes for transforming Algonquin lands, waters, and life near present-day Ottawa was industrialization, and in particular the development of the lumber industry.

Algonquin Histories of Ottawa

» Importance of the Kichi Sibi (Ottawa River) to the Algonquin Nation

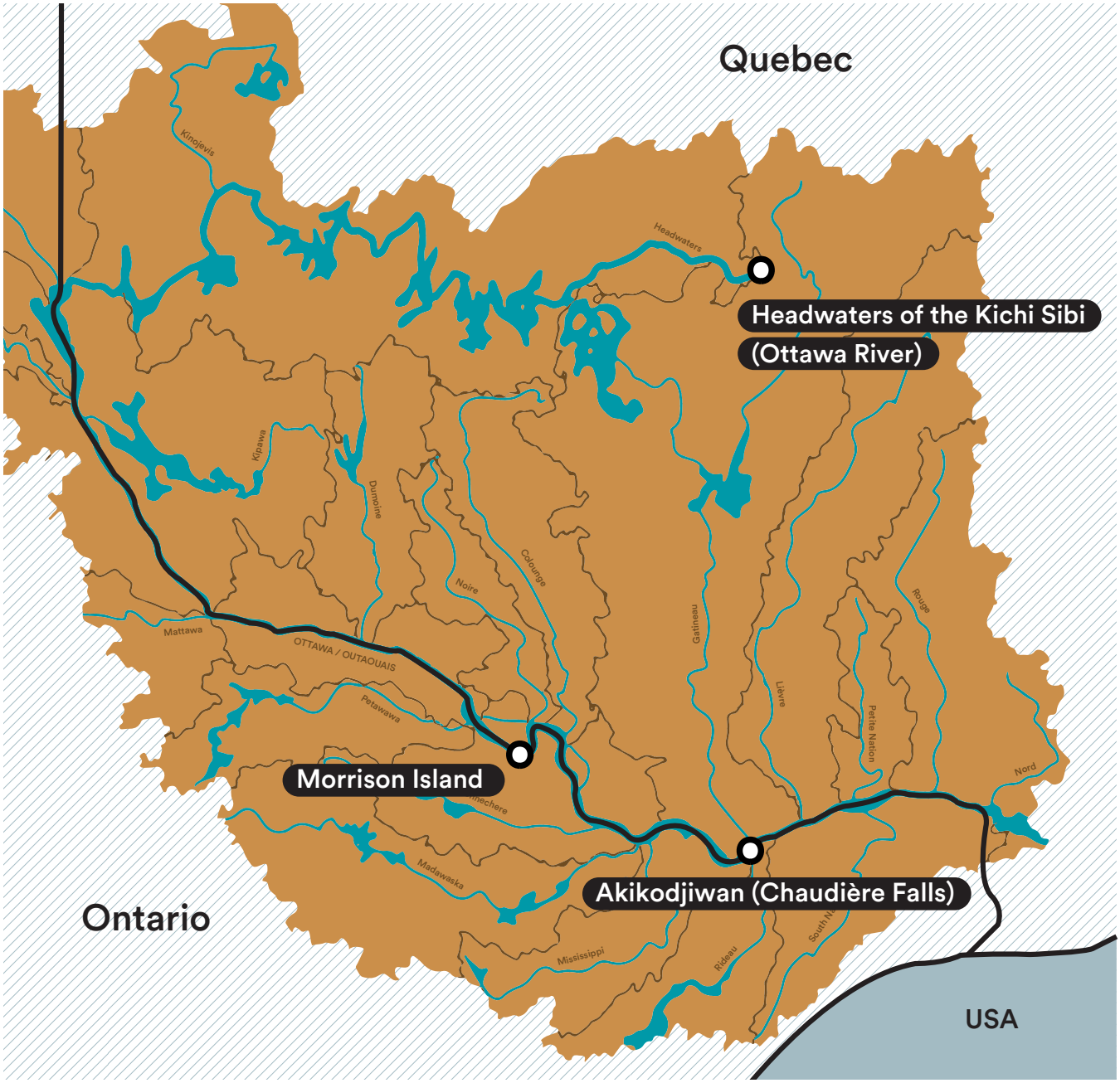
The Global Centre for Pluralism sits on the banks of the Kichi Sibi, which translates into the "Great River" in English and is also known as the Ottawa River. While this river now serves as a provincial border between Ontario and Quebec, for far longer the Kichi Sibi has been home of the Algonquin Anishinaabeg. According to Algonquin scholar Lynn Gehl, "[w]hile many Canadians understand the Kichi Sibi as the border between what colonial officials created and call the provinces of Ontario and Quebec, it must be appreciated that prior to contact the river was the uniting feature of the larger Algonquin Anishinaabe Nation who reside on both sides of the river."[3] The present-day Algonquin Nation and its ancestors have been stewards of the Ottawa Valley since time immemorial, with archeological records in the area dating back 8,500 years.

Today, the Algonquin Anishinaabeg are composed of ten federally recognized communities in Ontario and Quebec that together have a total population of 8-10,000: the Anicinape de Kitcisakik community, Council of the First Nation of Abitibiwinni (Pikogan), Council of the Nation Anishnabe of Lac Simon, Kebaowek First Nation (Eagle Village), Kitigan Zibi, Long Point First Nation (Winneway), Pikwàkanagàn (Golden Lake), Timiskaming, Wahgoshig, and Wolf Lake.[4]

Algonquin territory encompasses the entire Kichi Sibi watershed. This includes the length of the Kichi Sibi itself from its headwaters 250 km north of Ottawa at Lac des Outaouais (Quebec) to where it empties into the St. Lawrence River 1,271 km downstream. The Kichi Sibi's tributaries and drainage basin that make up the watershed cover 146,300 km^2 and stretch into northeastern Ontario and northwestern Quebec.

Historically, one of the most influential Algonquin groups was the Kichesipirini community, who lived along the Kichi Sibi near what are now called the

Figure 4:
Map of key features of Kichi Sibi watershed



Allumette and Morrison Islands. Their main village was strategically located on Morrison Island, which anyone travelling up or down the river had to pass through. The Kichesipirini community required those passing through their village to offer gifts to the community, which helped grow their wealth and influence and build alliances with other nations.[5] When Samuel de Champlain tried to travel upriver in 1613 without offering such a gift, Kichesipirini Chief Tessouat refused his passage.[6]

This story reflects how Algonquin customs and laws governed this land even after Europeans arrived.

The Kichi Sibi as a meeting place

The stretch of the Kichi Sibi behind the Global Centre for Pluralism is an especially important location for Algonquins because this is a place where three rivers meet: Kichi Sibi, Tenàgàdin Sibi, and Pasapkwedjiwanong Sibi. In their canoes made predominantly from birchbark, which are renowned for their speed and utility, Indigenous people used these rivers as highways for travel. Points where waterways intersected, like this one, were important meeting places that facilitated cultural exchange and trade. The Ottawa/Gatineau area of the Kichi Sibi, for example, was a major site of trade, with Indigenous people exchanging tools, clothing, and other goods among themselves, and European settlers purchasing beaver pelts and other furs from Indigenous people. The Kichi Sibi led to other major trading posts as well, including the Fort Témiscamingue and the post at Michilimackinac in present-day Mackinaw City, Michigan.

In addition to supporting the hunting, fishing, and livelihoods of Algonquins, the Kichi Sibi also has immense spiritual, political, and social significance. Algonquin worldviews value relationships between human beings, animals, lands, plants, and waterways including rivers. For example, the Chaudière Falls, also known as Akikodjiwan, and their adjacent islands, remain an important ceremonial site for Algonquins. When Chief Theresa Spence of Attawapiskat, for instance, staged a hunger strike in 2012 to protest housing shortages and subpar housing conditions in her Cree community and poor relations between the Crown and Indigenous people in Canada, she chose Victoria Island near the Chaudière Falls as the site of her activism. This was in part, as Julie Tomiak argues, because of the historical and present significance of the area as a gathering place and site of ceremony.[7] Though these waters and landscapes were altered, exploited, and poisoned through colonial industrialization that used the power of the waterfalls and rapids to run mills, they continue to function as meaningful sites for Indigenous ceremony and activism. The reclamation of places such as Akikodjiwan is important for Algonquin people because the Kichi Sibi watershed is not just a landmark, but the centre of Algonquin life.

Figure 5: Rivers that meet in the Ottawa area

Unceded and unsurrendered territory

To this day, the area around the Global Centre for Pluralism remains the unceded and unsurrendered territory of the Algonquin Anishinaabeg Nation. Unceded territory means that according to Canada's

Constitution, the Aboriginal Title to a certain area has not been surrendered by an Indigenous nation or acquired by the Crown. In other words, the Crown does not hold title to unceded territory. This is the case for the Ottawa area; there is no land cession treaty so the territory remains unceded. This means the Algonquin Anishinaabeg remain stewards of the lands. The Supreme Court of Canada disputes this, consistently holding that the Crown has underlying title in all the lands in Canada, and Aboriginal title is carved out from, or imposed as an encumbrance, on this underlying Crown title. Land claims between the Algonquin Anishinaabeg and the Crown continue to be disputed and negotiated. [8]

» Colonial dispossession of Algonquin lands

Though the Algonquin Nation never surrendered or ceded their territory, Algonquin people have been forcibly removed from much of their lands through colonization. In colonial histories, the Kichi Sibi was also a key passageway for colonial processes of dispossession including occupation, settlement, industrialization, and the construction of the Rideau Canal.

As it was for Indigenous travellers, for colonists, the Kichi Sibi was a primary highway from the Gulf of St. Lawrence to the interior of Canada. These waterways carried inland European explorers, fur traders, missionaries, government officials, labourers, and settlers. Each of these groups had dramatic effects on Algonquin communities along the Kichi Sibi. Explorers "claimed" land for the empires of their royal patrons. Fur traders spurred on economic systems that exploited wildlife in the area. Missionaries sought to convert Indigenous people to a foreign culture and remove Indigenous people from their lands to settle in small mission villages. Government officials used settler law and documentation to undercut Indigenous claims to their lands. Labourers built colonial infrastructure and extracted natural resources from the lands and waters. Settlers built new lives on the land from which they displaced Indigenous communities. These travellers also brought with them conflict and disease that decimated Indigenous populations and drastically altered social formations.

Lumber industry

One of the most integral processes for transforming Algonquin lands, waters, and life near present-day Ottawa was industrialization, and in particular the development of the lumber industry. As lumber was harvested to build ships in the British Royal Navy and export to US markets, the timber trade saw the decimation of forests and wildlife habitat on Algonquin lands that were important hunting grounds and places to live for Algonquins. The Kichi Sibi was a key shipping route along which lumber barons floated timbers on giant rafts to port cities on the east coast of Canada. When settlers determined they could use the rapids and waterfalls on the Kichi Sibi—including those at the sacred Chaudière Falls site—to power sawmills and pulp mills, they dammed the river and caused massive flooding of Algonquin territories. This destroyed and polluted fishing grounds and interrupted the migratory pathways of culturally important aquatic species like the Kichisippi Pimisi, or American eel.

Algonquins resisted these processes and alerted settlers to the dangers these developments posed to their sustenance, but their concerns were often ignored or silenced by threats. For example, Philemon Wright recalls in his published writings that when he established a settlement near the Chaudière Falls, which became Hull (Quebec), Algonquin diplomats questioned his right to cut down trees in the area and expressed fear that the developments would impede their ability to hunt and harvest maple sap.[9] Wright responded by claiming that the land belonged to the King of England and threatening that if the Algonquins "injured [him] or any of [his] property," he would report them to the

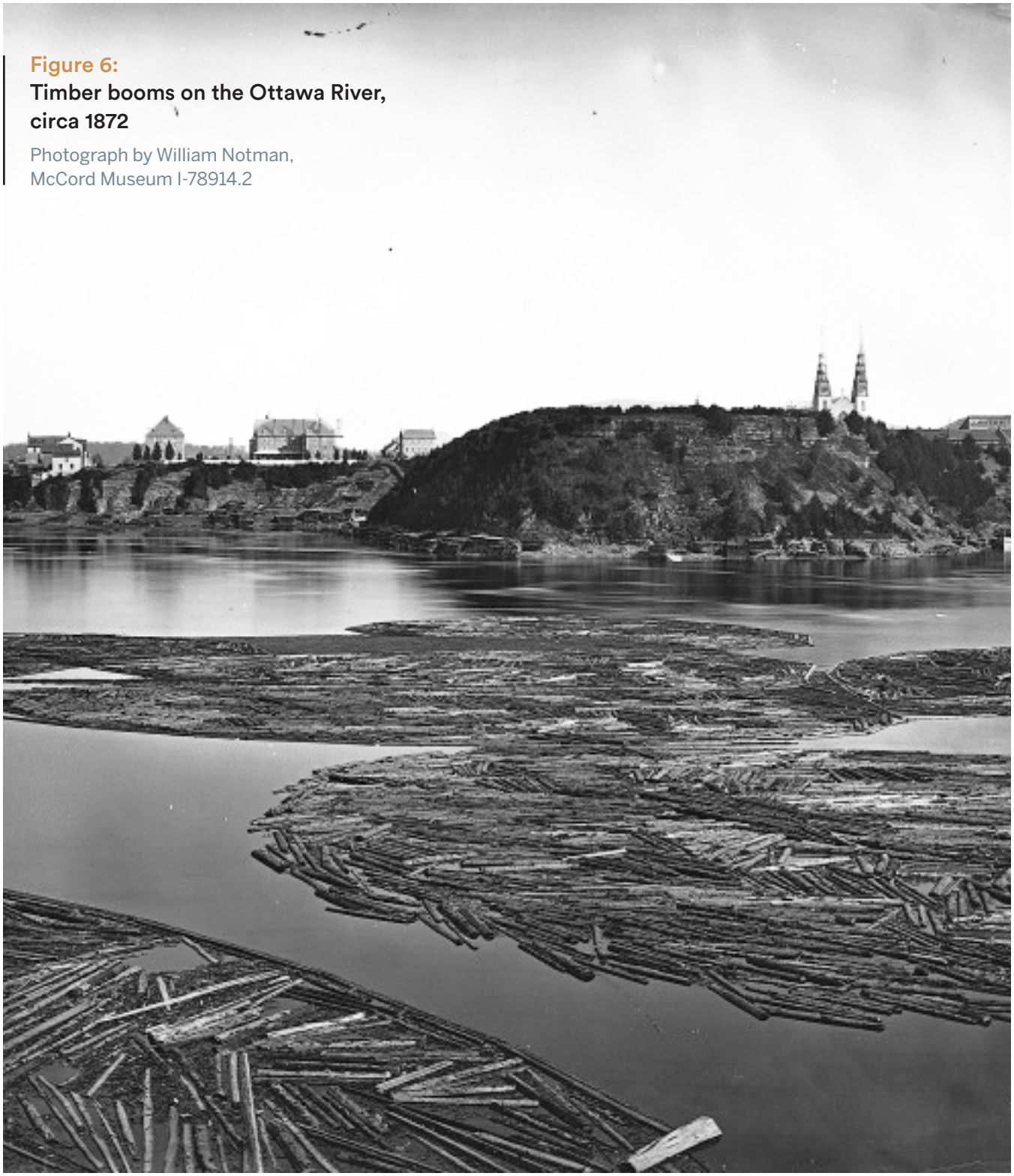


Figure 6:
Timber booms on the Ottawa River, circa 1872

Photograph by William Notman, McCord Museum I-78914.2

Superintendent of Indian Affairs who would give Wright "remuneration for such injury out of their yearly dues."[10] By this time, the Algonquins had begun to rely, in part, on these "yearly dues," which were gifts the Crown gave in exchange for travel through Algonquin territories, because settlers were depleting the resources they relied on for sustenance. Thus, a threat to reduce these gifts would have carried weight. [11]

Construction of the Rideau Canal

The Kichi Sibi watershed was additionally disrupted by the construction of the Rideau Canal between 1826 and 1832. This massive project turned the Pasapkwedjiwanong Sibi into a military installation meant to prevent potential US invasion of Upper Canada. In the nineteenth century, the canal facilitated commercial traffic and a number of men who acquired massive wealth from working on the construction project purchased the land that became the city of Ottawa—a topic that is covered further in the next section of this report. The Rideau Canal is now a popular tourist attraction and recognized as a UNESCO world heritage site as "the best-preserved example of a slackwater canal in North America, demonstrating the use of this European technology on a large scale."[12] This designation ignores the reality that for far longer than the Rideau Canal has existed, the Pasakedjinawong Sibi and the Kichi Sibi watershed more generally have been central to Algonquin Anishinaabeg ways of life.

Settler legal processes and land ownership

Another crucial way that the colonial government dispossessed Algonquins of their lands was through settler legal processes. For example, in the early and mid-nineteenth century, Algonquins leased islands in the Kichi Sibi to settlers. Kettle Island, for instance, was leased to Eleazon Gillson in 1818. But while this lease (and others) illustrate the Algonquin's continuing claims to and sovereignty over the Kichi Sibi and its islands at this time, colonial government agents declared that they were null. Governor Dalhousie called the Kettle Island leases "good for nothing" while also declaring that the leasing tenant, Gillson, could continue to reside on the land.[13] By Order in Council on June 17, 1839, Governor Colborne affirmed the same and undercut Algonquin claims to the land by deeming the leases void.[14] This example is illustrative of the way the colonial government used their own laws to overwrite Algonquin claims to land title and stewardship of this land, leaving a documentary trail that legitimated colonial rule.

Treaties, reserve lands, and Algonquin land title

Facing increasing encroachment of settlement and resource development in the Ottawa valley by the mid- to late-nineteenth century, a number of Algonquin bands requested that reserve land within their own territories be set aside and protected and that treaties negotiating the land use be made if settlement was to happen on Algonquin territory. Despite these requests, the colonial government made no direct treaties with the Algonquin Nation, denied most requests for reserve land, and made bands that were granted reserves, such as the Golden Lake (Pikwakanagan) and Abitibiwinni Algonquins, pay to purchase the reserve lands themselves even though they were part of Algonquin territory. Algonquin title remains an ongoing issue in Ontario and Quebec, including on the land where Ottawa and the Global Centre for Pluralism reside.

» Ongoing Indigenous presence and activism in Ottawa

Though Ottawa is a place where colonial processes have largely dispossessed Algonquins of their lands and waters, the city is also the site of persistent and ongoing Indigenous presence and activism.

Land claims and disputes about land title

The city of Ottawa and other parts of Quebec and Ontario remain subject to ongoing land claims and disputes about land title. For example, in 2016 Kitigan Zibi Anishinaabe Chief Jean-Guy Whiteduck, on behalf of the Algonquin Anishinaabe Nation, filed a civil suit in Ontario civil court claiming title to lands in downtown Ottawa. The tract of land in question includes Victoria Island, Albert Island, the Chaudière Falls, Parliament Hill, the historic LeBreton Flats, Library and Archives Canada, the Confederation Building, and the present-day Canadian War Museum. The Algonquin Anishinaabeg Nation has never given up title to this land. They have submitted petitions to the colonial and federal governments for over 200 years explaining how the land has been used and developed without the Algonquin Anishinaabeg Nation's permission and without providing any compensation to the Nation, such as rent for land use or profits from industries.[15]

Indigenous activism and protests

Both for its location on unceded Algonquin territory and its significance as Canada's national capital, Ottawa is regularly a site of Indigenous political movements, including marches, protests, and reoccupations. For example, in 2013, the Idle No More movement, one of the largest Indigenous movements in recent history, staged a huge national protest in Ottawa where thousands of First Nations, Inuit, and Métis people and supporters gathered to protest Bill C-45. Activists argued that this Bill, introduced by the Conservative government led by Prime Minister Stephen Harper, in October 2012, would make it easier for government and industry to push through projects like pipelines without environmental assessment and in ways that diminished the rights and authority of First Nations in Canada.[16]

Algonquin people specifically have also led protests in Ottawa, both on behalf of their own communities and to bring concerns of First Nations communities located elsewhere in Canada to the federal government. For example, in 2016, the Algonquins of Barriere Lake located in Quebec travelled to Ottawa to protest changes Health Canada made to the medical transportation policy that limited their community's access to health care and delayed responses to medical emergencies, as well as inadequacies in the use of health care funds. The community took action by protesting at Health Canada's office.[17]

Other protests have involved Algonquin people intervening in the urban landscape of Ottawa to ensure their presence in the city is felt. For example, in 2017 the former U.S. embassy building was donated by the Federal government to become the new Indigenous Peoples' Space in partnership with the Assembly of First Nations, Métis National Council, and the Inuit Tapiriit Kanatami. Though these organizations were consulted, the Algonquin Anishinaabeg Nation protested to demand that they also be made a partner because the site is on unceded and unsurrendered Algonquin lands. Verna Polson, Grand Chief of the Algonquin Anishinabeg Nation Tribal Council, staged a hunger strike until the Federal Government agreed to negotiate, leading to a proposal to give the Nation their own distinct space.[18]

Algonquin histories and ongoing presence in the area surrounding the Global Centre for Pluralism show how colonial processes of dispossession are not as all-encompassing, inevitable, or irreversible as they may seem. Though the city of Ottawa historically came to be at the expense of Algonquin wellbeing, its future should be imagined in ways that recognize and honour Algonquin sovereignty and stewardship to ensure the city remains a place where diverse peoples can gather in mutually respectful relations with one another.

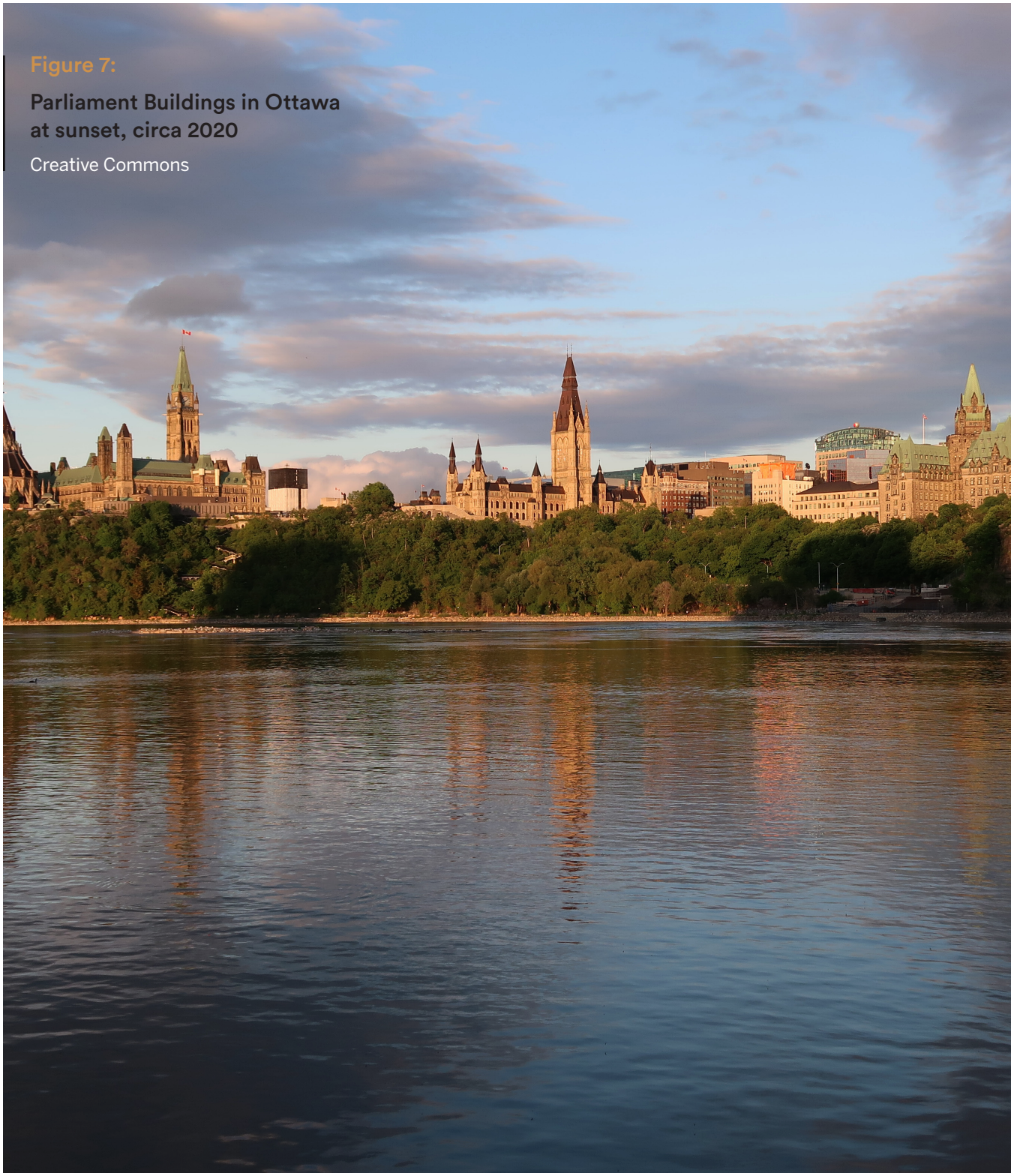


Figure 7:

Parliament Buildings in Ottawa at sunset, circa 2020

Creative Commons

04/

Global Imperial Histories of Sites

» History of Sussex Drive

» Colonial, imperial, and nationalistic perspectives on building a capital

» Namesake of Sussex Drive

A closer look at the Global Centre for Pluralism's location in the heart of Canada's capital city on Sussex Drive further reveals connections between the location and histories of colonialism and empire. Because Canada was a British colony when Ottawa was named the national capital in the 1860s, Ottawa can additionally be thought of as an imperial capital with global significance.

Global Imperial Histories of the Site

» History of Sussex Drive

A closer look at the Global Centre for Pluralism's location in the heart of Canada's capital city on Sussex Drive further reveals connections between the location and histories of colonialism and empire.

Today's Sussex Drive is comprised of what were initially three separately named streets in the early nineteenth century: Sussex Street (between Bolton Street and Rideau Street), Metcalfe Street (between Bolton Street and the Pasapkwedjiwanong Sibi), and Ottawa Street (between the Kichi Sibi and Rockcliffe Park). Metcalfe Street and Ottawa Street were renamed as an extension of Sussex Street after Ottawa's annexation of New Edinburgh in 1887. The street was renamed Sussex Drive in November 1953 by Elizabeth Angela Marguerite Bowes-Lyon, mother of Queen Elizabeth II.

Building industrial centres

The development of the area that would become Sussex Drive implicates the street in a number of colonial processes. Sussex Drive runs across land that was part of two towns founded in the British colonial period as outposts of the British Empire: Bytown and New Edinburgh. These towns were founded in connection with the construction of the Rideau Canal, which transformed the Pasapkwedjiwanong, an important tributary of the Kichi Sibi watershed, into a military installation intended to prevent potential invasion by the US military.

Bytown was founded in 1826 by Colonel John By (1779-1836), an English military engineer who travelled to the area to oversee the construction of the Rideau Canal, as a place for labourers working on the canal to live, as well as others working in services industries that supported this construction project.[19]

New Edinburgh was founded in 1832 by Thomas McKay (1792-1855), a Scottish-Canadian stone-mason and businessman who also worked on the Rideau Canal construction and used the profits from this contract to purchase 1,100 acres on the east side of the Pasabikedjiwan (Rideau Falls) to form the new village.[20]

Colonel John By and Thomas McKay's roles in building Ottawa are still evident in the city today. Colonel By's legacy in the founding of the city is commemorated in public statues, civic holidays, the Byward Market, and city landmarks that bear his name including schools, parkways, buildings, lakes, and parks. McKay built some of Ottawa's oldest and most recognizable buildings. For example, McKay's family estate and home was renovated and expanded to become Rideau Hall, which is now the residence of Canada's Governor General. McKay also employed some of the labourers who built the Rideau Canal to construct St. Andrew's Presbyterian Church in 1828.

Figure 8: Colonel John By, Royal Engineers Museum of Military Engineering, Gillingham, U.K.

Bytown and New Edinburgh quickly developed into industrial hubs. McKay established an industrial complex in New Edinburgh by harnessing the power of the Kichi Sibi to run large sawmills and a flour mill. He also built factories and facilities for manufacturing, encouraged Scottish settlement in the village, and constructed the Bytown and Prescott Railway to ship lumber and other products to Montreal and the United States. [21] Bytown was developed primarily through the timber trade, which brought immigration and economic investment to the area, but also massively exploited Algonquin lands and resources, clear-cutting trees and destroying hunting and fishing grounds. As the Kichi Sibi moved timber out of Algonquin territory, the river also brought inland settlers who occupied the land and further extracted local resources. While colonial processes like industrialization built Canada as it is known today, this development came at the expense of Algonquin wellbeing and livelihoods. These issues remain alive today as Algonquins continue to protest mistreatment by the federal government and fight to assert title to their lands.

Bytown was renamed the City of Ottawa on January 1, 1855, and officially became the Capital of the Dominion of Canada with Confederation in 1867. New Edinburgh was annexed by Ottawa in 1887 and remains a Heritage Conservation District in Ottawa for its historical associations and architectural value.

» Colonial, imperial, and nationalistic perspectives on building a capital

Though the history of the industrial development of Sussex Drive importantly brings to view colonial processes in the area, the street is best known today for its prominent location in the centre of Ottawa, Canada's national capital. Like many of the other institutions situated on this street—including the National Gallery of Canada, the Royal Canadian Mint, the Delegation of the Ismaili Imamat, the National Research Council of Canada, Global Affairs Canada, the Royal Canadian Geographical Society, and various embassies—an address on Sussex Drive contributes to the Global Centre for Pluralism's prestige. Sussex Drive is in the heart of the National Capital Region, stretching from Rideau Street to just past the Official Residence of the Prime Minister of Canada at 24 Sussex Drive.

Designing nationally and globally significant spaces

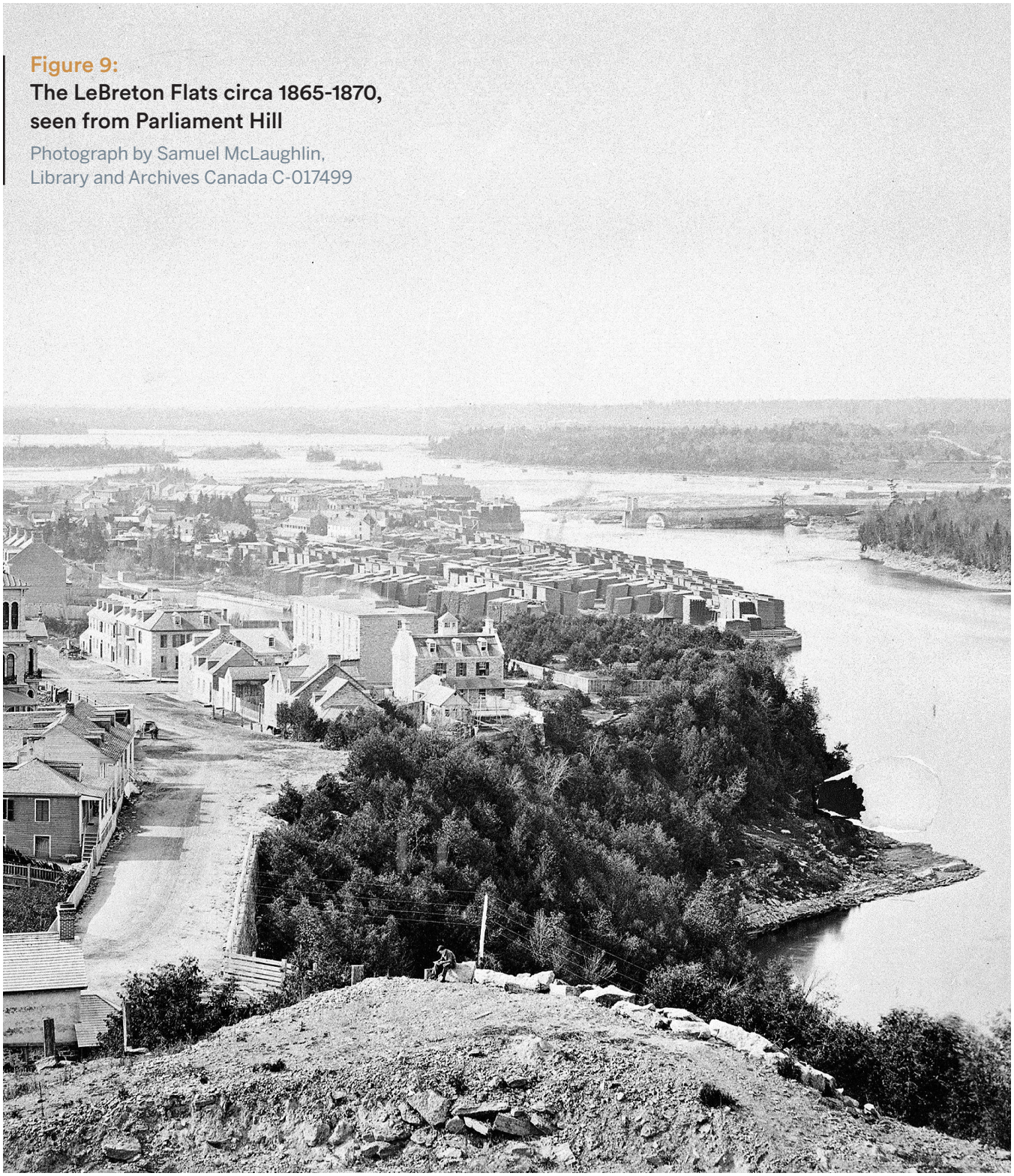
Capital cities, like Ottawa, are meaningful as places where national images and identities are created and enacted through the construction of public space, social rituals and practices, and mythic narratives.[22] The view from the Alexandra Bridge behind the Global Centre for Pluralism and spanning across the Kichi Sibi, for example, displays one vision of how Ottawa has been designed as a nationally significant space. From this spot, one can see the presence of Canada's federal government in the spires of the Parliament Buildings, the glass-walled National Gallery of Canada that houses a curated collection of Canadian cultural heritage, and a symbolic rendering of Indigenous and Canadian history in Douglas Cardinal's (Blackfoot) architectural design of the Canadian Museum of History. The construction of monumental buildings like these is an important way Ottawa becomes a *national* space, even a stand-in for the nation itself. As the website of Ottawa Tourism proclaims, in Ottawa one can "experience all of Canada in one place"—namely by visiting its many national museums including those named here, Parliament Hill, and outdoor spaces around the Rideau Canal.[23] This vision, however, erases the reality that Ottawa and the nation the city represents were built on and rely on the continued dispossession of Indigenous land.

Because Canada was a British colony when Ottawa was named the national capital in the 1860s, Ottawa can additionally be thought of as an imperial capital with global significance. This connects the city to broader histories of British imperialism around the world, in countries that have fought for independence from Britain as well as those where settlement, industrialization, and the establishment of settler government and legal systems have made British imperial presence more permanent. In these latter places, relationships between Indigenous peoples and the state remain contentious. Though Canada has had constitutional independence from Britain since the Canada Act was passed in 1982, Ottawa has retained its international significance. The globalism of Ottawa is evident in the locating of organizations like the GCP with a global mandate in the capital city of Canada as a headquarters. Ottawa is most meaningful in Canada and globally as the national capital of Canada.

Ottawa's reconstruction after WWII

Ottawa's prestige as a capital city also comes from its design as a monumental space, with clusters of government buildings, wide boulevards, commemorative statues, and beautiful parks. This transformation of Ottawa from an industrial hub to a spacious, urban capital was achieved through the city's major reconstruction after World War II.

Figure 9:
The LeBreton Flats circa 1865-1870, seen from Parliament Hill
Photograph by Samuel McLaughlin, Library and Archives Canada C-017499



This massive undertaking was led by Jacques Gréber, a French architect and urban planner selected by then Prime Minister William Lyon Mackenzie King to redesign Ottawa into a "capital that would be worthy of Canada's future greatness."[24] In his 1950 *Plan for the National Capital*, Gréber envisioned and proposed a dramatic reconstruction of the city that included relocating government offices, industries, and railways to the suburbs; expanding urban greenspaces and parks and creating a greenbelt around the city to prevent urban sprawl; creating an extensive parkway system for vehicular traffic; and restructuring the central business district of Ottawa by razing industrial and residential districts in the city's core.[25] Part of Gréber's plan was also to centre Sussex Drive as a symbol of the grandeur of the capital.

This plan prioritized the interests of the federal government and private corporations and undermined the wellbeing of local residents. Notably, under Gréber's supervision, entire neighbourhoods of working-class immigrants, often including Jewish communities, such as LeBreton Flats and Lowertown, were forcibly removed from their homes to make way for the construction of government buildings. Urban planners justified this razing by representing these neighbourhoods in reports, films, and publications as "slums," and using racialized and class-based stereotypes to denigrate the area as undesirable, polluted, and dangerous.[26]

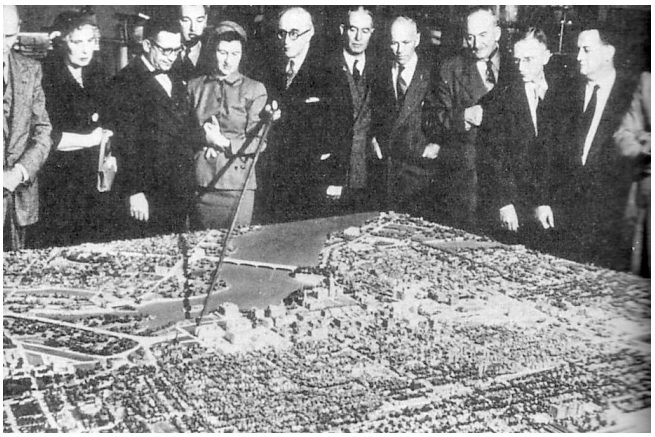


Figure 10: Jacques Gréber explaining his plan for Ottawa to a group of Members of Parliament, 1949

Photo: commission de la capitale nationale, 172-5

Many of the practices of urban renewal that Gréber used in Ottawa were first perfected in France under the Vichy administration, including the demolition and reconstruction of urban neighbourhoods that were deemed "undesirable" to create new, clean, functional cities. During WWII, Gréber worked for the Vichy administration as president of the Société française des urbanistes and was the inspecteur général in northern France, an appointment approved by the Nazi Oberfeldkommandantur. [27] In this role, he wrote essays and plans for urban renewal that expressed his sympathies to Vichy principles and "pander[ed] to the regime's pro-natalist and racist ideology and a 'purified France' free of its designated leftists, communists, Anglo-Americans and Jews."[28] In Gréber's plans for the reconstruction of Ottawa, and especially the demolition of LeBreton Flats, a similar process of "purification" can be observed in the embedding of nationalist ideology in urban spaces.

In this vision of urban renewal propagated by Gréber and others, building a modern capital city required the literal demolition, and removal from view, of Ottawa's industrial past and the working-class immigrant communities that built the city. For institutions like the Global Centre for Pluralism that make their home in the heart of the National Capital Region, it is important to recognize that the prestige of this location historically came at the expense of working-class immigrant communities.

» Namesake of Sussex Drive

Another way capital cities become monumental and rich in meaning is by naming streets after important figures. Sussex Drive was named for Prince Augustus Frederick, Duke of Sussex (1773–1843). The namesake of this street connects all the institutions located on this street, including the Global Centre for Pluralism, to complicated stories of empire and colonization.

Imperial context of the Duke of Sussex

The Duke of Sussex is connected to the British Crown and British Empire through his family lineage as the son of King George III and Charlotte Mecklenburg-Strelitz. The Duke spent most of his career as a member of the royal family doing charitable and volunteer work, some of which implicated him in global imperial processes in which Britain was involved. Most notably in relation to Canada, in 1805 the Duke served briefly during the Napoleonic War as Lieutenant-Colonel Commandant of the "Loyal North Britons" Volunteer Regiment.[29] This War had important implications for the history of the area where the Global Centre for Pluralism is located. When Napoleon cut off their Baltic lumber supply, the British lacked the lumber required for shipbuilding. This revealed the vulnerability of the British Empire's timber supplies and led to the rise of the lumber industry, centred around Ottawa, and deforestation of Algonquin territory. This expansion, and the ensuing theft of Algonquin trees, further contributed to the British Empire's expansion as these huge mature timbers were used to build masts of ships in the Royal British Navy.[30]

Historical records also give clues to the Duke of Sussex's more direct involvement in British colonialism globally and in Canada specifically. On a more global scale, the Duke was the official trustee of the British Museum and Hunterian Museum in London, which still house Indigenous artifacts from Canada and other parts of the world where British colonialism facilitated the theft of local cultural artifacts. Personally, the Duke is often remembered for his "liberal" and "progressive" views including his support for the abolition of the transatlantic slave trade.[31] The Duke's legacy is thus a complex one.

Figure 11: Portrait of Prince Augustus Frederick, Duke of Sussex (1798)

By Guy Head, National Portrait Gallery, NPG 648

The Duke of Sussex's father-in-law (for a time, while he was married to Lady Augusta Murray) was John Murray, 4th Earl of Dunmore. Lord Dunmore was the colonial governor of New York and the last royal governor of the Colony of Virginia. In his role as governor of Virginia, he directed violent military campaigns against the Lenni Lenapes, Shawnees, and Mingos (Ohio Iroquois) that led to further dispossession of Indigenous lands and the curtailing of land use rights including for hunting.

The Duke of Sussex's connections to Indigenous people in Canada

The Duke of Sussex also apparently had an interest in Indigenous education in Canada. He was the vice-patron of the Society for Promoting Education and Industry among the Indians and Destitute Settlers in Canada, a society founded in 1825 by Anglican missionary Thaddeus Osgood to establish and support Christian industrial schools in Canada for Indigenous and immigrant children. The Duke attended the inaugural meeting of the Society in Montreal, where he stated the purpose of the Society was "to teach every one of the natives of that vast country, the truths of the Bible, and the reciprocal duties of morality. They were also to be instructed in the best methods of securing to themselves the comforts and conveniences of life."[32] It seems this Society did not make a profound impact on education in Canada—for example, the Society tried to establish a school for Indigenous children at Kahnawake but was met with opposition from local Indigenous leaders and families who withdrew their children from the school. Nonetheless, the Duke of Sussex's patronage of this Society would have afforded prestige, moral weight, and Crown funds to the Society's work, and implicates him in the complex history of Indigenous education in Canada. While supporting Indigenous education is not inherently problematic, the model of schooling proposed here that included Christian education and training in industrial trades is part of the historical lineage of the residential school system.

The residential school system was a national system of government-funded and church-run schools for Indigenous children that existed from the 1880s until the last school's closing in 1996. As the 2015 Final Report of the Truth and Reconciliation Commission of Canada draws out in devastating detail, the residential school system was a key component of the Canadian government's project of cultural genocide against Indigenous peoples by forcibly separating over 150,000 First Nations, Inuit, and Métis children from their families and home communities with the aim of eradicating Indigenous languages, cultures, and spiritualities.[33] There were no residential schools immediately in the Ottawa area, so instead, Algonquin children were forced to attend schools in locations far away from their home communities and families. One of these schools was Amos (Saint-Marc-de-Figuery) residential school, where hundreds of mostly Algonquin and Atikamekw children were taken. There are other cases of children being taken as far away as 1,800 kilometres from their homes, which was the case for one family from Kitigan Zibi when their children were taken to St. Mary's Indian Residential School in Kenora, Ontario.[34]

Tracing the namesake of Sussex Drive slightly further afield reveals additional important connections to Indigenous people in Canada, namely through the work of the Duke of Sussex's son, Sir Augustus d'Este (1794–1848). D'Este was an active member of the Aborigines Protection Society, which supported extending certain kinds of legal rights to Indigenous people in the British Empire (though the Society did not work to support, for example, the preservation of Indigenous cultures and languages). He also supported the work of Kahkewaquonaby, or Peter Jones (1802–1856), an important Mississauga leader from Upper Canada. Jones was an ordained Methodist minister and missionary to Indigenous communities in Upper Canada, a published writer and Anishinaabemowin translator, and an ogimaa or elected chief of the Mississaugas of the Credit River, who tirelessly advocated for the wellbeing and legal rights of Anishinaabe communities in Canada. D'Este and Jones met and grew their friendship during Jones' numerous trips to England, including one where he presented a petition from the Mississaugas of the Credit to Queen Victoria to secure land tenure.[35]

05/

Institutional History of Sussex Drive

» Construction and Design of 330 Sussex Drive

» Dominion Archives

» Canadian War Museum

» Global Centre for Pluralism

The Global Centre for Pluralism's building at 330 Sussex Drive was constructed between 1904 and 1906 to house the Dominion Archives, with a second wing added in 1925. The Global Centre for Pluralism also notably renovated 330 Sussex Drive to include a three-story bay window extension that opens up the back of the building to look out to the Kichi Sibi.


GLOBAL CENTRE FOR PLURALISM
CENTRE MONDIAL DU PLURALISME

Institutional History of 330 Sussex Drive

» Construction and design of 330 Sussex Drive

The Global Centre for Pluralism's building at 330 Sussex Drive was constructed between 1904 and 1906 to house the Dominion Archives, with a second wing added in 1925. The building was designed by the architectural firm of Charles P. Band, Clarence James Burritt, Colborne Powell Meredith and John Albert Ewart who worked under the direction of Chief Dominion Architect and Chief Architect of the Department of Public Works (1897-1914) David Ewart.

Because the building was purpose-built to house the Dominion Archives, the architects also relied on extensive consultation with the Dominion Archivist (1904-1935) Sir Arthur Doughty. He advised that the building include features to facilitate the use and preservation of the important documentary heritage it housed such as using fire-retardant materials, large windows for natural light, and large open spaces that could hold displays, reading tables, and storage shelves.[36]

The building was commissioned by then Prime Minister Sir Wilfrid Laurier who, like his successor Mackenzie King, envisioned the redesign of Ottawa from an industrial lumber centre to a capital city with the appropriate monumental structures and institutions. 330 Sussex Drive was in fact one of four buildings Ewart designed at this time to fulfill Laurier's vision: the Victoria Memorial Museum (built in 1905-1911), the Royal Canadian Mint (built in 1905-1908), and the Connaught Building (built in 1913-1916) were also Ewart's designs. Ewart favoured the Tudor Gothic style of architecture for these buildings, which matched other federal landmarks in Ottawa including the buildings on Parliament Hill.

The architecture of 330 Sussex Drive also ties this building to global imperial contexts. This building, like many other buildings in the immediate surrounding area including the parliamentary buildings, is built in the Tudor Gothic style. This design was modelled after the style of medieval cathedrals in France and England. While this style was chosen for these buildings to make the capital look more British, Gothic architecture is also more global in origin. Many of the key features of Gothic architecture such as the pointed arch, trefoil arch, and ribbed vaulting are taken from Islamic architecture. As Sir Christopher Wren argues, "the Gothic style should more rightly be called the Saracen style."[37]

Figure 12:
Interior of 330 Sussex Drive while being renovated by KPMB Architects for the Global Centre for Pluralism

Photograph by Salina Kassam

Figure 13: Arches in the Mosque-Cathedral of Córdoba

Photograph by Ángel M. Felicísimo, Creative Commons

330 Sussex and the parliamentary buildings share more than just a common architectural style. The contract builders, W. H. McGillivray and P. Lyall and Sons Construction Company Limited, also used some of the same sources for the building materials. For instance, the sandstone that was used for 330 Sussex Drive, the Parliament Buildings, and the rebuilding of the Centre Block after the 1916 fire were mined from the same quarry at the historic Township of Nepean, southeast of present-day Kanata (Ontario) and 16 km west of Parliament Hill.[38]

These materials hold Algonquin history as well. It is widely-held knowledge in Algonquin communities that the mortar used to bind the bricks of the Parliament Buildings contains sand taken from one of the four confirmed Algonquin burial sites located in the environs, including one across the Kichi Sibi from Parliament Hill where the Canadian Museum of History now stands. The use of these quarries means that the remains of Algonquin ancestors may be in the mortar of the Parliament Buildings.[39] It is possible that other construction projects including 330 Sussex Drive that sourced their materials locally used some of the same burial sites and thus also contain the remains of Algonquin ancestors.

» Dominion Archives (Library and Archives Canada) (1906 - 1967)

The institutions housed at 330 Sussex Drive also have connections to Algonquin histories and colonial processes. The building first held the Dominion Archives from 1906 to 1967, which are now part of Library and Archives Canada (LAC). The LAC houses an immense collection of materials related to Indigenous people. The institution holds historical records of Indian Affairs describing the management of Indian reserves and lands, trust funds, education, and agriculture. It also houses the Indian Registers from 1951-1984, crown land patents, and an extensive but not complete collection of treaties, land surrenders, and related agreements. The LAC also holds textual material, photographs, artwork, maps and publications, and audio-visual material related to Indigenous peoples that comes from private donors, government records, and published works.

Most recently, in the twenty-first century, the LAC has made efforts to make their collections more accessible for Indigenous people in Canada through multiple initiatives focused on digitizing and describing collections held at the LAC as well as supporting Indigenous organizations to digitize their own cultural and language recordings. One of the notable initiatives the LAC has worked on beginning in 2002 is its "Project Naming" initiative, which involves identifying people from the thousands of photographs of Indigenous people that are held at the LAC, beginning with a focus on Inuit communities and expanding to Indigenous peoples across Canada. In 2019, the LAC launched an Indigenous Heritage Action Plan guided by the Truth and Reconciliation Commission's Calls to Action.

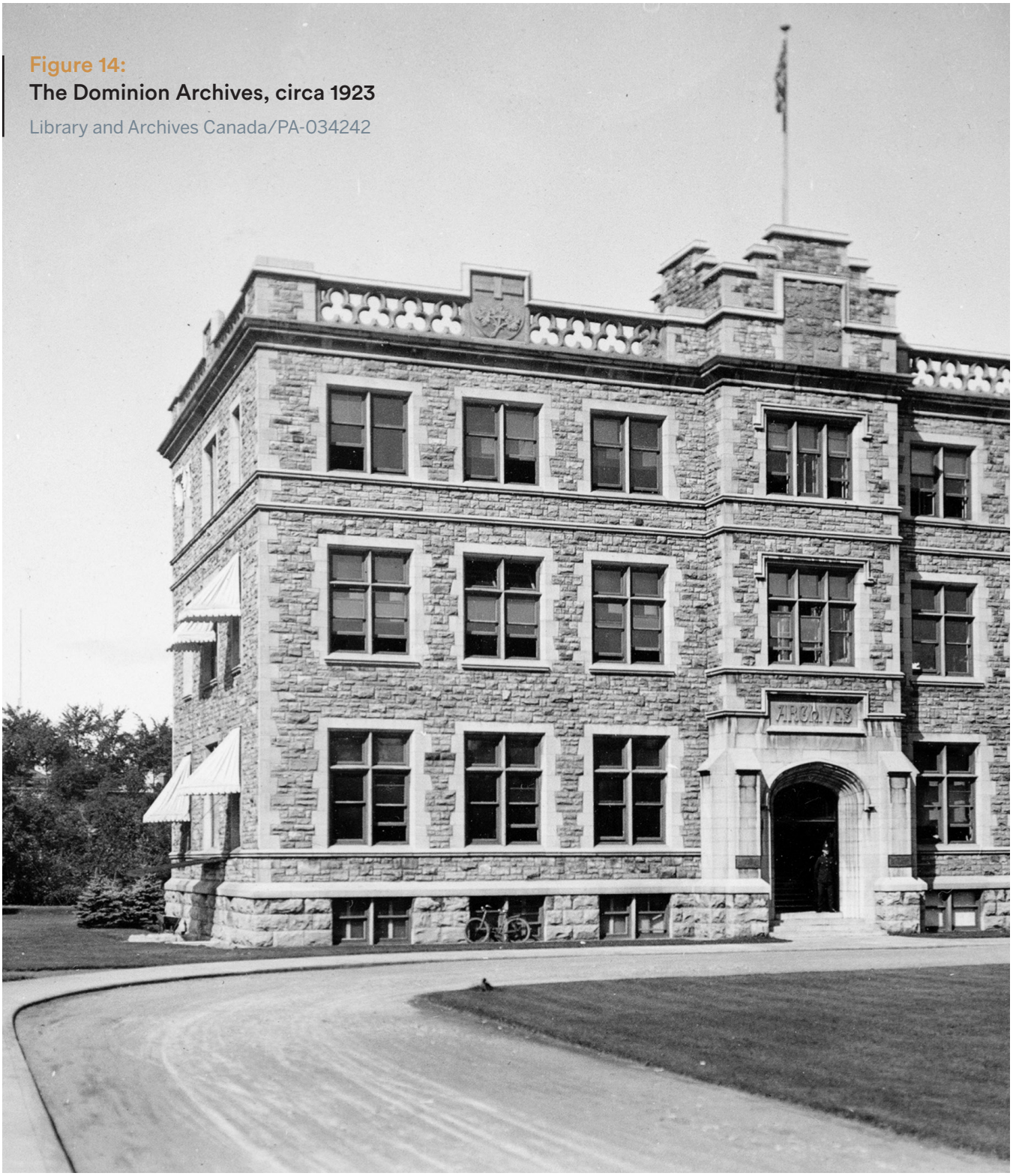


Figure 14:
The Dominion Archives, circa 1923
Library and Archives Canada/PA-034242

Archives are complicated institutions in the context of colonization. On the one hand, archives like the LAC contain vast collections of materials that can help to understand Indigenous and colonial histories. For Indigenous people today, archival documents can be invaluable records for reclaiming land, language, and community histories.

On the other hand, there are critical limitations to the usefulness of archives. Archives are limited as they tend to privilege documentary and written history (e.g., maps, reports, and publications) over Indigenous record-keeping like oral traditions and other kinds of material visual culture used to record information such as wampum. This means that much of the materials in archives like the LAC are authored by European-Canadians and do not represent Indigenous perspectives, which makes them insufficient sources for understanding Indigenous histories.[40]

» Canadian War Museum (1967 - 2005)

After the Archives, by then called the Public Archives of Canada, relocated to the present location of Library and Archives Canada at 395 Wellington Street in downtown Ottawa in 1967, the Canadian War Museum was established at 330 Sussex Drive. The Canadian War Museum was initially run by the Public Archives of Canada, but in the same year it moved into the Sussex Drive location, management of the museum was transferred to the National Museums of Canada Corporation. The War Museum has significance to Algonquin and other Indigenous histories, colonization, and empire as a museum and in its specific commemoration of Canada's military history.

The Canadian War Museum is now part of a network of national museums in Ottawa that includes the Canadian Museum of History and the Virtual Museum of New France. National museums like these are powerful embodiments of state ideology, where objects are collected and displayed in public spaces in ways that materialize myths of national identity and the supremacy of western civilization and culture. Museums were specifically borne out of colonial contexts, where European colonizers stole socially, politically, and spiritually significant artifacts from other cultures and peoples to build up private, and later public, collections. The Canadian Museum of History, for example, has had and currently holds many sacred objects for Indigenous people. Through processes of repatriation, in recent years the Museum has begun to return some human remains and sacred and significant objects including wampum and medicine bundles to many Indigenous nations across Canada. Actions to address these issues are ongoing and not yet complete.

The Canadian War Museum's artifact catalogue includes archaeological specimens, art, military objects, textiles, photographs, sound recordings, films, videos, and textual archives related to Canada's military history. These collections commemorate imperial, colonial, and global conflicts that are part of Canada's history including the War of 1812, the Northwest Resistance (1884 - 1885), the Boer War, the First World War, and the Second World War.

Indigenous people were heavily involved in each of these conflicts as allies, soldiers, and military personnel, and the War Museum includes content related to Indigenous perspectives on and involvement in Canada's military history in its exhibits. This includes outlining Indigenous contributions to the War of 1812 and highlighting the stories of specific Indigenous veterans from WWI and WWII. For example, the War Museum has a portrait of Indigenous veteran Philip Favel, who was one of the oldest living veterans at the time and brought Francis Pegahmagabow's war medals to Parry Sound at the unveiling of a statue in his honour.[41]

The Canadian War Museum also commemorates the role of Indigenous women veterans. One of these women whose portrait is housed by the Museum is Margaret Pictou LaBillois, who served in the Royal Canadian Air Force Women's Division in World War I.[42] In addition to being an example of the tremendous contributions of Indigenous people to Canada in times of war, LaBillois was an important community leader and educator in her community of Eel River Bar First Nation in New Brunswick. She was the first woman to be elected a First Nation chief in New Brunswick. LaBillois is also the great-aunt of the CEO of Archipel Research & Consulting, Sabre Pictou Lee.

Figure 15: **Portrait of Margaret Pictou LaBillois, 1944**
By Flight Sergeant D. Y. MacMillan

Beyond recognizing these specific contributions, the War Museum does not always present a full picture of Indigenous involvement in Canada's military history, including in the twentieth century, where it is estimated that over 12,000 Indigenous people served in overseas wars including WWI, WWII, the Korean War, and other peacekeeping efforts.[43] Further, the Museum does not elaborate on the history of maltreatment of Indigenous veterans. Even though many Indigenous people were valued for their skills at war, returning home they continued to be marginalized and were not offered the same compensation and benefits as their fellow soldiers. For instance, after WWI,

Figure 16:
Global Centre for Pluralism
Photograph by Salina Kassam

Indigenous people were excluded from acquiring farmland from the Soldier Settlement Act and the federal government acquired tens of thousands of hectares of 'Indian land' for this settlement scheme.[44] After WWII, Indigenous people were technically eligible for benefits like land grants, post-secondary education, and employment, but restrictive eligibility criteria often excluded them from accessing these supports.[45]

» Global Centre for Pluralism (2017 – present)

Ten years after the War Museum vacated 330 Sussex Drive for its new purpose-built premises at 1 Vimy Place, the building was rehabilitated and renovated by KPMB Architects following the establishment of the Global Centre for Pluralism as a partnership between the Government of Canada and His Highness the Aga Khan. This building has been the home of the Global Centre for Pluralism since 2017.

Some of the features of 330 Sussex Drive's most recent redesign further connect the renovated building to Indigenous and colonial histories. For example, the pavers in the forecourt of 330 Sussex Drive were replaced with Algonquin limestone, which is quarried near Wiarton in the South Bruce Peninsula area of Ontario by a company called Owen Sound Ledgerock.[46] This means that some of the lands of other Anishinaabeg—in this case the Saugeen Anishinabek—were physically relocated to the site of the Global Centre for Pluralism. The extraction of geological resources like limestone from the Bruce Peninsula also has a much longer history tied to colonial exploration and development. As early as the 1840s, the geology of this area was studied and mapped by the Geological Survey of Canada, a national organization founded with the express purpose of supporting the mining industry in Canada and promoting settlement by displaying the valuable geological resources of the country.[47] While resource development and settlement helped build Canada's wealth, these processes also facilitated colonization and the dispossession of Indigenous lands.

The Global Centre for Pluralism also notably renovated 330 Sussex Drive to include a three-story bay window extension that opens up the back of the building to look out to the Kichi Sibi. This redesign is one way the Centre has begun to recognize the power of its location on the banks of this river, gesturing toward the symbolic and historical significance of the river as a meeting place of diverse cultures, a place for exchange and connection.[48] While true, this narrative should make space for the complex and contentious relationship and power imbalances in that exchange, and specifically the negative impact on the Algonquin nation of the development of this confluence of rivers in their territory as the national capital.

06/
Conclusion

Conclusion

This report helps add more layers of detail on the historical and ongoing importance of the Kichi Sibi, the essential histories of the Algonquin Anishinaabeg Nation, and the formation of Ottawa as a global and pluralistic capital city in Algonquin territory. In so doing, themes that connect to the aims of the Global Centre for Pluralism emerge.

On the one hand, the Kichi Sibi and the site 330 Sussex Drive are important meeting places where different peoples from across Turtle Island and beyond have come since time immemorial and met in peace. This location is thus well-suited to be the home of an organization like the Global Centre for Pluralism that is guided by the value of connection and exchange.

On the other hand, the Algonquin history of this location also reveals a legacy of cultural genocide and land dispossession enacted by the Canadian government through colonial processes. This disregard for others' self-determination and disrespect for cultural differences resonates in all places where Indigenous peoples have faced colonialism and where minority groups have faced discrimination, and runs counter to the message of pluralism advanced by the Global Centre for Pluralism.

Unearthing the history of the land, street, and building where the Global Centre for Pluralism is located gives a more robust understanding of where the story of pluralism begins in Canada. As the report details, this area is the homeland of the Algonquin Anishinabeg Nation and was transformed by colonization into an industrial centre and eventually into a modern capital at the expense of different peoples' interests and wellbeing, especially the Algonquin Anishinabeg and particular immigrant communities. As part of Canada's ongoing commitment to pluralism, this history needs to be better understood, both for the history itself as well as to understand how this history impacts present day relationships in Canada and notions of belonging.

Photo: View from the Global Centre for Pluralism three-story bay window extension that opens up the back of the building to look out to the Kichi Sibi.

Endnotes

1 Turtle Island is a term used by some Indigenous people to refer to the continent of North America.

2 His Highness the Aga Khan, "Opening ceremony of the new headquarters of the Global Centre for Pluralism" (speech, Ottawa, Canada, May 16, 2017), Aga Khan Development Network, **https://www.akdn.org/speech/his-highness-aga-khan/opening-ceremony-new-headquarters-global-centre-pluralism**.

3 Lynn Gehl, "Chaudière Falls: Creator's Sacred Pipe," Lynn Gehl, last modified June 8, 2016, **https://www.lynngehl.com/black-face-blogging/chaudiere-falls-creators-sacred-pipe**.

4 Algonquin-Anishinabeg Nation, **https://www.anishinabenation.ca/en**.

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6 Henry Biggar,et al., ed., *The Works of Samuel de Champlain, vol. 2* (Toronto: Champlain Society, 1936), 277-297.

7 Julie Tomiak, "Unsettling Ottawa: Settler Colonialism, Indigenous Resistance, and the Politics of Scale," *Canadian Journal of Urban Research 25,* no. 1 (Summer 2016), 15.

8 "The Algonquin land claim," See Ministry of Indigenous Affairs, Ontario, last modified October 26, 2020, **https://www.ontario.ca/page/algonquin-land-claim**.

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