



TOWNSHIP OF WILMOT

Council Meeting Minutes **Monday, July 13, 2020** **Council Meeting** **Electronic Online Participation** **7:00 P.M.**

Members Present: Mayor L. Armstrong, Councillors A. Hallman, C. Gordijk, B. Fisher, J. Gerber and J. Pfenning

Staff Present: Chief Administrative Officer G. Whittington, Director of Information and Legislative Services D. Mittelholtz, Director of Public Works J. Molenhuis, Director of Parks, Facilities and Recreation S. Jackson, Director of Development Services H. O’Krafka, Director of Corporate Services / Treasurer P. Kelly, Director / Curator Castle Kilbride T. Loch, Manager of Information and Legislative Services T. Murray

1. **MOTION TO CONVENE INTO CLOSED SESSION (IF NECESSARY)**
2. **MOTION TO RECONVENE IN OPEN SESSION (IF NECESSARY)**
3. **MOMENT OF SILENCE**
4. **LAND ACKNOWLEDGEMENT**
5. **ADDITIONS TO THE AGENDA**
6. **DISCLOSURE OF PECUNIARY INTEREST UNDER THE MUNICIPAL CONFLICT OF INTEREST ACT**

None disclosed.

7. MINUTES OF PREVIOUS MEETINGS

- 7.1 **Council Meeting Minutes June 22, 2020 and Special Council Meeting Minutes June 25, 2020**

RESOLUTION NO. 2020-87

This information is available in accessible formats upon request

Moved by: Councillor J. Pfenning Seconded by: Councillor B. Fisher

THAT the minutes of the following meetings be adopted as presented:

Council Meeting June 22, 2020 and Special Council Meeting June 26, 2020.

CARRIED. AS AMENDED.

The Manager of Information and Legislative Services advised that feedback was received by two delegations that spoke at the June 26, 2020 Special Council Meeting and it was advised that the minutes would be amended to include the delegates full written statements as appendices.

8. PUBLIC MEETINGS

8.1 REPORT NO. DS 2020-011

Zone Change Application 04/20

**Miller Boys Inc. / Dryden, Smith & Head Planning Consultants
Ltd.**

142 Snyder's Road West, Baden

RESOLUTION NO. 2020-88

Moved by: Councillor B. Fisher Seconded by: Councillor J. Gerber

THAT Report DS 2020-011 be received for information.

CARRIED.

Mayor Armstrong declared the public meeting open and stated that Council would hear all interested parties who wished to speak. He indicated that if the decision of Council is appealed to the Local Planning Appeal Tribunal, the Tribunal has the power to dismiss an appeal if individuals do not speak at the public meeting or make written submissions before the by-law is passed.

Mayor Armstrong stated that persons attending as delegations at this meeting are required to leave their names and addresses which will become part of the public record and advised that this information may be posted on the Township's official website along with email addresses, if provided.

The Manager of Planning / EDO outlined the report.

Mr. Ethan Miller, Miller & Miller Auctions Ltd. Addressed Council with an overview of the proposed project.

Mr. Ed van der Maarel, a+ Link Architecture Inc., addressed Council as the architect for the proposed development. Mr. van der Maarel acknowledged the reduced parking space; it was noted that the size of the development did not allow for underground parking; however, advised that a snow removal plan will be incorporated as part of the project.

John Klassen,

Mr. John Klassen appeared as a delegation advising of his concerns, noting that although he was not opposed to the site being developed, consideration should be taken into account regarding the proposed location of the buildings on the site and the affect they will have on his neighbouring property.

Mayor L. Armstrong asked if anyone else wished to address Council on this matter. There were none and the public meeting was declared closed.

The Manager of Planning / EDO clarified that the setbacks vary by neighbourhoods and staff take several factors into account and concerns that have been raised will be reviewed for potential incorporation into the development.

8.2 REPORT NO. DS 2020-012

Zone Change Application 05/20

Miller and Miller Auctions Ltd. / Dryden, Smith & Head

Planning Consultants Ltd.

59 Webster Street, New Hamburg

RESOLUTION NO. 2020-89

Moved by: Councillor C. Gordijk

Seconded by: Councillor J. Pfenning

THAT Report DS 2020-012 be received for information.

CARRIED.

Mayor Armstrong declared the public meeting open and stated that Council would hear all interested parties who wished to speak. He indicated that if the decision of Council is

appealed to the Local Planning Appeal Tribunal, the Tribunal has the power to dismiss an appeal if individuals do not speak at the public meeting or make written submissions before the by-law is passed.

Mayor Armstrong stated that persons attending as delegations at this meeting are required to leave their names and addresses which will become part of the public record and advised that this information may be posted on the Township's official website along with email addresses, if provided.

The Manager of Planning / EDO outlined the report.

The Manager of Planning / EDO clarified that the increased parking that is being proposed and based on the floor plan of the building the calculations based on potential occupancy would comply with the zoning on the property. He noted that the temporary use application will determine if that is indeed the situation or if it needs to be revisited.

Mayor L. Armstrong asked if anyone else wished to address Council on this matter. There were none and the public meeting was declared closed.

Mayor L. Armstrong requested a change in the agenda and move to Item 14.1 then 14.2 following. Councillor J. Gerber asked for clarification on the change and Mayor L. Armstrong advised that the number of delegates registered to speak then that will allow for everyone to have a chance to speak.

9. NOTICE OF MOTIONS

9.1 PRIDE FLAG

Resolution No. 2020-90

Moved by: Councillor J. Pfenning

Seconded by: Councillor J. Gerber

WHEREAS we stand in solidarity with all residents whose rights have been disrespected, and;

WHEREAS it is a simple gesture that communicates that support and solidarity, and;

THEREFORE, BE IT RESOLVED THAT the Pride flag shall be flown on all Township of Wilmot facility flagpoles for the month of June each year.

CARRIED. UNANIMOUSLY.

Councillor J. Pfenning provided an overview of the rationale behind the Motion she brought forward.

Ms. Barb von Hausen appeared as a delegation and spoke of personal experiences associated with identifying as part of the LGBTQ+ Community and the importance of the Pride Flag being flown at the Township facility.

Ms. Trisha Robinson and Ms. Jala Vicario Robinson appeared as delegations and spoke on their support for the Pride Flag being flown. Ms. Vicario Robinson noted that the Pride Flag sticker on facilities identifies the space as welcoming to the LGBTQ+ Community. Ms. Vicario Robinson and Ms. Robinson both shared personal experiences associated with identifying as part of and supporting the LGBTQ+ Community.

Councillor B. Fisher noted his support of Pride. He spoke of his daughters struggles with identifying as part of the LGBTQ+ Community.

Mr. John Bailey appeared as a delegation advising of his support for the Motion. He noted his disappointment that this Motion has been voted down previously.

All Members of Council thanked the delegations for their presentations.

Councillor J. Pfenning read her Notice of Motion.

Councillor J. Gerber advised he received the following statement from a resident that he shared. "I chose to live in Wilmot Township and have witnessed people being friendly, kind and generous. I believe Wilmot is a wonderful place to live and grow. I do know it is not easy for people who are LGBTQ2+ because I have listened. Living in a small rural community compared to a large urban centre is challenging. That is why many LGBTQ2+ students graduate and leave our area. They do not feel accepted here. I believe it matters to fly the pride flag as a way to provide a visual and symbolic acknowledgement to members of the LGBTQ2+ community that they are accepted, welcome and equal right here, right now, where we live; where *they* live."

Councillor A. Hallman asked that staff support this initiative through social media and by installing Pride stickers on Municipal buildings to show support.

Councillor J. Pfenning provided a background overview of why she brought this motion forward as a way of supporting the community.

Mayor L. Armstrong noted that he supports this and agrees it is long overdue.

Councillor J. Pfenning noted that although it is the middle of July, she is hopeful the Pride Flag will be flown for the remainder of the month at the Administrative Office.

The Director of Information and Legislative Services / Municipal Clerk asked for Council consensus for staff direction to have the flag flown through the end of July, the social media filters be adjusted and the Pride stickers installed on municipal facilities. All Members of Council were in favour of that direction.

9.2 PRIME MINISTERS PATH

Resolution No. 2020-91

Moved by: Councillor A. Hallman Seconded by: Councillor C. Gordijk

THAT we pause any further investment and expansion of the Prime Ministers Path immediately until we consult with First Nations groups and Friendship Centers in Waterloo Region and any other impacted groups until a sufficient, respectful and transparent consultation process is completed with accountability;

FURTHER, I ask that this conversation include at least two members of council be part of this ongoing process and discussion.

DEFERRED.

Mayor L. Armstrong asked Councillor A. Hallman to introduce her Motion.

Councillor A. Hallman asked to hear from the delegations prior to reading her Notice of Motion.

Ms. Cheyanne Thorpe appeared as a delegation and referenced the documents that were included as part of the Council information package on working with Indigenous Peoples and Calls to Action from the Truth and Reconciliation Commission of Canada. Ms. Thorpe provided an overview of the importance to take action by following the action across the globe of the removal of statues of leaders and the preservation of history while being respectful to Indigenous Peoples. Ms. Thorpe thanked those supporters of the movement and thanked Council for allowing her to speak.

Mr. Jim Rodger appeared as a delegation. His prepared written statement was provided and is attached as Appendix A.

Ms. Lori Campbell appeared as a delegation. Her prepared written statement was provided and is attached as Appendix B.

Mr. James Spencer appeared as a delegation. His prepared written statement was provided and is attached as Appendix C.

Ms. Trisha Robinson appeared as a delegation. and provided an overview of her white heritage and her grandson whom is Metis. She provided insight into risks of loss of heritage for her grandson and to all. Ms. Robinson advised that the Prime Ministers Path with the limited educational value does not represent the Country as it should and expressed her support for pausing the project; however, does not support any further consultation with Council involvement.

Mr. John Bailey appeared as a delegation. His prepared written statement was provided and is attached as Appendix D.

Councillor J. Gerber responded and thanked Mr. Bailey for his comments and questions noting that the process whereby the statues came to Wilmot in 2016, noting it was done at a public Council meeting. Councillor J. Gerber acknowledged that it was well known at the time that Wilmot Council was considering the acceptance of the statues. He noted that members of Council have attended unveilings but also acknowledged the work that is to be done to move forward. Councillor J. Gerber provided an overview of historical facts of various Canadian leaders that were involved with Indigenous Peoples, noting that he is not absolving anyone rather implicating everyone at the Federal level. Councillor J. Gerber advised that he was satisfied with the information that was provided at the time to make the decision for the approval of the Prime Ministers Path.

The Director of Information and Legislative Services advised that the website is updated by staff and it was deemed appropriate to include the events surrounding the Sir John A. Macdonald statue on the website and to allow for information on his legacy with Indigenous Peoples to be easily available for those that are interested.

Councillor J. Pfenning noted that she was not at any of the unveilings of any of the statues.

Councillor A. Hallman noted that she has not participated in an unveiling and noted that there is a lot of work that is needed to occupy the land together.

Ms. Rachel Gordon appeared as a delegation. Her prepared written statement was provided and is attached as Appendix E.

Ms. Kate Laing appeared as a delegation and provided an overview of her experiences with issues of racial inequality. She noted that her professional experience in brain research in relation to intergenerational trauma show that statues, such as Sir John A. Macdonald, have an effect on people. She provided an example of a personal experience with trauma that she stills struggles with and noted there are many that still have these traumatic memories as a result of the residential schools. Ms. Laing noted that moving the statue indoors would allow for proper reflection on history.

Mr. Dave Caputo appeared as a delegation. His prepared written statement was provided and is attached as Appendix F.

Mr. Dennis and Mrs. Pat Mighton appeared as delegations. Their prepared written statement was provided and is attached as Appendix G.

Councillor A. Hallman noted she feels it is time to have further conversations with the community.

Ms. Gail Spencer appeared as a delegation. Her prepared written statement was provided and is attached as Appendix H.

Mr. Glen Mathers appeared as a delegation and noted that this matter is important and needs to have analysis for making a decision. He questioned what the effects are on the artists, the donors, and questioned if contributions would have to be repaid. Mr. Mathers asked if there was an agreement on keeping the statues in perpetuity.

Councillor J. Pfenning recognized that those questions do need to be considered and noted that she has considered those questions and there is a lot to consider. Mr. Mathers asked if there has been any consideration of the financial impact and Councillor J. Pfenning noted that the conversations have just begun and those questions among others need to be considered.

Mayor L. Armstrong noted there is a process he wants to have and it needs to happen.

Mayor L. Armstrong noted that there were some delegations that requested to address Council again. Councillor A. Hallman noted that Ms. Thorpe, Mr. Spencer and Ms. Campbell have requested to speak again.

The Director of Information and Legislative Services noted that the 11:00 pm curfew is approaching as well as the presentation from the Auditor. It was also noted that the

Procedural By-law outlines delegation have a limit of 10 minutes to speak and asked if Council was wanting to deviate from that.

Councillor A. Hallman noted she is in support of the delegations returning to have a follow-up statement. Mayor L. Armstrong asked if all of Council was in support and they were.

Ms. Cheyanne Thorpe addressed Council again and expressed her thoughts on the consultation process that has occurred and that a request in pausing the project is minor. Ms Thorpe also noted that she wonders how far the \$800,000 that was donated for the statues could have gone towards reconciliation.

Mr. James Spencer addressed Council again and thanked for the opportunity to speak again. He noted that he feels for the artists that have made these works and they have done what was provided to them in the outlines provided; he questioned those limits noting there are many different ways to design the works. He questioned the project and lack of foresight. He noted that the Indigenous community should be asked how they feel.

Ms. Lori Campbell addressed Council again, she noted that the Prime Ministers Path was not installed with the idea of getting the learning out there because if it were there would not have been so many noting their need to learn. She advised that with genocide still occurring in Canada, Indigenous children do not see a country where they can be anything they want. Ms. Campbell noted that she feels that her contribution of her delegation is all she is going to contribute at this time. She noted that the education was not occurring before this and asked to consider that.

Councillor A. Hallman read the Motion and asked that it be a recorded vote.

The Director of Information and Legislative Services / Municipal Clerk asked Councillor Hallman for clarification on the Motion, noting that the agenda listed the Motion with an additional paragraph and Councillor A. Hallman confirmed that it is correct as listed on the Agenda.

Councillor J. Pfenning advised on her position noting there is still work and learning to do and the conversation is an import one for everyone. She noted that listening to the Indigenous Community needs to continue and that Council needs to let them lead the way.

Councillor C. Gordijk noted that it has been hard to hear some of the things that have been said but that it is important to hear it and listen.

The Director of Information and Legislative Services / Municipal Clerk noted that Council has the ability to suspend some items on the agenda and approve going past 11:00 pm.

RESOLUTION NO. 2020-92

Moved by: Councillor A. Hallman Seconded by: Councillor C. Gordijk

THAT Council proceed beyond 11:00 PM.

CARRIED.

Councillor C. Gordijk continued and noted that she had concerns surrounding the guidelines and questioned why other communities were not consulted and as such, they are now deemed a failure of history. She advised that she has raised the cost factor previously among other issues that indicate a need to pause the project.

Councillor J. Gerber acknowledged the contributions the delegations have made to educating Members of Council and others and moving forward. He noted that it is important to get this right. He acknowledged the need to listen, the need to develop a process or procedure. He noted that he is not sure the Motion is the best way to get Council to where they want to go. He noted the contractual relationship with Createscape and he fears that a Motion directing a pause in the project could open the Township up to liability, acknowledging that he respects that the Township wants to move forward and given the current situation that is unlikely to happen. He noted the common goals of listening and getting this right.

Councillor B. Fisher noted that with the last Council, the decision to bring the Path was done with the best intentions and apologized for offending and hurting people by doing that. He noted that he agreed that having Councillors involved during the second half of the Motion. He suggested it should have an end date.

Councillor C. Gordijk, in speaking to the issue Councillor J. Gerber raised regarding a legal and cost implication, she noted that a pause is not a cancellation. She too noted that the decision should not be up to Council, and updates to Council are more appropriate and that there needs to be a timeline for consultation.

Councillor J. Pfenning also acknowledged Councillor J. Gerber's comments and that aspirational goals tend to not provide any significant action. She noted that officially recognizing taking a pause is an important message for reconciliation. Councillor J. Pfenning noted she would like the Motion amended to include a timeline and that the reference to including 2 members of Council are appointed for selecting the consultant.

Councillor J. Gerber noted that there are Advisory Committees that are open to listen and with the intention of inviting the local Indigenous Communities, that is another opportunity before Council.

Councillor A. Hallman read the proposed amendment.

THAT we pause any further investment and expansion in the Prime Ministers Path immediately until we follow the Truth and Reconciliation Commission of Canada's principals of reconciliation.

2. Conduct and carry out significant research with Indigenous People with prepared documentation as a report to Council outlining the productive conversation and any recommendations. they will meet as required in a respective and transparent constitution process with accountability. This summary will be provided to Council at the March 1, meeting 2021 and if an extension is required Council will be notified.

The Director of Information and Legislative Services / Municipal Clerk asked that Councillor A. Hallman forward the amended Motion to staff.

The Director of Information and Legislative Services / Municipal Clerk also noted the Motion was not seconded; however, Councillor C. Gordijk did second the Motion it was not called.

Councillor B. Fisher asked for clarification on the amended Motion, that the second part of the Motion has been removed.

Councillor A. Hallman confirmed that was removed.

Councillor A. Hallman advised that as everyone processes the discussion, it is important to get this right, noting that she does not support doing nothing, but would like the correct modifications and asked that the amendments be deferred to the next Council meeting. She also asked that the members of the Sister Nation be open to reviewing the Motion prior to the next Council meeting as a step forward in reconciliation.

RESOLUTION NO. 2020-93

Moved by: Councillor A. Hallman Seconded by: Councillor J. Pfenning

THAT the Notice of Motion be deferred to the next Council meeting.

CARRIED.

10. PRESENTATIONS/DELEGATIONS

10.1 2019 Audited Financial Statements Presentation

Mike Arndt CPA, CA – Graham Mathew Professional Corporation

Mr. Mike Arndt provided an overview of the Audited Financial Statements. Mr. Arndt noted that the audit did start a little later than normal due to COVID-19; however, the completion of the audit was done with the assistance of staff. He noted that the financial information and data that Council receives is accurate and the audit is clean. He noted the Township continues to be a leader in the area of Financial reporting. He outlined the way the statements read, highlighting the 6-year financial review and that the Township is in a strong financial position, as of December 31st, 2019.

Councillor J. Gerber thanked the delegation for the work they have done on the audit.

Councillor J. Pfenning also thanked the delegation for their patience.

10.2 REPORT NO. COR 2020-030

2019 Audited Financial Statements

RESOLUTION NO. 2020-94

Moved by: Councillor C. Gordijk Seconded by: Councillor B. Fisher

THAT Report COR 2020-030 regarding the 2019 Annual Financial Report be received for information purposes.

CARRIED.

The Director of Corporate Services / Treasurer outlined the report.

11. CONSENT AGENDA

11.1 REPORT NO. PW 2020-13

**Q1 and Q2 Department Activity Report
January – June 2020**

11.2 REPORT NO. CK 2020-003

Quarterly Activity Report – April, May & June 2020

11.3 REPORT NO. FRS 2020-008

**Parks, Facilities & Recreation Services Second Quarter Activity
Reports**

11.4 REPORT NO. DS 2020-014

2nd Quarter 2020 Building Statistics Summary

RECOMMENDATION

THAT Report Nos. PW 2020-13, CK 2020-003, FRS 2020-008 AND DS 2020-014 be received for information purposes.

DEFERRED.

12. REPORTS

12.1 CORPORATE SERVICES

12.1.1 REPORT NO. COR 2020-027

Statement of Operations as of June 30, 2020 (un-audited)

RECOMMEDATION

THAT report COR 2020-027, Statement of Operations (un-audited) as of June 30, 2020, as prepared by the Manager of Finance / Deputy Treasurer, be received for information purposes.

DEFERRED.

12.1.2 REPORT NO. COR 2020-028

Capital Program Review as of June 30, 2020 (un-audited)**RECOMMENDATION**

THAT Report FIN 2020-028, Capital Program Review as of June 30, 2020 (un-audited), as prepared by the Manager of Finance / Deputy Treasurer, be received for information purposes.

DEFERRED.

12.1.3 REPORT NO. COR 2020-29**Financial Impact Analysis (COVID-19) Update II****RESOLUTION NO. 2020-95**

Moved by: Councillor C. Gordijk Seconded by: Councillor J. Pfenning

THAT Report COR 2020-29, outlining the Financial Impact resulting from the COVID-19 pandemic be received, for information purposes; and further

THAT the Township of Wilmot continue to support requests to the Provincial and Federal governments for emergency financial assistance to municipalities to help offset the negative financial impacts of the COVID-19 pandemic, as describe in Report COR 2020-029, dated July 13, 2020.

CARRIED.

The Director of Corporate Services / Treasurer outlined the report. The Manager of Finance / Deputy Treasurer advised that the increase in building permits issued were not analyzed for this report as they are not levy based, he noted that the aquatics revenues have not been analyzed either. The Director of Development Services noted that there have been projects that have been delayed due to the pandemic and that impacts are yet to be determined. The Director of Corporate Services / Treasurer acknowledged the suggestion of a colour code structure to illustrate the implications of the pandemic on budget documents.

12.2 DEVELOPMENT SERVICES**12.2.1 REPORT NO. DS 2020-015**

**Master Licensing Agreement with RMOW Outdoor Patios
on/within Regional Road Allowances**

RESOLUTION NO. 2020-96

Moved by: Councillor J. Gerber

Seconded by: Councillor C. Gordijk

THAT Report DS 2020-015 be received for information; and,

THAT the Mayor and Clerk be authorized to enter into a Master Licensing Agreement with the Region of Waterloo; and,

THAT in order to expedite and streamline the approvals process for temporary patios with Regional Road allowances the implementation and administration of the Master Licensing Agreement be delegated to the Director of Development Services.

CARRIED.

The Director of Development Services outlined the report.

He confirmed that this will allow for expansion onto the street for patios and that any adjustments would be that the road patios utilize existing on-street parking spaces and that all businesses within the area would be consulted with prior to approvals.

13. CORRESPONDENCE

13.1 Email from a resident Ron Kennell with a request to have his statement at the next council meeting.

RECOMMENDATION

THAT Correspondence 12.1 be received for information.

DEFERRED.

14. BY-LAWS

**14.1 BY-LAW NO. 2020-22 Establish A Business License to Permit a
Patio or Pop-Up Patio for A Restaurant, Bar
or Similar Commercial Establishment**

RESOLUTION NO. 2002-97

Moved by: Councillor B. Fisher Seconded by: Councillor A. Hallman

THAT By-law No. 2020-22 be read a first, second, and third time and finally passed in Open Council.

CARRIED.

15. ANNOUNCEMENTS

16. BUSINESS ARISING FROM CLOSED SESSION

17. CONFIRMATORY BY-LAW

17.1 By-law No. 2020-23

RESOLUTION NO. 2020-98

Moved by: Councillor B. Fisher Seconded by: Councillor J. Pfenning

THAT By-law No. 2020-23 to Confirm the Proceedings of Council at its Meeting held on July 13, 2020 be introduced, read a first, second, and third time and finally passed in Open Council.

CARRIED.

18. ADJOURNMENT (11:48 pm)

RESOLUTION NO. 2020-99

Moved by: Councillor J. Gerber Seconded by: Councillor J. Pfenning

THAT we do now adjourn to meet again at the call of the Mayor.CARRIED.

Icebergs are fascinating. Some people find them beautiful. Think of the paintings of Group of Seven artist Lawren Harris. Some find them threatening. Think Titanic. Most people think very little about them...until something happens. What we see floating on the surface is only 10% of an iceberg's mass. 90% is underwater. Such is the case with The Prime Ministers Path. Many people see it as just five statues in a park. It is so much more than that.

On the surface, it is an inclusive collection of life-size bronze statues of all of our Prime Ministers created by five of Canada's most renowned portrait sculptors. It is a collection that provides bookmarks to tell the stories of Canada and no pages or chapters should be left out. The artwork is supported by print and publically accessible on-line learning resources.

Like an iceberg, and below the surface, The Prime Ministers Path is administered by Createscape Waterloo Region. In 2016, Wilmot Township approached Createscape with an offer to locate the project in Baden. Createscape was considering two other requests and Wilmot Township was selected.

The Township prepared a report, open to public review and that was followed by an open council meeting to consider signing an agreement with Createscape on behalf of the Prime Ministers Path. It was accepted by Council and included the creation of a nine member Advisory Committee with 3 representatives from Createscape and 6 from the Township including members from Heritage Wilmot, Castle Kilbride, along with 2 staff liaison. "A Canadian Conversation" by Wilmot artist Ruth Abernethy was installed in June, 2016 and four other statues have followed.

Createscape is responsible for the cost of the statues and installation, site preparation, signage, and even the food for the installation ceremony receptions. Over 150 Wilmot Township donors have contributed a significant amount to the \$799,800.00 raised for The Prime Ministers Path at present.

Educational resources are an important "below the surface" support for these works of art. These resources are essential and often overlooked facets of The Prime Ministers Path. More than 200 volunteers, including staff and education students from the Brantford Campus of Nipissing University, Waterloo Region teachers and early childhood educators have contributed 1000s of hours of time and expertise to create these resources.

Materials focus on "Exploring the Concept of Leadership" at the Kindergarten level and on "Developing a "Democratic Classroom" in the Primary and Junior Divisions. Intermediate and Senior level resources focus on individual Prime Ministerial eras.

Using Sir John A Macdonald as an Intermediate and Senior level example, here are three suggested activities:

1. Summarize the treatment of Canada's Indigenous Peoples during Macdonald's term of office with five key words and provide examples for each;

2. Based on your research, create an alternative to the Indian Act and explain how your version could have affected the outcomes of contemporary Canadian history.

3. Compare and contrast the Indigenous policies of Macdonald and our current prime minister.

Educational resources are intended to be in “Wiki” format to allow for continuous development. History and our interpretation of it cannot be static.

Education and exploration of Canadian issues at an adult level are also endeavours of The Prime Ministers Path. Below the surface, and with the assistance of John English, a Waterloo-Oxford graduate, retired university History Professor, former Member of Parliament, official biographer of Lester B Pearson and Pierre Elliott Trudeau and editor of the Dictionary of Canadian Biography, we were preparing to present our first Prime Minister Symposium on June 19th and 20th. Like a host of other events, we were blindsided by the COVID virus. Presentations and panels on 19th century Canadian politics including Indigenous Issues, “Prime Ministers and the Media”, and a session on “Trudeau to Trudeau” would have made up the inaugural programme.

Below the surface, there is interest from academics across Canada to explore establishing a Centre for the Study of Canadian Prime Ministers in Baden in conjunction with The Prime Ministers Path and other interested parties.

Below the surface, we have been soliciting a substantial donation of goods and services to redevelop and improve the parkland. This would include substantial signage improvements and indoor and outdoor educational venues for group discussions and interpretive programming. Below the surface, the Wilmot Ecumenical Working Group on Indigenous/Settler Issues and members of the Wilmot Horticultural Society have expressed a desire to partner on the establishment of an Indigenous herbal and healing garden as part of that plan.

Is the educational component of The Prime Ministers Path complete? Obviously not- but it continues to develop to the extent donated financial resources allow. Funding for education is a part of every request we submit for grants and financial assistance.

The Prime Ministers Path is a work in progress. A completed tableau of Sir John Abbott, Sir John Thompson, Sir Mackenzie Bowell and Sir Charles Tupper awaits shipment from British Columbia for installation on The Path. Entitled “The Forgotten Four”, it is a compelling work that epitomizes our vision for this project. That is, a desire to assist citizens to explore Canada’s narrative and to give voices to all who should be heard.

Like all works currently on site, this sculpture of four virtually unknown prime ministers incorporates “Easter Eggs”, embedded symbols that direct the viewer’s attention to explore issues and events of their era. “The Forgotten Four” will provide an opportunity for many to explore largely unknown facets of Canada’s story.

We strive to be earnest and conscientious in our depictions of these figures and the resource material that will support them. Looking at the current controversy, with the artist's permission, perhaps a provocative and powerful new Easter Egg for Macdonald's statue is a judiciously placed splash of red paint.

We are not the first to learn controversy is a part of this sort of enterprise. Rapid City, South Dakota hosts 42 sculptures of America's presidents in its downtown core. Statues of Barack Obama and Jimmy Carter have been recent politically motivated targets. The Avenue of the Prime Ministers in Ballarat, Australia displays one metre tall busts of its country's leaders. Two of those have been doused in red paint protesting aboriginal issues. The statue of Winston Churchill in London has been labelled racist and experienced damage in recent days. In all cases there is determination to maintain the sculptures. Actions and artworks are catalysts for learning and discussion.

In Canada, Kingston and Charlottetown have just committed to their statues of Macdonald remaining on public view and are developing plaques and resource materials to explore and illuminate the issues of his term of office. Has Wilmot's council examined or inquired of their courses of action?

Senator Murray Sinclair chaired Canada's Truth and Reconciliation commission and had the following to say after the statue of Sir John A Macdonald in Victoria was removed in 2018, "The problem I have with the overall approach to tearing down statues and buildings is that it is counterproductive to reconciliation because it almost smacks of revenge or smacks of anger."

Brian Lee Crowley, head of the Macdonald-Laurier Institute, said Senator Sinclair's insights come from years of studying reconciliation efforts around the world. Crowley noted of Sinclair, "What comes through is that reconciliation only comes about when people are willing to put aside old animosities, to stop looking for retaliation, to stop looking for vengeance for past wrongs. Instead it's about how to shape the future so it's better."

There are First Nations leaders who speak out about the futility of tearing down statues instead of addressing deeper and more complex challenges. Ellis Ross, former chief of the Haisla Nation in British Columbia said, "I've heard many ideas for improving the lives of Indigenous people and tearing down statues is not one of them."

Surviving residential school buildings are symbols of the awful events inherent in that program. Locally, the Mohawk Institute Residential School in Brantford is still a visible reminder of that era. In 2013, after significant damage to the building, the Six Nations of the Grand River voted 98% to continue to maintain it. It is home to the Woodland Cultural Centre focussing on research, history and the arts and offering cultural and historical programming to all Canadians.

The evolving Prime Ministers Path endeavours to do the same, to encourage discussion and learning of the breadth of Canadian history. A group of people or nations working together for

common causes is called a confederation. Through our growing collection, resources and programming we embrace that philosophy. We invite everyone to work with us to do the same.

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Lori ACR Campbell ©

Tansi, Good evening.

My name is Lori Campbell. I am a 2-Spirit IndiqiQueer nēhiyaw āpihtākosisān iskwew. Nikawiy mōniyawī-sākah-ih-kan-ihk, Treaty 6 territory in kīwētīnohk kisiskāciwan ohcīw. I am Cree metis and my mother's family is from Montreal Lake First Nation in northern Saskatchewan.

The territory I am from traditionally belongs to Indigenous groups that are very different from Indigenous groups here. kisiskāciwan is home to the Cree, Dene, Saulteaux, Dakota, Lakota, Nakota and Metis people.

Currently I hold the position of Director, Shatitsirotha, Waterloo Indigenous Student Centre, and Adjunct Lecturer in Indigenous Studies, at St. Paul's University College, at the University of Waterloo.

In this moment, I am in Waterloo and recognize that I am situated on lands deeply connected to Indigenous peoples who have historically lived, and who currently live, in this territory. These groups include the Neutral, Anishinaabeg, and Haudenosaunee peoples. I recognize that these lands have always been the source of learning for Indigenous peoples. And, as a guest in this territory, I commit to respecting the traditional knowledge that Indigenous peoples have derived from these lands and to learning from their experiences on them.

It is important to follow the protocol of acknowledging place.

Acknowledging the traditional peoples of the land acknowledges and makes visible Indigenous peoples who have been silenced, made invisible, and marginalized – it shows recognition of and respect for Indigenous Peoples, both in the past and in the present.

Kinanâskomitin, Thank you to Jennifer for opening this session up in a good way and acknowledging whose traditional territory the Township of Wilmot is situated on.

Nicicēyihētēn ōta ē-ayāyān, kikistēyihētamihināwāw miywāsin nitaskīmāw.

I am grateful to be here to share a few words with you this evening.

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I am an intergenerational survivor of the Indian Residential School system and a child from the Sixties Scoop generation.

For those of you unfamiliar, the sixties scoop was a government assimilation project that removed Indigenous children from their families and placed them in white homes with the hope that Indigenous children could learn to think and behave “white.” Later I was to spend many years looking for my mom and my siblings. After 25 years of searching, I located all six siblings as well as my mom.

I have been following not just the problematic issue of the Macdonald statue being situated in Wilmot, but also the genealogy of the Prime Minister Statue project.

Let me provide some background as to why the Prime Ministers Path, must be halted immediately and, in particular, the Sir John A MacDonald commemoration statue removed.

Prior to Sir John A MacDonald’s arrival, Turtle Island was populated by healthy, autonomous Indigenous groups, who had very complex governance structures, justice systems, and modalities of natural resource stewardship. Through the first Prime Minister’s propaganda he discredited and minimized Indigenous peoples through a lens of Eurocentric simplification – He purposely and strategically did this so that it would allowed him to gain support to personally lay out the platform, of the most damaging elements of Canadian Indigenous policy – the effects of which continue to impact all people in Canada to this day.

In 1873 Macdonald created the Northwest Mounted Police. He got the idea based on what he had learned about the Royal Irish Constabulary, which was a quasi-military force, heavily armed, and with a militaristic structure – who were put in place to deal with civil unrest of the poor Irish. The NWMP were created here to enable colonization of the land by confining and surveilling Indigenous peoples who after being starved and forced to sign treaties, were put onto reserves.

Further trying to force Indigenous peoples into submission, SJAM told the House of Commons in 1882,

I have reason to believe that the agents, confining the Indigenous peoples... are doing all they can, by refusing food until the Indians are on the verge of starvation, to reduce the expense.

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Around the same time, in the area of what is now known as Calgary Alberta, the Blackfoot had been reduced to eating grass. White settlers described coming across landscapes of up to 1,000 Indigenous peoples so starved they had trouble walking.

An opposition MP at the time even called it “a policy of submission shaped by a policy of starvation.”

Macdonald implemented the Passport system, which meant that Indigenous peoples could not leave the reserve without a signed passport by the government and if they didn't have the passport they were immediately arrested. Indigenous incarceration rates began to rise as families that were split up between reserves tried to reconnect, or hunters ventured out to try to help their starving families.

Macdonald also strategically laid out the Indian residential school policy and told the House of Commons in 1879 “When the school is on the reserve, the child lives with his parents who are savages; he is surrounded by savages ... He is simply a savage who can read and write, his habits and training mode of thought are Indian. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.”

If you were caught hiding your kids, so they would not be stolen, you would be arrested. Again, Indigenous incarceration rates rose.

There is also, of course, his use of force upon the Metis at Batoche, who were led by Louis Riel. After the Metis last stand, Riel was hanged for treason and further, *after* public hangings had been outlawed in Canada, Macdonald had his men herded together crowds of starving Cree around what is now Battleford, Sk – coincidentally where the murder of young Indigenous man Colton Boushie took place in 2016 and noted to be the stronghold region of the KKK in Canada, and he made the Cree silently witness the largest mass execution, a hanging of 8 fellow Cree. He made sure the hangings were a spectacle and stated on public record “The executions of the Indians...ought to convince the Red Man that the White man governs.”

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You do not have to take my word for it that he had intentional and deliberate strategy. In 1880 he is on public record stating “we must remember that the Indians are the original owners of the soil of which they have been dispossessed by our ambition. They have been great sufferers by the take over and the transfer of land to the white population.”

He knew what he was doing, and the Indigenous peoples were simply an obstacle in the way of his national dream. He was strategic. He was not negligent. It was not accidental.

This leads me to my next point,

SJAM was a white nationalist.

In 1885, Macdonald told the House of Commons that Canada should take away the vote from people of Chinese origin on the grounds that they were a different race than Europeans.

He said it is because their presence in the country is incompatible with the Aryan nation in this country,

Why do you think that the Urban Infidels, subsidiary of Soldiers of Odin is coming to protect SJAM? The Urban Infidels are identified by the Canadian Anti-Hate Network as an alt-right, anti-Muslim, and anti-immigrant organization

So, back to the genealogy of The Prime Minister's Path. They were first presented and subsequently rejected in 2014 by Kitchener City Council because of significant public protest that they failed to represent the diversity of the region.

Before further wide-spread consultation occurred, up went Sir John A Macdonald in a main courtyard at Wilfrid Laurier in Waterloo. The very statue that is in Wilmot – the one holding out two chairs, presumably for the “two founding nations”, even though Macdonald was no hero in Quebec. And, let us be honest, the chairs certainly weren't for the Indigenous peoples.

A protest by Indigenous and settlers took place. It was led by Indigenous scholars of history, Dr. Kim Anderson and Dr. Lianne C. Leddy.

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The university administration responded to the early campus protest with “Our intention is to stimulate discussion about history. We are welcoming the discussion.” – which is like the picture that Mayor Armstrong has tried to depict.

While the statue was at Laurier, a petition went around, receiving over 1,300 signatures for its removal, and – it was overwhelmingly supported as it passed through the Laurier Board of Governors.

In summary, by time SJAM died in 1891, Indigenous peoples were confined to reserves, their lands flooded with settlers, their children stolen, their culture had been outlawed– these policies persisted until well into the 20th century.

And because of these policies we began populating prisons.

The NWMP later morphed into the RCMP, an organization is currently in headlines as it attempts to address its systemic racism against Indigenous peoples which was the base upon its very formation – thanks to SJAM. The damage upon which it caused has in part- contributed to the current situation whereby 25% of incarcerated men are Indigenous – and 35% of women – even though we make up less than 5% overall population in Canada.

Our present-day situation is directly linked to SJAM’s assimilation policies and violent legacy of intentionally and systematically displacing our people from lands, language, and kinship systems.

If the statue is truly to bring about an outcome of learning, was it accomplishing that? Has placing a commemorative statue of SJAM provided even a portion of the brief education I just did?

We do need to know more about our history, as I have heard Mayor Armstrong state. It is certainly clear the Urban Infidels know full well the history of SJAM and wish to protect his legacy.

And it is true, there would not be a Canada today as we know it, had it not been for SJAM. Perhaps it could have been something better.

The true education of SJAM is an education that should be happening our classrooms and our museums, not in our parks.

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I do not believe the council needs to have a consultation process with Indigenous communities about removing the statues. Kitchener, Waterloo, and many other cities across Turtle Island have already done so, coming to the same conclusion – the statues should be removed.

I would like to give a special thank you to Cheyanne for all of her unpaid labour to take on the burden to push Wilmot Township to do better.

Kinanâskomitinawaw – thank you all.

APPENDIX C – JAMES SPENCER

Hi everybody, thanks for the opportunity to speak today. My name is James Spencer, I'm from Baden.

First of all I want to thank Cheyanne for her leadership on this issue, this is a very important issue and I'm here to listen to, learn from and amplify indigenous voices on this topic including hers and Lori Campbell.

Baden was the third choice of venue for the Statue Project, having already been rejected from Laurier campus and Victoria Park. Council decided to install it in Baden without consultation from the community. I have to imagine that this decision was driven in part by the false belief that the statues are apolitical. If they're not making any particular statement, then it's just a nice noncontroversial bit of public art that everyone can get behind. With this line of thinking, you might understand how Council could approve the project without asking the community what they think.

I believe Baden should remove the Statue Project precisely because of its political content, which I don't think reflects the values of the community.

I want to address the idea that these statues are apolitical, or that any statue can be apolitical. A representation of an historical figure cast in bronze and displayed in public space has a particular cultural meaning in our society, and anyone who tells themselves that this is not a veneration, or a celebration of that person's legacy is not thinking clearly. All statues are political, because they make the statement that their subject deserves to be celebrated.

We are living in a cultural moment where it is crucial to re-evaluate which figures we as a society want to venerate.

I encourage everyone listening to go to Wikipedia and type in "list of monuments george floyd". In the wake of the George Floyd protests, there is a really impressive list of monuments that have been removed since May, and it's still growing by the day. The most recent entry to this list is from Saturday.

Look at this list of countries:

The US

The UK

Belgium

New Zealand

India

Slovenia

South Africa

These are people who see Black Lives Matter, one of the most inspiring uprisings in American history, dedicated to freedom, equality and liberation, and act in solidarity.

Why is Canada not on this list?

People around the world have been tearing down the statues of slavers like Edward Colston in England, Confederate generals like Robert E Lee with statues removed in Florida, Alabama and Virginia, and perpetrators of genocide like King Leopold II, with statues removed in 4 locations in Belgium.

But why oppose a statue of John A Macdonald? Did he have anything to do with slavery, genocide, or the southern confederacy? Actually, the answer to all 3 is yes. I would like to share with you some research I've been doing.

The American Civil War occurred just before Canadian Confederation, from 1861-1865. Macdonald favoured victory for the South. He wanted the slave-holders to win the Civil War. He made no secret of this. In Stanley Ryerson's 1983 work *Unequal Union*, Ryerson recounts a banquet at which Macdonald, giving a speech, made a point to laud "the gallant defence that is being made by the Southern Republic".

His support was not limited to kind words. As a lawyer, he offered legal counsel to an organization of vigilantes committed to support for the South, whose tactics included the arson of a dozen large hotels in November of 1864, with the intent to create panic in the North and divert their military efforts from the war. He offered his legal services to help these people. In every sense of the term, he was a supporter of the Southern Confederacy.

In a lot of conversations on this topic, you might encounter the argument that Macdonald "wasn't racist for his time", implying that he was simply the product of a racist society and can't really be blamed for his unexamined views. If you think this holds water, I'd like to suggest an article by Timothy J Stanley entitled, "John A. Macdonald's white-supremacist views were shocking, even by the standards of his time"

Where you'll find this quote:

"He was the only politician in the parliamentary debates to refer to Canada as "Aryan" and to justify legalized racism on the basis not of alleged cultural practices but on the grounds that "Chinese" and "Aryans" were separate species."

He wanted the US to preserve slavery. He married into a family whose wealth came from the enslavement of 96 people. And the residential schools he founded were also slave labour camps.

When the schools weren't indoctrinating children into another culture and language, estranging them from their parents and rupturing their communities, they made the kids work for free to make products for sale that funded the school's operations. This production work took up the same amount of time as the childrens' studies, so they could be said to be as dedicated to slave labour as they were to cultural genocide.

An estimated 150,000 children were taken from their parents by force, and brought to these places where sexual and physical abuse was common, and the conditions were deadly.

Between $\frac{1}{8}$ and $\frac{1}{4}$ of kids who went to these schools died there overall, with some schools having a death rate as high as 60% over a 5 year period.

When we talk about Macdonald's legacy, it can sound like some abstract concept, as if it's just about how he's described in history books. But his legacy is actually material, and it's felt in the everyday lives of the countless families affected by the residential school system. It's reflected in the countless indigenous people who would be alive today, if populations of previous generations hadn't been diminished by Canadian government policies.

How can non-indigenous Canadians make restitution for the wrongs our government has committed?

The concept of Truth and Reconciliation is difficult, and there's a larger conversation going on around that that we need to be listening to and participating in. But I think that taking down the

monuments to the originators of these systems of oppression, as indigenous leaders have asked for, is at least a sign of good faith that we support truth and reconciliation, and frankly I think it's the bare minimum that we should be doing.

This is a chance for Wilmot to affirm the values of this community, to say that Black Lives Matter, Indigenous Lives Matter, remove the statues.

I'm asking council to support the removal of the statue project, and any supporters who are listening out there, please join the Facebook group if you haven't already, it's called Support the Removal of the John A Macdonald Statue in Baden, On and please join the sit-ins whenever you can, make a sign and come on down, we are at the statue every Saturday weather permitting until the statue is removed, our organizers are friendly, and supply water and snacks, don't hesitate to reach out if you'd like to get involved in any way, my name is James Spencer you can find me on the Facebook group: Support the Removal of the John A Macdonald Statue in Baden, On

Thank you.

SJAM - John Bailey - Statement

Thank you for this opportunity to address council regarding the very difficult and painful situation we find ourselves in, with regard to the Prime Ministers' Path.

I again want to acknowledge that we are having this conversation on the traditional territory of the Neutral, Anishnaabeg, Haudenosaunee, and Mississauga peoples.

Clearly, the motion before you asks that you vote to pause any further progress on the project until concerned Wilmot residents, local groups, and most importantly, Indigenous representatives and Elders have been consulted.

This, is the very least that you can do. It requires that you do nothing. Nothing but listen, and receive valuable consultation from the residents of Wilmot, and the groups that were ignored when the project was pushed ahead without public input.

It's the least that you can do.

But it's not enough.

If you've been paying attention, you've seen that the Sir John A MacDonald statue has been a lightning rod for controversy and vandalism. And clearly, the public remarks from our Mayor, Les Armstrong have served as a dog whistle to invite White Supremacist groups that consider Sir John A to be their great white hero. Of course he is. He masterminded the starvation, genocide and ethnic cleansing of indigenous people in Canada. He tried to break them with the residential school system. But these proud people have survived, in spite of the first prime minister's efforts to weaken them, and they are here. They were here in 2016 when you ignored them.

They're ready to talk. And you need to listen.

In the original proposal to Wilmot regarding the Prime Ministers' Path, it was stated that the primary purpose of CreateScape Waterloo Region is to promote art in advancing education to the public. They further elaborate that the PM Statues Project is not for the sake of the statues, but to assist the public in understanding our past, and how that influences us today.

But the barely-legible text inscribed on the chairs beside the Sir John A Statue make no mention of the painful and shameful legacy of this Prime Minister, and it's clear that there is no further resources or information available at the site that would direct a viewer to actual truth. No information, no plaques, not even a QR code.

It is clear, from comments made by the mayor and councillors at the April 4th 2016 meeting that everyone was aware of the shameful historical acts of SJAM and other Prime Ministers, and that councillors indicated that all aspects of their history be told.

And yet the installation included only brief, sanitized, white-washed text, and omitted the very clearly stated purpose for WHY the project was approved - and without public input.

In fact, even Scotland, the birthplace of Sir John A MacDonald, has removed any statues and all references articles on Sir John A MacDonald from their websites following the legitimate concerns raised by Canadian indigenous communities about his legacy.

"While we want to celebrate the very positive contributions Scottish people have made across the world we also want to present a balanced assessment of their role and are reviewing the wording of these articles in that light."

Councillors, do you honestly think that the Canadians that fought and died for your freedoms and rights would agree with silencing the voices of Canadians and Indigenous people whose rights they fought alongside to protect?

Even more surprising, is that this project was rammed through even after the 2015 Truth and Reconciliation Report's call to action, that section #67 on Museums and Archives states clearly that:

"We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations"

And Also:

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

- i Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.*
- ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.*

So here we are. The world has shifted dramatically in 2020, and there's no question that the conversation around systemic racism, and the removal of imposing confederate statues in the United States, the protests and removal of brutal slave trader statues all around the world are ongoing.

According to the internet archive, until End of May 2020, there was no mention of the negative histories included in the Prime Ministers Path in the 'so-called' educational section of the Wilmot Township website. It seems that suddenly in June 2020, after the problematic social media posting, statements and subsequent media interviews from Mayor Les Armstrong, it suddenly became important to show a commitment to this.

Public art is a very difficult road to navigate. Is it OK to use public art for politics? Is it OK to use public art to reinforce a white-washed version of history for your children and to enshrine a brutal colonial oppressor over a proud but silenced group of first peoples?

It's divisive. And we can clearly see that!

Without the truth and proper context, public art is merely politics and propaganda that reinforces the old great white way of Wilmot Township. But the Wilmot Township of decades ago has changed, and in its place is a vibrant community of creative and brilliant individuals from every ethnic background. We're a compassionate community that has sponsored refugees, we're a creative community with a thriving Theatre Company, visual artists, photographers, designers, stylists, potters, musicians, and many more.

So is Wilmot Township and CreateScape Waterloo Region abusing the incredible and detailed work of sculptor Ruth Abernathie to further a political agenda to reinforce White Colonial History, or are they committed to telling the truth?

And if they leave the SJAM statue outdoors and tell the truth, the real truth, will not those plaques be vandalized as well?

It's clear that there is NO other choice but to remove the Sir John A MacDonald statue, and put it indoors where the detailed, painful, and comprehensive educational context can be presented.

You're not being asked to erase history, you're being asked to tell it.

And we don't need a divisive outdoor public statue to do it.

And real listening, consultation and reconciliation MUST occur before anything else proceeds with this project. You've already heard from Indigenous representatives, and yet you've chosen to ignore them.

If you vote to continue with the Prime Ministers' Path project, you are voting to continue systemic racism and oppression, and history will record your vote.

Choose to vote to support Councillor Hallman's motion to pause the PM path project, and open yourselves to REAL reconciliation.

SJAM - John Bailey - Statement

So in closing, I have two questions:

1. Councillors Fisher and Gerber that were present at that meeting - do you feel that you were given the most accurate information from staff in their report about the prime ministers path project in 2016, and can you both speak to how the head of council fulfilled his duties to guide council on this matter?
2. What's the deal with changing the PM Path webpage on July 2nd, the same day the revised anti-racism statement in the July COVID newsletter was posted on the website?

My name is Rachel Gordon and I am advocating for consultation, the removal of the statue project and the issues that have arisen by delaying it.

In early August 2019, former President Barack Obama denounced public leaders who demonize marginalized groups and stoke racial divisions.

His statement began:

"We should soundly reject language coming out of the mouths of any of our leaders that feeds a climate of fear and hatred or normalizes racist sentiments."

An increasing defense in Wilmot has been that this is an issue in the US, not in Canada. What relevance does this statement have? So let's bring it closer.

On April 30th, after a uptick in anti-Asian racism, Vancouver's Mayor offered an official statement that:

"Hate of any kind has no place in our city... Our diversity is our greatest strength, so it angers me to see some people commit such hateful acts."

On June 15th, Montreal's mayor moved to formally acknowledge the existence of systemic racism, stating that:

"I will propose a statement to recognize the systemic nature of racism and discrimination, to affirm the city's solidarity with the thousands of citizens who have denounced racism and discrimination in all its forms, and, above all, to reaffirm our commitment to act and to put in place the necessary measures to fight them,"

Finally, responding to the recent presence of flyers which contained hate speech against interracial couples, Kitchener's Mayor had this to say:

"There is no place for this kind of hateful and hurtful propaganda in our community or any community for that matter. It makes me sad and angry that this kind of anti-Black racism is not only prevalent, but is being widely shared".

After initially refusing to apologize, Mayor Les Armstrong read from a prepared statement in the last public council meeting that he was incredibly sorry for his actions. "I know now that this was truly a significant error in judgement. I will never, in any way, want to diminish the discussions surrounding the importance of Black Lives Matter. Never."

During the same meeting, when asked to denounce the presence and actions of the Urban Infidels, the mayor refused. The Infidels include Chris Vanderweide, who in 2019 was charged with two counts of assault with a weapon after violence at Hamilton's Pride celebration.

Speaking to the New Hamburg Independent, Evan Balgord, executive director of the Canadian Anti-Hate Network, said the Urban Infidels "should be treated as dangerous," that "they have violent members and are dangerous to public safety."

"We should soundly reject language coming out of the mouths of any of our leaders that feeds a climate of fear and hatred or normalizes racist sentiments."

Language, yes, but also silence. Refusing to denounce the presence of a group with a documented history of violent behavior and who the executive director of the Canadian Anti-Hate network says are violent and dangerous to public safety normalizes this group. It tells the residents of Wilmot that these facts are not enough, that only after they direct this violence to the residents of our township will they be denounced.

A note to those who blame the people who painted the statue, or now the peaceful protestors, for the arrival of the hate group: I have grown up in this region. My father is Jewish. I identify as Jewish. Personal anecdotes aside, there is decades of academic evidence on the motivations of hate groups showing that the imperative is not on the oppressed to be silent. The imperative is on those in power to speak up.

When you google Wilmot Mayor, as of July 11, 2020, the second search result is an article from CTV news. The headline reads: "Wilmot mayor apologizes for sharing 'white lives matter' post." The third result, from CBC, bears the headline "Wilmot Township mayor says people 'only offended because they misinterpreted' Facebook post." The fourth, Kitchener Today, "Armstrong not stepping down as Wilmot mayor".

When you google Wilmot Canada, as of July 11, 2020, the 6th result is familiar refrain: "Councillor questions Wilmot mayor apology after sharing 'White Lives Matter' video."

Another note: I studied media production at an internationally recognized institution for four years, and written for web series, newspapers and online publications. This is shared so I cannot be dismissed as womansplaining: I am coming to this with a wealth of practical and academic information on the current state of media in Canada and abroad.

And I would like you to know, mayor and council at large: you are very, very lucky. You are lucky that in this time of change and action, there are more interesting things to catch the media's attention than Wilmot. You are very, very lucky that it is only the 6th result on a search for Wilmot that brings up this issue. I would like to remind us all that luck is a fickle thing: it runs out.

If you remove the statue project and renounce the presence of the hate group, the story is over. Why? Because as this drags on, there is more fuel for the media fire that this is not isolated to the hot-button statue topic. No, this is a pattern: first the All Lives Matter post, then the refusal to apologize, then the apology not sincere enough to go without question. Then, closed council meetings to discuss it without Indigenous presence, without the presence of black organizers. Now, the refusal to remove a statue project that the community was never consulted on and that has drawn violent individuals who the Mayor will not say he denounces? A pattern. This is more interesting than one story alone. Now you think, Rachel, you already said, this is a time of change, there's more interesting events in Canada to cover. But for how

long? The removal of statues is a topic across Canada and North America at large that is only gaining steam as time goes on.

The group against the statue project has made it clear that they will remain until they are removed. This story will continue, extend until there isn't much else going on and someone from an Ontario-wide, a national media outlet, perhaps a Toronto paper picks up on the pattern shaping up in Wilmot, Ontario. Or maybe the protest has to stop, and that's something in of itself: a local council and mayor, after an All Lives Matter scandal, that ignored the calls of Indigenous residents until they no longer had the time or resources to carry on. Despite statues coming down across the country, from Toronto to British Columbia, this township prioritizes this symbol over their citizens. It doesn't look great either way.

If you take away the statue project, the pattern becomes an arc, a story where a township shows that they can evolve, can prioritize their citizens by something as simple as moving statues into a museum, an art gallery, a private space. It's not as fun anymore. There's no villain, no more pattern to watch unfold.

Last meeting, someone mentioned legacy. Now, it's fine to talk about the Mayor's legacy, but I want to talk about the township's legacy. See, the more of these articles that come out, the more there are responses from locals who want the statue project kept, who say history is being erased. Media outlets see that, they say, this isn't just the Mayor or council, this is the whole of Wilmot. This may not be true, but that's not as interesting, not as fun a pattern. They come here, looking for comment, painting the township and its citizens in an unkind light. It's not a new story, or a new tactic. These actions are only inviting it.

There is a phenomenon seen in areas all across small town Canada where kids start growing up, leaving home, and never coming back. Maybe the local economy isn't great, maybe there isn't much local entertainment. But maybe they don't feel safe. Not just people of color, mind: white kids who are scared as anyone of hate groups in their town and a mayor who won't tell them to leave. Maybe they're embarrassed to be associated with a town whose claim to fame is quickly becoming anti-Indigenous bias. Well if the economy wasn't great before, it only gets worse when the young people stop staying, stop coming back.

I really hope economy isn't the key issue here. I really, really hope that saying that the children in this town are scared and confused, more than you know, feeling like they have to choose a side, seeing their neighbor swing a water bottle on the news, being told in the halls that they're not special for being black or indigenous because all lives matter, afraid to walk past the statue in case the hate group shows back up. I hope that's the key issue. I hope no one wants to see the young people of this town get sown into a pattern they never chose. Get brought into a legacy they never wanted.

At the intersection of my education, I've studied children's media, how they take it in, how they react. Because you might not care what the media says, even though it could very well impact not only how the township is seen but who comes here, what businesses choose to set up here,

its growth and future. But your kids care. And I hope you care about what the kids in this township say, or are afraid to. Kids are smart. They have the world at their fingertips. If you don't think they know what's happening, you're wrong. If you don't think they find out every time a name they know comes up, you're wrong. If you think they aren't soaking this all up faster than any of us can comprehend, well.

"We should soundly reject language coming out of the mouths of any of our leaders that feeds a climate of fear and hatred or normalizes racist sentiments." Is that what we want to teach the kids of Wilmot? Or would we rather say nothing, do nothing, and let them decide what that means, what fills in the silence? The more we try to shut this conversation down, put it off, pretend it isn't an issue here, the bigger it becomes. The media is watching. Your kids are watching. Soon enough, Canada could be watching. What story are you going to tell them.

They follow:
Spoken not read....

In Defence of The PM Path

Fear - Don't do it.

Thank you for letting me address you today. My name is Dave Caputo and I am a resident of Wilmot Township -- since 2008. Jim and I have been involved with this project since its inception.

I have to tell you that I have been very apprehensive even scared to speak today. I can't tell you the number of folks who have reached out to me to implore me "Don't do it" they said. "you will be taken out of context" they said. "The decision has already been made - there is no upside"

In the end I felt I owed it to the "The PM Path and Educational Resources Project" and the many volunteers that have been involved to date.

Shame

Recently, around a bonfire, (a socially distanced bonfire in case there are by-law officers listening in) we discussed "What is the great shame of Canada?"

After some pensive silence...

"How about our relationship with the Indigenous?"

"Perhaps it was how Chinese Immigrant Workers were exploited during the building of Canadian Pacific Railway. [15,000 chinese immigrant workers were paid \$1 per day and 600 died doing the most dangerous jobs] [White workers were paid \$1.50-\$2.50 per day and had much better living conditions]

We collectively agreed it was likely the implementation and execution of the Residential School system. [more than 150,000 indigenous children forced to go to boarding schools against their families' will - at its peak there were 80 of these "schools" open at same time until the last one closed in *just* 1996] Atrocities happened.

How many of us learned about any of this in our Canadian history classes?

The PM Path and Educational Resources Project really has 2 components.

The Sculptures themselves.... The artists were given complete artistic autonomy on their process for performing their craft. They were encouraged to explore the "the good, the bad and the ugly" of the arc of their time in office. The artists were encouraged to integrate symbology of

the PM's acts directly onto their works of art. We have called this symbology "easter eggs" for observers to discover, explore and interpret.

There are symbols for the the good, the bad and the ugly.,

I said earlier that the artists had complete artistic autonomy... that's not entirely correct. As part of their commission they were explicitly told that the statues had to be real-life sized and had to be at eye-level. They could not be up on plinths or platforms or up on pedestals and they should not be "larger than life." These were real people making real decisions and real choices.

The second and more important component is the Educational Resources made available by the Township. The Township has hosted field trips of 10's of schools and 1000s of students and 100+ educators have developed educational resources [not curriculum as we learned early on that this is the domain of the ministry of education] for all age groups. The Township has full authority on what it makes available to the incredible teachers who arrange these field trips.

I recently flipped through the materials made available and I came across this and similar submissions: "As the current PM, write an apology to the Indigenous for how they have been treated since confederation"

It is our hope that having non-indigenous students write that assignment might do more for understanding Truth and Reconciliation than would hiding or removing any one statue.

Speaking of which, please do not make this about any one PM's statue. This is The PM Path and Educational Resources Project. It is about the collection of all of them and their historical impact on our past,current and future PATH as a society.

The PM Path and Educational Resources committee has commissioned 9 pieces of artwork thus far and there has been arguments against every single one. We spoke at the unveiling of "*Kim Campbell: Can I have a moment of your time*" sculpture about how we had been accosted with "Surely not Kim Campbell - she wasn't even elected!" And of course, we did not relent as we recognized our continuous democratic leadership and the obvious fact she was our first -- I hope of many -- female PMs.

This project like Canada will never be completed as there will always be the next PM and their impact on our Path as an evolving society.

Some Facts:

The PM Path and Educational resources are gifts from the community to the Township. The Township owns the Path and the educational resources offered to the class field trips are completely curated by the Township.

There was community fundraising with ~150 participating, With the great majority living right here in Wilmot Township. This community fundraising has collected ~\$800K to date, In fact,

since this current debate has started another \$~121,000 in commitments and actual donations have come in in support of this project continuing.

As to the specifics of the motion... As far as I understand - the monetary investment by the township accepting this gift has been zero. Although, I completely understand that having this council meeting is in itself an investment.

There have been 10's of schools and 1000s of students that have visited the Path through class field trips.

I am told there are 10,000 visitors per year including planned stops by organized bus and motorcycle tours. Every visitor who walks The Path might have the opportunity to better understand the path we are on as a society.

The PM Path and Educational Resources Committee has met almost monthly -- right downstairs -- for the past ~4 years. That committee will have performed 100s of hours of volunteer work on this project. All volunteers and guests have been welcome, no one's participation has ever been refused. All councillors or anyone for that matter are always welcome.

100+ educators have collectively worked 1000s of hours creating and reviewing educational resources.

SJAM: A Canadian Conversation... was created by renowned Wilmot Township resident Ruth Abernethy.

Reportedly ~1200 citizens showed up at the initial unveiling and spontaneously sang O'Canada on the unveiling of SJAM: A Canadian Conversation here at Castle Kilbride. For those that were there - It was the loudest I had ever heard a crowd sing our national anthem.

Although Jim and I are but 2 delegations here today -- please know we are also here on behalf of all those volunteers, visitors and artists who have done the very hard works to move this project forward.

Finally

I fully accept [per councilor Hallman's] view that the pouring of red paint is more a political statement than it is vandalism. And, I fully support her and the council's view that any Statue should not be covered up when paint is poured on it.

It takes only seconds to pour some paint and it takes hours for volunteers to clean it up. I do feel very badly for the folks who feel compelled to help clean these forms of political statements in our community. Or worse, they feel fearful of what people might say about them because they feel it should be cleaned up.

On a recent Saturday I dropped in and saw Cheyanne's peaceful sit-in protest - for the record, I think this is great. I acknowledge her and the work she is doing. [She does not need my acknowledgement, but she has it.] It is an excellent learning opportunity to learn more about a terrible part of our history. [My understanding is she is planning this demonstration every Saturday, for this she has my complete support.] We immediately found sources of agreement

with respect to not learning about the residential school system in our formal Canadian history education.

Whenever I am in the area with a spare bit of time, I drop by and walk The PMs Path. On one of those occasions I met an older gentleman and a very young girl and they were sitting in the chairs of SJAM: A Canadian Conversation statue.

The grandfather asked me to ask his granddaughter "what she wanted to be when she grew up?" and this little girl could not have been 5 years old. So I asked her.

She sat up as straight up as she could and proudly pronounced "I am going to be the Prime Minister of Canada"

The grandfather even more proudly said to me "Imagine that - the granddaughter of a Greek immigrant being the Prime Minister --- only in Canada"

Only in Canada, indeed.

I began by saying I was fearful to speak on behalf of the hundreds of volunteers who have been part of this project over the years. My real fear now is that if we pause this project -- that we never restart it and the opportunity for the Township to become the *exemplar* on how to work through this will be lost.

Yes, to more consultation, the PM Path committee have always been open to talking to whomever wanted to be part of the conversation. I humbly suggest No to pausing the educational resources work and school field trips integral to this Path.

End game: If you remove one. You had better consider removing them all. The path does not lead just to SJAM. He is part of a path that has led our Canada to the place we are today. With all of its successes and its shames.

We are at a time when we don't hide from our race, mental illness, physical disability, gender identity or sexual orientation. The new Canada that is emerging is one where it should be a shame to be ashamed of any of these things.

We need to persevere with our part of working through regrets of the past and our individual differences. It is a long process to be sure, but we can do our part here today to join that on-going evolving Canadian process.

Education, patience and opportunities for both to happen. It is happening. That is what the Wilmot Township PM Path project could be all about.

At the end of the day the responsibility of the land, the path and the educational resources are yours as the democratic elected leadership of this Township - it is your *decision* and it is your *choice*. I fully respect your authority.

Thank you for your time.

Statement to Wilmot Township Council July 13, 2020
Regarding Agenda Item 14.2

Respectfully submitted by Dennis and Patricia Mighton

We have lived in Wilmot Township for 52 years. We are actively involved in this community and proud to call Wilmot home. We were delighted when the Prime Ministers Path found a home here on the grounds of our township office and Castle Kilbride.

We are worried about the potential damage that will be done to the viability of this project if the organizers are forced to take an indefinite pause. We are asking you not to pass this motion.

We live in Ward One, which is Councillor Hallman's ward. Angie works hard on our behalf. We know that she cares deeply about this issue, so before registering to speak tonight we gave her a call to see if she could help us understand the rationale behind the motion. Councillor Hallman is both eloquent and passionate as she talks about the need for all of us to listen to marginalized groups and try to understand the pain they feel today because of the past actions of one, or some, or all of these prime ministers. We agree with Angie about the need for conversation. We know that we need to do a lot of listening.

Where we differ with Angie, however, is the approach and the process. This need not, in our view, be an either/or situation. It should not be necessary to pause the expansion of the Prime Ministers Path for an undetermined period of time until we consult with a number of yet-to-be determined groups. Would it not be better to walk the path together?

We know it is not Angie's intention, but to us this motion as it appears on tonight's agenda sets a negative and divisive tone precisely when we need a message of inclusivity. By all means, invite to the table those whose voices need to be heard and whose input would be valued as this project proceeds. We don't think you need a motion to do that.

And we particularly do not need the motion as it appears on tonight's agenda. The wording is, in our view, vague and unworkable and quite unfair to the Prime Ministers Path committee.

The motion states that you intend to consult *with First Nations groups and Friendship Centres in Waterloo Region, and any other impacted groups*. How many First Nations groups and Friendship Centres are there in Waterloo Region? Do you plan to consult them all? Or only those based in Wilmot Township? How will you decide which ones to consult?

How will you identify *other impacted groups*? Will you read the history books and scour the nation looking for them? Or will you restrict your search to Wilmot residents? Are these groups who have been negatively, or positively impacted by any of our Prime Ministers, or only by those whose statues are in place so far, or only by Sir John A. Macdonald? How will you know when they have all been consulted?

Since this motion pertains to the Prime Ministers Path how can we be assured that the proposed consultation will be confined to topics germane to this project? It hardly seems fair to expect the people of Wilmot to put this project on hold while we address the many and potentially far-ranging concerns of these yet-to-be named groups.

The motion states that you intend to carry on this consultation *until a sufficient, respectful and transparent consultation process is completed with accountability*. Those are nice words, but difficult to define.

Who will decide what is *sufficient*? What criteria will be used to measure that the process has been *completed with accountability*?

There is no timeline mentioned in the motion. Createscape has worked diligently for several years to raise funds privately to have the statues created and installed. It seems unfair to the hard-working members of this very generous and well-intentioned organization to ask them to pause for an unspecified period of time until you have finished consulting with these yet-to-be determined groups.

For council to pass this motion as it is currently written, would, in our view, be irresponsible. There must be a better way to bring people together to work in a collaborative way.

We also have a few other concerns.

The Prime Ministers Path is a gift to the people of Wilmot, to be shared with the people of Canada and beyond. We, along with many others, were delighted when Wilmot Township Council accepted Createscape's generous offer to locate the statues here on the grounds of our township office and Castle Kilbride. The benefits to the Township are enormous; the cost is minimal.

We feel that to put a hold on the project at this time would be unfair to the people of Wilmot on whose behalf Council accepted this gift. We have attended the installation ceremonies and witnessed the palpable excitement and enthusiasm of our fellow Wilmot residents as the statues were unveiled.

We are not at all saying that these conversations do not need to take place. Absolutely, they do. But they need to take place hand in hand with the committee.

Putting a hold on the project after welcoming and accepting this gift and allowing Createscape to proceed this far would also send the wrong message to anyone considering a future gift of any kind to Wilmot Township.

To conclude, you, the current elected leaders of this community, have an opportunity and a responsibility to help guide us through this controversy – to create the environment and direct the conversation that will lead us to a better future.

If this motion is passed as it stands it could cause enormous, perhaps irreparable, damage to this project. We, the people of Wilmot, might miss out on an opportunity to showcase our township and Canadian history to visitors from around the world and to school children right here in our own backyard. That would be a tragedy.

Thank you for the opportunity to speak to council

My name is Gail Spencer and I have lived in Baden for 31 years. I live about a block from the Sir John A MacDonalld statue and I would like to see it removed, so I'm supportive of the motion to pause the Prime Ministers Path project.

We may think of Sir John A MacDonalld as a savvy political thinker, a Father of Confederation with a dream and vision for Canada that became real ... but we also know that Sir John A MacDonalld, along the road to this dream, was the creator of residential schools, used starvation to expand colonization, stole land, and took actions that resulted in cultural genocide.

In 2008 Prime Minister Harper issued an apology for residential schools. He said that residential schools were established "to remove and isolate children from the influence of their home, families, traditions, cultures and to assimilate them into the dominant culture - based on the assumption that aboriginal cultures and spiritual belief were inferior and unequal. Some saw it as a way to "To kill the Indian in the child." He said, we now recognize it was wrong and we apologize for having done this".

Keep in mind that the residential school system was instituted and practiced in Canada over the course of more than 100 years. Generations. Think of how all the ideas and assumptions that allowed this became normalized...and understand that over the same course of time, non-indigenous children were being taught the same thing about indigenous people in the public school system.

From 2008 to 2015 the Truth and Reconciliation Commission documented the history and lasting impacts of the Residential School system on indigenous students and their families. I remember the profound stories of residential school experiences that were broadcast on the CBC and remember wondering what kind of people do that to other people. Turns out, Canadians do! Religious leaders do. Political leaders do. This needs to change.

In 2015 the Commission published 94 calls to action for reconciliation. The TRC Chair, Senator Murray Sinclair, said the 94 calls were for people who wanted tools to take action to reconcile the residential school system, because many people struggle with the "but what can I do" question.

In the final report, "the Commission defines reconciliation as an ongoing process of establishing and maintaining respectful relationships. A critical part of this process involves repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change."

So here in Baden, we can recognize this history and take constructive action to address an ongoing symbol of colonialism that has a destructive impact.

Some may look at the statue and have pleasant feelings of the founding of our nation and even some pride.

Some see a symbol of the devastation and incredible harm of a culture and the upholding of a destructive system enabled by white supremacy.

We are all learning. But when you are informed about how Sir John A MacDonald promoted his goals and the long history and pattern of aggressive actions he took, does that make a difference to you? Should it? Does it matter that it wasn't your relatives affected ... or your children taken away? Should it? Think about the personal devastation of that situation. Remember, these were people who were here before any of my family showed up from Europe.

Each year, Canada honours those who sacrificed their lives in wars which fought for our freedoms. We haven't just "gotten over it". We remember. Why are we not even acknowledging the cultural genocide of indigenous people that enabled the Canadian "progress" that we benefit from to this day?

Why do some people see the dignity and humanity of indigenous people as any different than our own? I can't answer that. It is a question I invite you to self-reflect on.

The question we are considering today, regarding removing the statue, is a question of reconciliation. This is what reconciliation looks like. This is what it feels like. And this is where it may be difficult. What do you feel that you are giving up? A statue of a historical figure who gives us pleasant thoughts of Canadian achievements that give us pride such, as the railroad? Can we not recognize that our wish for these feelings of nostalgia and pride might be superseded by some else's (an entire cultures) pain and devastation and their right to be respected and treated as fully and equally as Canadians? Can we acknowledge one is infinitely more important than the other?

Public space should be a place where all are equally valued without underlying or blatant messages of a colonizer's white supremacy. Or a statue that reminds, ... "you are on colonizer's territory". We shouldn't forget what our nation did to its most vulnerable people. This is reconciliation and this is an action we can and should take.



The Statues

The Compelling Case For Keeping Them



A submission to Wilmot Township Council
from **Robert Roth**
pursuant to a council meeting
scheduled for July 13, 2020

**A NOTE TO \VILMOT TO\VNSHIP COUNCILLORS
ABOUT THE AUTHOR OF THIS SUBMISSION**

I am a retired journalist and educator and a direct descendent of the Roths who were pioneer settlers of the Oxford/Perth/Kitchener area in the early 1800s. I, therefore, have a deep and abiding interest in our region and our history.

I was the founding editor of the Stratford City Gazette prior to its sale to the Toronto Star, and later beoame editor of Inside Stratford-Perth. I hold a Master's Degree in Journalism from Carleton University and briefly served as a sessional lecturer there in its Department of Journalism and Communication. Subsequently, I was a lecturer in Algoma University's Department of Political Science and a lecturer in Laurier University's Department of Journalism. I was founding publisher of Media Magazine, the official publication of the Canadian Association of Journalists. I have been elected to public office as a municipal councillor in two Ontario municipalities, namely the Town of Aurora where I served as councillor and in the Township of Charlottenburgh where I served as councillor and deputy reeve. I currently reside in my home town of Stratford.

PROLOGUE

The global anti-racism movement that is justifiably sweeping the world has ignited a fierce controversy over whether statues of certain historical figures should remain in public spaces.

All people of goodwill would agree that any manifestations of racism that continue to plague our society should be eradicated. However, in many cases, the attack on statues puts this movement for racial equality on a direct collision course with other principles of liberal democracy that just as earnestly deserve our attention and reverence.

When the Township of Wilmot meets on July 13 to determine the future of the statue of Sir John A. Macdonald and, indeed, perhaps the future of the "Prime Ministers Path" project in general, it will set an important precedent that will be watched from coast to coast, if not beyond. It is an awesome responsibility that Wilmot councillors face and it is hoped that this submission will contribute in some helpful way to those deliberations.

BACKGROUND

As noted on the Township's website, the Prime Ministers Path project is a long-term project designed to educate people about the foundation and development of our country since its inception at Confederation in 1867. The path is the creative concept of Createscape Waterloo Region, a registered charity that funds projects to advance education, arts and culture in Waterloo Region. The pathway currently contains life-size bronze statues of five Canadian prime ministers, including its first, Sir. John A. Macdonald. Eventually 22 sculptures of our prime ministers - created by renowned Canadian artists - will flank the walking trail that winds through parkland beside Castle Kilbride, a museum and national historic site in Baden.

In recent weeks, there have been calls to remove the statue of Sir John A. Macdonald because of racist comments he made during his career and racist actions he took against First Nations people. These concerns are legitimate and honourable and the citizens who have raised them should be commended for the civic duty they have displayed. However, their position that the removal of the statue of Sir John A. Macdonald is the best way to recognize and atone for these historical injustices is misguided.

This debate is about more than statues. It is about how we interpret history and how, in a democratic society, we make decisions. Unfortunately, there are those on the extreme fringes of the anti-racism movement whose zealous behaviour is undermining some of our most fundamental principles, such as free speech. These principles - and the case for keeping all of the statues - are outlined in the pages ahead.

WHAT DO STATUES REPRESENT?

The controversy over statues revolves around what they represent and it is the position of this submission that they are not meant to represent only the worst characteristics of the person who is the subject of the artwork.

In the case of Sir John A. Macdonald, for example, we do not erect a statue to him to dignify racism. We do it because - whatever his sordid shortcomings - he was one of the fathers of confederation. He set into motion a chain of events that created the nation we have today. And, dare I say it, the nation we love today. We are not a perfect nation yet, to be sure, but we are one of the best places on earth to call home. We are a nation that subscribes to a long list of noble principles: freedom of speech, freedom of religion, separation of church and state, equality of genders, equality under the law, freedom of association, health care as a right, and a host of other virtues that are not present in many parts of the world. And while, like virtually every other nation, we do not always live up to our ideals, we try to move consistently in that direction - a fact that is underscored by the very debate about racism and historical accuracy now taking place.

THE STATUES AND THE THREAT TO FREE SPEECH

The debate over racism and statues cannot be understood in isolation from the other democratic principles that are inextricably intertwined with it. Unfortunately, a substantial part of the anti-racism movement has been taken over by the loudest, most extreme voices. These louder voices have created an atmosphere of intimidation that scuttles attempts for reasoned discussion. There is a growing, uncompromising attitude developing in some quarters that does not want debate. It demands an end to discourse and immediate acquiescence to an uncompromising position. Basically, this unyielding stand insists: You are either with us or you are against us. You are a good person - like me - or a bad person who disagrees with me.

A sign that one protester recently hung on the Sir John A. Macdonald statue is a clear manifestation of this intolerance of alternative opinions. While it flashed by the television screen quickly, it did not escape my notice. It was worded to the effect: "If you remove this sign, you're a racist." In effect, such a proclamation declares that there can be no other, possible, honourable position one can hold on the question of taking down the statue other than the self-righteous stance being taken by the protester.

Such extremism has become pervasive enough in our country and around the world to warrant our concern. People who do not share the views of these inflexible hard-liners are immediately centred out for public rebuke, pilloried on social media and often threatened with job loss. At the extreme end of this spectrum of intransigence are those who somehow feel they have the moral right to topple statues or pour red paint on them. We have seen far too much of this vandalism lately, world-wide. What is most disturbing is

that these militant tactics of give-no-quarter psychological warfare are working. The recent apology that RCMP Commissioner Brenda Lucki felt compelled to give is a case in point.

During an interview in June, the commissioner was asked about racism in the RCMP. If there is a tape available, I invite any open-minded people to view it - as I have. Her response was thoughtful and reasoned. In the interview, the commissioner conceded immediately that there was racism within the RCMP, but she was reluctant to use the word "systemic" because she had diligently sought out several reference books and found that the term could have various definitions - which, of course, is simply true. Mind you, she did not rule out "systemic racism" although some media incorrectly reported that she had actually categorically denied its existence. Not true. But her thoughtful ambivalence about the term "systemic" was enough to enrage the extremists who immediately assailed her in social media and called for her resignation. This hysterical, over-the-top reaction was, nevertheless, deemed newsworthy enough to justify its inclusion in repeated coast-to-coast Canadian newscasts. Caught in the eye of this heinous hurricane of invective - and with her job threatened - the commissioner recanted two days later and "admitted" that the racism in the RCMP is "systemic." Frankly, she had said nothing than warranted an apology.

This kind of pernicious bullying forces moderate voices to withdraw from public discourse for fear of being demonized and/or driven out of their jobs. As a result of such intimidation, we have come to a point today where virtually every politician who wishes to hold his or her seat has now proclaimed that every institution in the nation is "systemically" racist. In other words, our country is rotten to the core.

No thoughtful person would deny that racism persists in our country and around the globe. But people can legitimately differ in opinion over the nature, depth and manifestations of racism, and more importantly whether those manifestations are a dominant, conscious, or knowingly tolerated part of our nation's collective psyche or rather the leftover vestiges of historical injustices that continue to be practised by an unenlightened minority. The crux of the problem in the current debate is not that people disagree on this point. It is that they are not allowed to disagree. Period.

There has even been the suggestion that Canada Day no longer be celebrated but rather turned into a national "day of mourning." This preposterous notion was also deemed worthy of national media attention. But such self-flagellation is no more effective today as a cleansing technique than it was when practised by fanatical Christians during the dark ages. Beating on oneself does not purify the soul, it only injures the body. Most of us are happy and proud to be Canadians and the antidote to racism is not to tum ourselves into a nation of self-loathers. There is much to be celebrated in our Canada and there is also much that needs to come under tougher historical scrutiny. But there can be no denying that Canada only exists today because Sir John A. Macdonald and his associates

planted the seed. It is the planting of that seed- and its growth into the Canada we have today - that we acknowledge when we celebrate Canada Day and when we erect a statue of our first prime minister. We do not erect it to honour the vile side of his personal behaviours. Those behaviours are, indeed, ripe for reproach - especially because there are segments of our society who have not benefitted equally from the birth and growth of our nation - but there is a much better way of engaging in that reproach than taking down the statue, which is tantamount to trying to erase, rather than rewrite, history.

Throughout history, there have always been those who think they have the right to determine for others what is absolute truth and what is falsehood. But ever since the collective wisdom of the day once declared that the earth was flat, we have justifiably been wary of leaving any "truth" devoid of perpetual scrutiny. History has taught us that today's heresy is often tomorrow's conventional wisdom. It is that lesson of history that compels us to not only allow, but to encourage, full, free and unfettered speech.

Undoubtedly, such openness will necessarily result in some "false" ideas being promulgated. But even false ideas can perform a vital function in a democratic society. They rouse us to vigilance, shake us from our bed of complacency and provide us with the opportunity to revisit our "truths" and either change them or re-inforce them. For example, every time someone denies the Holocaust, scores of people rise up to challenge that position, thereby putting a spotlight on the truth once again, making it even stronger. In short, it is the clash of ideas that gives society its intellectual vigour. Free speech - as painful as it may seem at some times to some individuals - is the ultimate bulwark against bigotry and totalitarianism. One of the central characteristics of tyrannical regimes is their brutal stifling of alternative viewpoints and their insistence on being the sole arbiters of truth.

Those who would cripple free speech through psychological intimidation reveal their true nature - arrogant, elitist and profoundly anti-democratic.

This is why the task before Wilmot Township councillors is so crucial. It will set a precedent that may literally be watched around the world, about who we are and how we respond to the distemper of our times - with courage or capitulation.

(The threat to free speech has become so widespread and concerning that only last Tuesday, July 7, 150 intellectuals from around the globe released an "open letter" to the world in an attempt to halt this attack on liberal democracy. Excerpts from this letter appear in Appendix A of this document.)

RESPECTING OUR ARTISTIC TREASURES

There is another factor that should be considered before a decision is made on the statutes. They are, in and of themselves, great works of art created by some of Canada's

outstanding sculptors. As such they become historical artifacts in their own right, regardless of the persons depicted. A truly civilized country should think carefully before removing or destroying works of art because that, too, has been a hallmark of tyrannies throughout history - the latest illustration being the destruction of centuries-old Buddhist statues and other historic sites in the Middle East by **ISIS** because these monuments did not reflect the group's bizarre and bloody interpretation of Islam.

In the case of the Prime Ministers Path, it would be quite possible to find dubious deeds performed by other prime ministers in the collection - Mackenzie King's refusal to let a boatload of Jews fleeing Nazi German land in Canada being just one case in point. The folly of trying to pluck out the "bad" leaders from the "good" leaders would simply undermine the entire creative concept of presenting a full picture of who has led the country since its inception. Moreover, it would put council in the precarious position of having to decide which prime ministers were "good" and which were "bad" and, in effect, which should be erased from history by removing them from the chain of events the sculptures are meant to portray.

THE PITFALL OF HISTORICAL ABSOLUTENESS

Those who scour the eons of time in search of perfection- especially perfect people - are doomed to everlasting disappointment. If we remove the statue of Macdonald, why stop there?

For example, Martin Luther, the founder of the Protestant Reformation, was also a vicious racist, an unrepentant anti-Semite who, among other vile epistles, penned the venomous treatise, "The Jews and Their Lies." Should we tear down all of the Lutheran churches, or at least scrub out the name of Luther wherever it is found? Or can we still appreciate the many progressive reforms made in the church in the wake of the Reformation he sparked?

Similarly, should we immediately round up all of the Ford automobiles and take them to the junk yard? Henry Ford was a rabid racist who carried on an active anti-Jewish campaign during the 1920s, publishing a newspaper that blamed Jews for a host of perceived evils in the world. Hitler actually praised Ford's writings and in 1938 awarded him the "Grand Cross of the Gennan Eagle." Surely it is offensive when Ford's "mobile statues," brandishing the Ford name, are driven into Jewish neighbourhoods throughout the land. Or, despite Ford's contemptible behaviour regarding race, can we still acknowledge his contribution to the automobile industry and the industrialization of North America in general? These are the complexities that should always be open for debate.

USING THE STATUES TO COMBAT RACISM

The Township of Wilmot's website sums up the real purpose of the statues quite eloquently when it notes that "subtle symbols and icons cleverly hidden and embedded in each sculpture will encourage visitors to explore the triumphs, tragedies and tribulations of Canada's Prime Ministers and the eras in which they lived."

Indeed, the purpose of the statues is not to glorify anyone, let alone the worst aspects of their persona. It is to invite people to discuss not only the good things about Canada but also the "tragedies and tribulations" that took place during our nation building.

By far, the best way to encourage a renewed understanding of our history is by keeping the statues on the Prime Ministers Path and using them as props to stimulate a much overdue debate and more critical examination of our past. Ironically, the statue of Sir John A. Macdonald possesses the ideal symbolism for stimulating this debate. The two chairs that sit beneath his countenance signify that there are two sides to every story. The chairs beckon visitors to sit down in the opposing chairs and debate those sides - the good and the bad.

As the articles contained on the Township's website aptly demonstrate, the municipality has no hesitation in spotlighting the "tragedies" that are part of our heritage. Perhaps, though, more needs to be done. Without question, more information should be placed with the statues that will shed a brighter light on the dark corners of our nation's past and the lasting, negative legacy it has left for some segments of our society, particularly our First Nations compatriots. New plaques, signs and stimulating recordings could greatly contribute to an understanding of our history, including the unwholesome aspects of racism, sexism and the other historical malevolencies that have, frankly, been an integral part of the development of every nation on earth. We are not unique in that regard nor, I would argue, are we the worst case example.

On a final note regarding statues, let us not forget that even the most horrific monuments can be turned to a good purpose. We did not tear down Auschwitz after World War Two. We kept it and used it as the most powerful educational tool imaginable for exposing the evils of genocide.

As for Sir John A. Macdonald? Let him stand there and finally be held accountable.

APPENDIX A

Below is a small excerpt of an "open letter" signed and released on July 7 by 150 intellectuals from around the world expressing concern over the attack on free speech in our society. The letter will be published in the October issue of Harper's Magazine. It is also now available on the Harper's website. Harper's welcomes letters of response at letters@harpers.org.

Signatories include writers J.K. Rowling, Salman Rushdie and Margaret Atwood, outstanding academic thinkers such as Noam Chomsky, feminist activist Gloria Steinem, jazz great Wynton Marsalis, chess grandmaster Garry Kasparov, American Federation of Teachers President Randi Weingarten, Canadian-born political pundit David Frum and former federal Liberal Party leader and Harvard University professor Michael Ignatieff. Although these free thinkers are found on various points of the political spectrum - left wing, right wing and centre - they are so united in their concern over the threat to free speech that they joined together to release this letter of warning.

"The free exchange of information and ideas, the lifeblood of a liberal society, is daily becoming more constricted. While we have come to expect this on the radical right, censoriousness is also spreading more widely in our culture: an intolerance of opposing views, a vogue for public shaming and ostracism, and the tendency to dissolve complex policy issues in a blinding moral certainty.... Editors are fired for running controversial pieces; books are withdrawn for alleged inauthenticity; journalists are barred from writing on certain topics; professors are investigated for quoting works of literature in class; a researcher is fired for circulating a peer-reviewed academic study; and the heads of organizations are ousted for what are sometimes just clumsy mistakes. Whatever the arguments around each particular incident, the result has been to steadily narrow the boundaries of what can be said without the threat of reprisal. We are already paying the price in greater risk aversion among writers, artists, and journalists who fear for their livelihoods if they depart from the consensus, or even lack sufficient zeal in agreement."

Mr Mayor, Councillors, Ladies and Gentlemen.

I cannot speak with the authority of the prior presentations on the accomplishments, warts and all, of Sir John A MacDonald.

I can however state that he was the courageous force which brought together of disparate groups to form the country we know as Canada.

As I listen to, watch and read the news from around the world, as I walk through the Arrival's Door at Toronto International Airport, I often say to myself "Thank Goodness for Canada. Warts and all."

Yes, Sir John, as a great man, had greater failings than I can sometimes comprehend. But that is my problem not his.

Should you feel that it is desirable to move his image away from the glare of Main Street, might I suggest a quiet, contemplative corner in what is your delightful park.

There we could take advantage of the intention of the sculptor and accept the invitation of an old man (warts of red paint and all) to sit down on the proffered chairs and talk about our differences.

Maybe then we might have the opportunity, and responsibility, to accomplish something great. If we have the courage.

Thank you
Paul A Smith, July 10, 2020.

Township of Wilmot

From: noreply@esolutionsgroup.ca on behalf of Fay Wilson [REDACTED]
Sent: Tuesday, June 30, 2020 11:46 PM
To: Township of Wilmot
Subject: John A MacDonald Statue

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

I have recently read in the newspaper that the John A MacDonald statue had been vandalized and that there were calls to take the statue down. I asked the Council to please consider keeping the statue up as a remembrance of Canada's first Prime Minister. MacDonald should not just be remembered for his wrongdoing in the past which were at the time considered right, he gave Canadians a chance at our own country that could've very easily become a part of the United States. We cannot have the mob mentality destroy our great Canadian history and bully the majority of Canadians who want to keep our culture and statues. There is space put up other statues that signify and remember great Canadians and their works towards our society. Please keep the statue up in the county.

Origin: <https://www.wilmot.ca/en/living-here/prime-ministers-path.aspx>

This email was sent to you by Fay Wilson [REDACTED] through <https://www.wilmot.ca/>.

Township of Wilmot

From: noreply@esolutionsgroup.ca on behalf of Marilyn Albin [REDACTED]
Sent: Monday, June 29, 2020 7:00 PM
To: Township of Wilmot
Subject: Monuments

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

I know I am an outsider, however feel we should leave the monuments, but necessary to include the negativity that trails the individual.

Good Luck with you decisions, Thanks for listening

Origin: <https://www.wilmot.ca/en/township-office/Township-Office.aspx>

This email was sent to you by Marilyn Albin [REDACTED] through <https://www.wilmot.ca/>.

Township of Wilmot

From: noreply@esolutionsgroup.ca on behalf of Lisa Parent
[REDACTED]
Sent: Monday, June 29, 2020 6:26 PM
To: Township of Wilmot
Subject: All historic sculptures should stay in place

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Leave the sculptures in place as history is history. However, if applicable plaques should be placed with them regarding any role they might have played in history. Also everyone needs to start thinking that all lives matter. Only the human shell is different. We are all spiritually the same.

Origin: <https://www.wilmot.ca/Modules/contact/search.aspx?s=rKJmm1wnArkgHd8LKy6WMweQuAleQuAI>

This email was sent to you by Lisa Parent [REDACTED] through <https://www.wilmot.ca/>.

RECEIVED

JUL 1 0 2

Dear Fellow Citizens,

I would like to address a few words concerning the Prime Ministers Path; full disclosure, I am a retired teacher of English, most of my career dedicated to Waterloo-Oxford, however, for three years Lou and I taught at the DND Senior School in Soest, West Germany as it was called before the Berlin Wall was breached by democratic forces. I should also say that Jim Rodger, a former colleague at W-0 and a personal friend of ours for many years is to be applauded as is the rest of the committee for the determination and devotion to the concept and realization of The Prime Ministers Path in Wilmot Township.

For me, history is not "just one damn thing after another" but a plane of developing understanding. At my own high school graduation many years ago, our guest speaker, Stan Hendra, a former history teacher at our school, told us to look at the breadth of history; that is, the succession of dates and events, but also to look at the depth of history to realize its overall impact.

And so, I come to the current issues.

Democracy is our precious birthright; the right to speak and the right to oppose are applicable to all ideas, private and public. The right of all private citizens to change their opinions is also a given. Opinions based on fact, research, thinking and personal philosophy are also implicit in encouraging citizens, young and old, to develop a world view.

But to the current situation of the statue, (statues) at Castle Kilbride. Once completed, it will show the continu-

um of the leaders of Canada from Confederation in 1867 to the present, bearing in mind that a current prime minister becomes a former prime minister as the future becomes the past. Theoretically, The Prime Ministers Path will never be complete!

Our country is replete with experts in a whole array of subject matters. Learning the details, the in-depth knowledge of a particular subject calls for individual study and research. If I want to know more about certain prime ministers, I read their biographies. Experts can be consulted on a wide range of subjects. John English can teach me about our democratic institutions and Karl Koenig can teach me about sewing on both modern and antique sewing machines.

I have two more points to make.

The artistic concept of the statue in question, as spoken by the sculptor, Ruth Abernethy, is that these leaders are not on pedestals. Her concept of Prime Minister, Lester B. Pearson certainly attests to that. No wonder his shoes are off when you observe his "hammer toes!" It has often been said the heroes of one kind or another are elevated personages, notwithstanding that whatever the fame, the statues have "clay feet."

My last point concerns the statue of Sir John A. MacDonald. It is a wonderful likeness of him, his government and his times. The opposing views concerning his worth are not revealed by a bronze depiction; bring these points of view to public attention, certainly, but also recognize the significance and contribution of one of the main leaders of

Confederation. There he is in Livingston Park at Castle Kilbride. The overall concept is to present the man with the addition of two chairs in front of him. These chairs invite dialogue, conversation and, of course, debate.

As a supporter of The Prime Ministers Path and as a private citizen with no political power, except my right to vote, I would make myself available to occupy one of those chairs if a fellow citizen would sit in the other one for a conversation.

Please call me if this proposal appeals to your sense of democracy.

John A. Cull

July 9, 2020

Dennis and Patricia Mighton

[REDACTED]
[REDACTED]
CANADA

Email [REDACTED]

Wilmot Township Council
60 Snyder's Road West
Baden ON N3A 1A1

July 9, 2020

TO: Wilmot Township Mayor Armstrong
Wilmot Township Councillors Fisher, Gerber, Gordijk, Hallman and Pfenning

CC: Dawn Mittelholtz, Municipal Clerk
Tracey Murray, Deputy Clerk

FROM: Dennis and Pat Mighton

RE: Our statement of opposition to the motion "to pause any further investment and expansion of the Prime Ministers Path immediately until we consult with First Nations groups and Friendship Centres in Waterloo Region and any other impacted groups until a sufficient, respectful and transparent consultation process is completed with accountability ..."

Introduction

"The Township of Wilmot is honoured to be the proud home for The Prime Ministers Path by Createscape Waterloo Region. This Path invites you to stroll through Canada's history since Confederation." So begins the description of the Prime Ministers Path on the Township's website.

Under the heading Educational Resource Key Concepts the website description continues: *"We wish to provide the opportunity to learn and assess how our Prime Ministers and their decisions have influenced us, economically, socially and culturally. We aspire to encourage learning and discussion that provides insight into each of the Prime Ministers and how their personal lives and approaches shaped their political careers and Canadian life."*

It appears that we have been caught off guard. As we stroll through our history we don't always like what we are learning. For some segments of our population the influence of our Prime Ministers has been far from positive. For many indigenous people the impact has been devastating. Some non-indigenous people are learning of this for the first time. We are appalled by some of the actions of some our political leaders and ashamed of our own lack of knowledge.

so the journey has begun. We are willing to listen and to learn. To pause the installation of additional statues along the Prime Ministers Path, or to possibly consider removing any of the statues, would not, in our opinion, further the learning process. It could, in fact, bring it to a halt.

The following is a two-part statement. Part 1: Why we oppose the motion. Part 2: Why we support the installation of the Prime Ministers Path in Wilmot Township on the grounds of our Township Administration Office and Castle Kilbride.

Part 1: Why we oppose the motion

a) The statues are a gift to the people of Wilmot.

The Prime Ministers Path is a gift from the charitable organization Createscape Waterloo Region to the people of Wilmot, to be shared with the people of Canada and beyond. Createscape initiated this project, a collection of statues of Canadian Prime Ministers representing the history of Canada, when one of its founders realized that no such collection existed anywhere in Canada. We, along with many others, were delighted when Wilmot Township Council accepted Createscape's generous offer to locate the statues in Baden on the grounds of our township office and Castle Kilbride. As we understand it the statues, once installed, become the property of the Township to maintain and promote. The benefits to the Township are enormous; the cost minimal.

Createscape has worked diligently for several years to raise funds privately to have the statues (eventually to include all of our Prime Ministers) created and installed. They have recently built up momentum. To put a hold on the project at this time would be highly unfair to the hard-working members of this very generous and well-intentioned organization.

It would also be unfair to the people of Wilmot on whose behalf Council accepted this gift. We have attended the installation ceremonies and witnessed the palpable excitement and enthusiasm of our fellow Wilmot residents as the statues were unveiled.

Putting a hold on the project after welcoming and accepting this gift and allowing Createscape to proceed this far would also send the wrong message to anyone considering a future gift of any kind to Wilmot Township.

b) The motion is vaguely worded.

How many First Nations groups and Friendship Centres are there in Waterloo Region? Is the plan to consult them all, or only those based in Wilmot Township? We did not see any such organization listed in the 2020 Spring and

Summer Wilmot Recreation Guide, but perhaps we missed it. How will you identify who is represented by any of these organizations and which ones you will consult? How will you identify "any other impacted groups"? Are these groups who may have been negatively or positively impacted by any of our Prime Ministers, or only those in place so far, or only by Sir John A. Macdonald? Will you read the history books and scour the nation looking for them, or restrict your search to Wilmot residents? By what criteria will you measure that "a sufficient, respectful and transparent consultation process" has been "completed with accountability"? Will there be a defined timeline?

Such a vaguely worded motion leaves the project very much up in the air. It is unrealistic and unfair to expect that the organizers will be able, or will even want to pick up from where they are now after this consultation process has been completed.

c) Purpose of the motion?

Is the purpose of the motion to allow time to sanitize the project so that no statue will be in place if any actions of that particular Prime Minister during his or her tenure caused pain to any individual or identifiable group? That would defeat the purpose of the project. We cannot learn from history if we present only selected portions of it that are determined to have had a positive impact on all segments of society. That would present a biased and inaccurate view of our history.

Is the purpose of the motion to address the concerns of the indigenous people who were so negatively impacted by the residential school system? Putting a hold on this project does not seem like an effective means of addressing those concerns either in the immediate or longer term. Nor will it increase awareness or discussion among non-indigenous people.

Or is there some other purpose that may or may not be achieved by the acceptance of this motion?

d) Setting the wrong precedent.

Acceptance of this motion would set a precedent. Any individual or group who feel they have been hurt by the actions of any of our Prime Ministers could ask for and expect to have the project put on hold until they have been consulted.

e) Pausing the expansion of the Prime Ministers Path appears to yield to the concerns of the minority, without listening to the views of the majority.

Media accounts to date have focused primarily on the reaction of local indigenous people to the damage done to indigenous society by Sir John A. Macdonald through the establishment of the residential school system. There is no denying the harm done. Macdonald did not act alone, however, in

establishing this system. Nor was this his only achievement, negative or positive, during his long term in office. It is one part of a much larger picture. In part, it is the presence of his statue that has prompted a conversation and increased awareness of this reprehensible system. It also appears to be the catalyst that prompted this motion.

Macdonald was the first Canadian Prime Minister. To remove his statue would diminish the integrity of the project. Perhaps it would satisfy the desire of this local minority, or make them feel that they had achieved a moral victory, or erased a shameful chapter of our history. Would it lead to understanding and healing? We doubt it. Would it undo the wrongs or right the injustices of the past? Absolutely not. In fact, removal of any of the statues would eliminate a potential stimulus for sharing and learning from our past. It would likely result in resentment among many, and would divide rather than mend our community.

Pausing the installation of statues along the Prime Ministers Path while one group is consulted about the actions of one Prime Minister is not a reasonable or responsible step for Council to take.

f) Council responsibility.

You, the current elected leaders of this community, have an opportunity and a responsibility to help guide us through this controversy and direct the conversation that will lead us to a better future. Yielding to pressure from a vocal minority is not the leadership that is required at this time.

If this motion is passed it will cause enormous, perhaps irreparable, damage to this project. We, the people of Wilmot, will miss out on an opportunity to showcase our township and Canadian history to visitors from around the world and to school children right here in our own backyard. That would be a shame.

Part 2: Why we support the installation of the Prime Ministers Path in Wilmot Township on the grounds of our Township Administration Office and Castle Kilbride.

a) A Canadian Conversation.

The Sir John A. Macdonald statue is appropriately named *A Canadian Conversation*. Let us accept the invitation to take a seat and have a conversation with a neighbour whose life experience and view of the world are vastly different from our own. Perhaps a relative newcomer from Syria, Bosnia, Bangladesh or VietNam. Perhaps an indigenous person whose ancestors have been here for many generations. Perhaps a farmer - the seventh generation of her family to work the land in Wilmot. A conversation involves listening. If we listen carefully we have much to learn. Together let us examine the hidden symbols on the statue, and imagine what Sir John might say if we invited him to join our

conversation. Maybe none of us would like what he has to say. We might agree that he would be more appropriately situated toward the back of the grounds rather than prominently placed at the entrance. But if his statue were gone this conversation might not take place.

Let us move onto Kim Campbell or Lester Pearson. The statues are inanimate. They don't care if we like them or their actions or their policies. Our responses and reactions to them reflect our personal history and experience. The statues allow us to project our emotions, put our own family stories into context, contemplate how we arrived at our place in this society, and most importantly, begin to make change if we realize change is needed.

b) A valuable art collection.

The statues are works of art, created by talented Canadian artists including Wilmot's own Ruth Abernethy. The statues belong to all of us. They enhance the aesthetic beauty and are, for many, a source of pride in our community. To deface and disfigure these public works of art is a criminal act.

Modern Christians view the disciple Judas Iscariot as one who betrayed Jesus, definitely not a person to be esteemed or admired. Are Christians likely to rush to Milan to throw paint in the face of Judas in Leonardo da Vinci's famous painting of The Last Supper because they did not like his actions? One would hope not. Regardless of one's religious beliefs The Last Supper is a respected work of art. Damaging it would be criminal. Similarly, defacing a public statue of a Canadian leader because his or her actions were unpopular or caused harm is totally unacceptable.

c. Economic stimulus.

The statues attract tourists to Baden. As the number of statues increases, so too will the number of tourists. Visitors spend money at restaurants, coffee shops, ice cream stands, Bed and Breakfast establishments, farm markets, local stores, etc., not only in Baden but throughout the Township. As we begin to recover from the devastating economic impact of the COVID-19 pandemic we need all the economic stimulus we can muster.

d. Support of 100 Women Who Care, Wilmot.

In 2019 the local organization *100 Women Who Care, Wilmot* selected the Prime Ministers Path as the charity of choice at one of its quarterly meetings. Their donation of approximately \$10,000 has been put toward the development of educational resources for the Prime Ministers Path. This is an indication of grass-roots community support for this project.

e. An educational resource.

For many of us high school history consisted of a series of names and dates to be memorized for the exam. In direct contrast to those old text book lessons, the Prime Ministers Path helps to bring history to life for today's students. The hidden 'Easter eggs' encourage hands-on exploration. The Township website provides useful learning guides and tools for teachers and students. The lessons are not merely about the Prime Ministers themselves, but about the era in which they served. No other such venue exists in all of Canada. What a shame it would be to put it on hold, and perhaps lose it altogether.

We sometimes hear criticism that these are a 'bunch of old white guys' (okay, except for one). Well, yes. That is a part of the conversation. Why was that? What does it say about the period in which they lived? Is it the future we want? If not, how will we change it? It's a good thing Kim Campbell is already in place to show young women that they can aspire to this role. The iconic photo of our three newly-elected women councillors with Ms Campbell tells a story in itself.

Castle Kilbride was designated many years ago as a National Historic Site and is a popular tourist destination. The Prime Ministers Path adds a complementary learning opportunity to this existing resource.

As long-time, actively engaged residents of Wilmot Township we urge you to defeat this motion and allow this project to continue. The statues help us tell our stories. The stories are a catalyst for conversation. Constructive conversation may help us move forward in harmony.

Tracey Murray

From: Kristy Sawatzky [REDACTED]
Sent: Monday, July 13, 2020 9:01 AM
To: clerks
Subject: Support for the Removal of Sir John A MacDonald Statue

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Good Morning,

I am writing to support the removal of the Sir John A MacDonald statue in Baden. I currently live in Blandford-Blenheim township however I lived in Wilmot Township for over 20 years and still consider it home. I am of German ancestry. I have recently graduated as a social worker and a large emphasis of my studies was on Indigenous peoples and relationships. I learned a lot about myself, and about Indigenous culture and peoples during my studies. As a result, I have had a huge shift in my perception of Indigenous peoples and now have a better understanding of the many levels of harm caused to Indigenous people over many generations. Unfortunately, it is ongoing today. The complete removal of the SJAM statue would be one small step that we as a community could take towards repairing the relationship and empathizing with an oppressed people group. We cannot repair the harm and we cannot correct the problem but we can do this one small thing to show that we are concerned about and sensitive towards a minority population that is still suffering. I believe that we need to do a better job of educating our community about the cultural genocide that was perpetrated under the leadership of SJAM. Residential schools were a large part, however there were so many other broken promises, stolen land, methods of assimilation, and deliberate killing and oppressing of Indigenous peoples during SJAM's terms as Prime Minister. As a nation and as a community we need to be informed that to erect a statue to a leader who represents this dark history is incredibly insensitive and continues to oppress those whose families and ancestors were/are victims to this abuse. We cannot lay blame solely on SJAM's shoulders, however, commemorating him with a statue is wrong.

Thank you for taking the time to read this email and for your consideration.

Sincerely,
Kristy Sawatzky
Resident of Blandford-Blenheim Township

Tracey Murray

From: John 'Beetle' Bailey [REDACTED]
Sent: Sunday, July 12, 2020 10:49 PM
To: Les Armstrong; Jennifer Pfenning; Jeff Gerber; Angie Hallman; Barry Fisher; Cheryl Gordijk; clerks
Subject: Prime Ministers' Path - Motion to pause

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

I am writing to indicate my **STRONG** support for Councillor Hallman's motion to pause the Prime Ministers' Path project, until proper public consultation and dialogue with Indigenous representatives have been done.

Please include my statement of support in official correspondence about this matter.

Regards,
JB

[REDACTED] - mobile

Tracey Murray

From: [REDACTED]
Sent: Sunday, July 12, 2020 9:55 PM
To: clerks
Subject: Pause the Project

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

I would like my email and name removed from the public record. Thank you.

I am writing to request the pausing of the Prime Ministers Path. This project never took into account the views of its citizens and is not a true representation of the Wilmot community. The voices of the People of Colour and Indigenous are needed in consultation with council going forward.

Tracey Murray

From: Gelayel Samii [REDACTED]
Sent: Monday, July 13, 2020 3:23 AM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: SJAM Statue

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

To Wilmot Township,

My name is Gelayel Samii. I'm currently a student at Conestoga College studying Architecture Construction Engineering technology. I have a BA from Wilfrid Laurier. I've been living in Kitchener-Waterloo for 10+ years. I have a passion for protecting the public and I hope to one day be a chief building official.

I make it my duty to support people within and around the surrounding communities. I like to stay informed and if I can ever offer my assistance-I undoubtedly will.

Now that you know a tiny bit about me, I'd like to address my concerns over the Sir John A. MacDonald statue in Baden, Ontario.

Over the last few weeks I have been silently following the events and keeping up-to-date in regards to the overwhelming amount of news.

I fear a lack of empathy for some of the townsfolk of Baden.

As Canadians, we remind ourselves that it is vital that we never forget the injustices of our past. Yet, here is another looming figure standing proudly on stolen land. Another reminder that we not only celebrate, but glorify him. It is an uncomfortable memento that history is not written by the victors, but by the oppressors.

It saddens me to know that a statue of a man who died years ago has more importance than people living and breathing next to you today.

An effort must be made to understand their suffering. Let me remind you, Sir John A. Macdonald is no longer alive. Yet, there are people rallying around this statue, all the while smothering the voice of the down-trodden.

I never thought I would be so disheartened by watching someone clean a cold piece of stone. It is their ignorance that inhibits them from understanding the plight of their fellow neighbours.

Alas, I am not writing to convince the township to initiate a civil debate amongst these people or a cordial discussion. The time for that has come to pass. As the days go on, you are allowing the tension to fester and you are inviting hate groups into Baden. These are highly emotional people that cannot be reasoned with. No longer are you dealing with people who stand by the statue, but now they stand with him.

I implore you to consider removing the infamous statue and to truly speak to your community before erecting another controversial figure in our backyard.

If people want to talk about historical Canadian figures, let us talk about Terry Fox, Anne Christine Innis Dagg, Oscar Peterson, Colonel Chris Hadfield, etc. Unfortunately, this is not a debate about Canadians worthy of praise. This is a deep seeded desire to continually show superiority by reminding some of their oppression. Tell me, what better way to constantly remind them than a life-size statue of the man who initiated residential schools.

Imagine if everyone who committed genocide had a statue in Baden. What a terrible place it would be.

Maybe a question to ask yourselves is what you are doing to build a relationship with Indigenous Peoples in your locality?

Remember, we are Canadians. We don't build walls, we build longer tables.

In other words, I'm pleading with you to stop constructing statues and to redirect your efforts to inclusivity, understanding and reconciliation.

Thank you,
- Gelayel Samii

(If you so wish, you may include my email statement of support in your official correspondence)

Sent from my iPhone

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Tracey Murray

From: Fiona Batte [REDACTED]
Sent: Sunday, July 12, 2020 10:10 PM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; clerks
Subject: Support for Motion to pause Prime Ministers Path project

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

To: Wilmot Township Council

The purpose of this email is to express my support for the motion to momentarily pause the Prime Ministers Path project to conduct a full and transparent discussion on the merits of this initiative in our community. Public input on this project is vital to ensuring we are representing all members in the community.

I am comfortable with this email being formally added to the correspondence in the minutes.

Regards,
Fiona Batte

Tracey Murray

From: Crafty Hooker [REDACTED]
Sent: Sunday, July 12, 2020 9:32 PM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk
Cc: Les Armstrong; clerks
Subject: John A MacDonald and the Prime Minister's Path project

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Good evening.

I am writing to have my voice heard, and added to the group of people who are calling for the removal of the John A MacDonald statue outside Castle Kilbride in Baden and the cancellation of the prime minister's path project.

I am not writing to negate the possible educational value, but to affirm the voices of indigenous people in our community who are calling out the harm this project causes.

I want to officially add my voice to the record in asking council to put forth a motion that will halt this project and ultimately remove it to a more appropriate location where it can be viewed at the choosing of those who wish to see it, rather than honouring a man who institutionalized the genocide of a people & their culture in favour of removing the "savage" - no one should have to face that pain publically day after day. I do not feel it is my place or council's to question the legitimacy of anyone else's pain - "when someone says you hurt them, you don't get to decide that you didn't" - Louis C.K.

I also want to see addressed why the mayor and sitting council at the time thought it was fit to install this project that was known to be problematic in other areas in our region here without public consultation.

Please do include this letter in any and all official records

With respect,
Candice Gray

[REDACTED]
New Hamburg, ON

Tracey Murray

From: Christian Henderson Barna [REDACTED]
Sent: Monday, July 13, 2020 12:06 AM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: John A MacDonald Statue Removal

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Hello,

I am emailing you to request that the John A MacDonald statue be removed. John A MacDonald is one of the key figures and perpetrators of the genocide of the indigenous peoples of Turtle Island. He absolutely should not be celebrated or memorialised in a positive way, as this statue does. John A MacDonald was a notoriously violent and racist man who cared for no one but the rich white man. By celebrating him in the form of a public statue, you make it clear that this behaviour is OK, or at least forgivable if one does something memorable. Is this really the message you want to communicate? The only path to justice for all in this country is to decolonise, and this is an easy first step. Please remove the John A MacDonald statue so that it is clear that our region is willing to take the first steps towards standing with indigenous peoples and against racism.

Sincerely,
Christian Barna
[REDACTED]
Waterloo, ON
[REDACTED]

Tracey Murray

From: Ashley Schuitema [REDACTED]
Sent: Sunday, July 12, 2020 9:56 PM
To: Barry Fisher
Cc: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Cheryl Gordijk; Les Armstrong; clerks
Subject: Support for the removal of the John A. Macdonald statue

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Dear Mr. Fisher,

My name is Ashley and I'm a Baden resident. I grew up in Baden but I've been away for a number of years. In the summer of 2019, I made the decision to move back to Baden with my family. It was a difficult decision. I had serious concerns about raising my children in Baden. I was worried about the lack of diversity and long standing issues of racism and homophobia that I knew existed from growing up here. My spouse and I ultimately decided it was the right move for our family and we moved to Baden, despite my apprehensions. Since returning I have been encouraged by some of the meaningful conversations taking place at the moment around the calls for the resignation of Mayor Armstrong and the removal of the Sir John A. Macdonald statue. I have also been deeply saddened by some of the views that members of our community still strongly hold.

I only really learned about residential schools when I was in my second year of law school. I was embarrassed to be that far into my 20s and my formal education and to really be just learning about it. The truths and the trauma shared by residential school survivors are stories I will never forget. The lasting legacy of the cultural genocide and the inter-generational trauma inflicted on Indigenous communities as a result of residential schools is something that I think, as Canadians, we should feel deeply ashamed of. The roots of this shame are directly tied to our first Prime Minister, Sir John A. Macdonald.

I know there is a lot of debate around the meaning of a statue. For me, a statue is meant to honour someone and remind the community of the great things that person has done. I do not think Sir John A. Macdonald is worthy of a statue in our community. I also think it's impossible to merely add a plaque to try to "educate" the public on the horrific abuses of the residential school system that Macdonald is responsible for, never mind the various other tragedies that he imposed upon our First Nations during his tenure as Prime Minister.

It is of the utmost importance during this time of Reconciliation that we listen to the Indigenous members of our community. Community space is meant to be a place where all can feel welcome, without being forced to think about or triggered into re-living traumatic memories. This is particularly so if this community space is right in front of the Township building where members that want to be engaged in meetings or serve on committees would need to attend. If Indigenous members of our community are asking to have the statue removed, then I think this is the very least we can do.

I will be watching tomorrow with the hope that Council will take this important opportunity to meaningfully engage in Reconciliation and take steps to heal, apologize, and do the right thing by removing the statue.

Please feel free to use my statement of support in any official correspondence regarding tomorrow's meeting.

Sincerely,

Tracey Murray

From: Aaron Fewkes [REDACTED]
Sent: Sunday, July 12, 2020 5:15 PM
To: Jeff Gerber; Les Armstrong; Angie Hallman; barry.fischer@wilmot.ca; Cheryl Gordijk; clerks; Jennifer Pfenning
Subject: Prime Ministers' Path

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To be clear: I, and the Fewkes family, SUPPORT Angie Hallman's motion to PAUSE the Prime Ministers' Path.

- Aaron Fewkes

Tracey Murray

From: Sunday, July 12, 20[REDACTED]
Sent: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk;
To: Les Armstrong; clerks
Karen Redman
Cc: Statue
Subject:

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Good evening,

I am emailing in regards to the Sir John A Macdonald statue and prime minister's pathway. My email may be used as a statement of support and included in the official correspondence tomorrow, but I wish to remain anonymous. Please remove any personal information, such as my name and email.

I want the Sir John A Macdonald statue to be removed along with the remainder of the path present and scheduled for construction.

I watched the council meeting when Mayor Armstrong read a prepared apology statement regarding his social media posting. Apologizing for causing hurt and inflicting trauma is not the same as believing one's actions and behaviours perpetuate deep-seated racism. There has been no indication of the latter. Not only has Mayor Armstrong not articulated any further concrete or measurable steps, but he's actively stalled many simple issues - 1) inviting Indigenous peoples for "consultation" instead of *listening* to what they have already said 2) refusing to denounce the white supremacist groups in the areas (i.e. Urban Infidels) 3) won't commit to removing the SJAM statue 4) won't resign 5) releasing a statement after a closed meeting saying "any further actions will be taken by the mayor himself" meaning there are no mechanisms of accountability.

Mayor Armstrong has apologized and says he needs to make amends, but it is not good enough to "move forward" and allow the damage to remain. A real apology means you have to do the right thing - even if it makes you uncomfortable, or some don't like it. Undo the damage. Mayor Armstrong has missed the mark of understanding why folks should not want to memorialize a historical figure who caused such violence. Do you think you could, in good faith, put up a statue of Sir John A Macdonald in a major city today? Or would it be seen, and most likely intended, as a culture war sting at Indigenous peoples and "SJW" s? If that's the case, then haven't we come to a consensus on what Sir John A Macdonald is about?

I understand that this is an ongoing discussion, but I reject that this issue comes down to a difference of opinion. Racism, both in symbolic and material form, is not a matter up for debate. It is appalling that the statue remains when it has been made clear that its presence signals that our community values an art display (that no one was even consulted about) over the lives of Indigenous peoples in our community - this is evident in how many people currently feel entitled and emboldened to share their racist views publically.

What I have taken away from the proceedings over the past couple weeks is that: this local government has a deep moral investment in Indigenous genocide and erasure by purposefully obfuscating and ignoring the violence present in this display of settler-colonialism and that you're choosing to remain willfully ignorant around the political, legal, and cultural claims Indigenous people have to this land. Please, by all means, feel free to prove me wrong.

Sincerely,

██████████

Tracey Murray

From: Rory Farnan [REDACTED]
Sent: Sunday, July 12, 2020 9:28 PM
To: Angie Hallman; Cheryl Gordijk; Barry Fisher; Jeff Gerber; Jenn.pfenning@wilmot.ca; Les Armstrong; clerks
Cc: Dawn Mittelholtz; Sandy Jackson
Subject: Pause the PM Path

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I am writing in support of Councillor Hallman's motion to pause the PM path for the short term. It would be prudent to hit the pause button on this project. Surely the last several weeks in front of Castle Kilbride has shown that?

In addition to holding transparent and open public consultation on how we move forward, there is a public safety issue, and an issue with Township liability, that needs to be addressed.

I am neither for or against the project at this time, although I had originally thought it was beneficial. That said, there is a divide taking place in our community, on the footsteps of our council chambers, and it needs to be addressed.

Thanks,
Rory

Sent from my iPhone on the Rogers network.

Tracey Murray

From: noreply@esolutionsgroup.ca on behalf of Robert Roth [REDACTED]
Sent: Sunday, July 12, 2020 10:37 PM
To: Tracey Murray
Subject: July 13 meeting and Prime Ministers Path
Attachments: Resume Wilmot Township, Robert Roth3629a31 b-04cb-4f5f-9a78-75e6c1abedaO.pdf

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To mayor and council:

In the event the Township plans to set up an advisory committee to investigate the future of the Prime Ministers Path, I would be interested in serving on such a body. I believe my deep pioneer roots in the area, combined with my expertise in communications and education could be of some benefit as the township tackles this important matter. As my attached resume will attest, I have substantial experience in community and stakeholder outreach and have served on several government and non-governmental Boards. As a former municipal councillor, myself, I can fully appreciate what council is going through as it tries to resolve several conflicting positions on the future of the Prime Ministers Path. If I can be of service on any advisory body, please do not hesitate to contact me at my email address or at [REDACTED]

Sincerely
Robert Roth

Origin: <https://www.wilmot.ca/en/township-office/Appear-as-a-Delegation-at-Council.aspx>

This email was sent to you by Robert Roth<[REDACTED]> through <https://www.wilmot.ca/>.

Tracey Murray

From: Murray Huber [REDACTED] >
Sent: Sunday, July 12, 2020 5:11 PM
To: John Jordan
Cc: Angie Hallman; jenn.pfenning@wilmot.ca; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Re: Support for Councillor Hallman's motion

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I also support Councilor Hallman's motion . Murray Huber

On Sun, Jul 12, 2020, 5:05 PM [REDACTED] - [REDACTED] wrote:

I support Councillor Hallman's motion to momentarily pause the Prime Minister's Path and I support a fully transparent and beneficial discussion with all involved which is undertaken in her motion.

I would like this email to form part of the official correspondence regarding this matter.

Kind regards,

[REDACTED]

To Wilmot Township Council,
60 Snyder's Road West,
Baden, ON N3A 1A1

July 11, 2020

To: Wilmot Township Mayor Armstrong,
Wilmot Township Councillors Fisher, Gerber, Gordijk, Hallman and
Pfenning.

CC: Dawn Mittelholtz, Municipal Clerk,
Tracey Murray, Deputy Clerk

FROM: Lynn and Marilyn Sararus

Re: Our opposition to the motion "to pause any further investment and expansion of the PRIME MINISTERS PATH immediately until we consult with First Nations groups and Friendship Centers in Waterloo region and any other impacted groups until a sufficient, respectful and transparent consultation process is completed with accountability...."

We are proud to live in Canada and do not take for granted the privileges we have to live here. The Prime Ministers Path project has been a very unique opportunity for Wilmot Township at Castle Kilbride. We have been excited and delighted to have this developing, for the past number of years, under the capable and creative organization of Createscape and the Prime Ministers Path Committee. We excitedly look forward to the planned additional sculptures to complete the Path. This is a great opportunity to educate and expand our knowledge of the development of our country to what it has become today.

To work together to the completion of this project will be a growing, learning and lasting experience for residents in Wilmot and the Country.

To pause this project, at this time, will discourage continued conversation, rob residents of the completion of the path, education will be halted and dissention may create more animosity than growth.

Please consider not supporting this motion.

Tracey Murray

From: Kathie Jordan Design < >
Sent: Sunday, July 12, 2020 10:03 PM
To: Angie Hallman; jenn.pfenning@wilmot.ca; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Councillor Hallman Motion regarding Pausing the Statues

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I support Councillor Hallman's motion to momentarily pause the Prime Minister's Path and I support a fully transparent and beneficial discussion with all involved which is undertaken in her motion.

I would like this email to form part of the official correspondence regarding this matter.

Regards,

Kathie Jordan

Tracey Murray

From: John Jordan <[REDACTED]>
Sent: Sunday, July 12, 2020 5:04 PM
To: Angie Hallman; jenn.pfenning@wilmot.ca; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Support for Councillor Hallman's motion

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

I support Councillor Hallman's motion to momentarily pause the Prime Minister's Path and I support a fully transparent and beneficial discussion with all involved which is undertaken in her motion.

I would like this email to form part of the official correspondence regarding this matter.

Kind regards,

John Jordan

Tracey Murray

From: David Martin [REDACTED]
Sent: Sunday, July 12, 2020 10:19 PM
To: Barry Fisher
Cc: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Cheryl Gordijk; Les Armstrong; clerks
Subject: Support for the removal of John A. Macdonald Statue

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Dear Mr. Fischer,

I wanted to write to you to express my thoughts on the John A. Macdonald statue.

I feel very strongly that it should be removed. By having this statue on display, we are celebrating and honouring the man responsible for the cultural genocide and generational trauma of Indigenous people. I'm aware that there's some debate about whether a statue exists to honour historical figures or educate people about history. I would say it's hard to argue the statue doesn't exist to honour John A. Macdonald, as the plaque accompanying the statue is an overwhelmingly positive account of his accomplishments. There's no mention at all of residential schools or any other atrocity imposed on Indigenous people he was responsible for. We should be condemning and making amends for the actions of this man, as the consequences of these actions are still clearly affecting the lives of Indigenous people today.

I feel especially strongly about this now, in the wake of Mayor Les Armstrong spreading negative propaganda about the Black Lives Matter movement via social media. If now, in the midst of all this controversy, the council chooses not to remove the statue, you would effectively be doubling down on the message that our community is ignorant and actively resisting positive changes for racialized communities.

The council has been given an opportunity to regain some of the trust of oppressed people, as well as people like myself. I'm not a member of any racialized minority, but I am finding myself grappling with the idea of raising my children and growing my businesses here if ignorant and hateful values continue to be projected into the community. Taking this statue down might seem like a small step, but it would send a powerful message that we do care about moving humanity in a more positive direction.

Thank you for reading. I would like my email included in the official correspondence tomorrow if you feel inclined to use it.

David Martin

Tracey Murray

From: Dave Merner <[REDACTED]>
Sent: Monday, July 13, 2020 9:43 AM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Cc: Dave Merner
Subject: Support for removal of Sir John A. MacDor,iald statue...

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Good Morning,

I writing to all of council to express my concern over what I have perceived as a lack of understanding in Wilmot Township and in Canada in general. Specifically in regards to the Sir John A. MacDonald statue in Baden.

As a lifetime, 50 year resident of New Hamburg, I watched the news of the past few weeks with disbelief that some of the residents I call neighbours refuse to walk into these discussions with an open mind. When the statues were erected a number of years ago I had an uneasy feeling that what we were doing was wrong. The idea that celebrating men, while accomplishing great things for our country, have caused an incredible amount of pain and suffering to so many people. I can't imagine what goes through someone's mind who is directly affected by it, when they see a constant reminder in public view in a celebrated manner.

I have spoken with people on many sides of this debate.

I spoke with a former residential school teacher. At the time of her employment, she had no idea the full ramifications of what was indeed going on. Today she speaks of the extreme guilt and horror at the pain the system caused so many people. She's never forgiven herself, speaks of the time rarely, but in the few times I have had her open up to me she expresses the sadness and guilt that she can never make proper amends. The statue bothers her every time she sees or hears about it.

My adopted daughter, who is indigenous, has a grandmother that was a student at the Hamilton residential school. Over the years I have heard about such horrible stories that were a direct response to the 're-educating' and driving their heritage away. It has taken a toll on her. It's so disheartening to hear that someone's life from a very young age was torn from them, never to be recovered. And she was a lucky one.

I have spoken with residents that had no idea the full history behind our first Prime Minister, but after engaging in discussion they come away with a realization that everything they were taught in schools never touched on the subject. A very dark period swept under the rug, to move on without addressing the full history. It is encouraging to see people bringing their children to the statue to hear the history not taught in the classrooms. Let's continue this- but in the proper environment.

All in all there are good, honest people in the area. I just hope that better educating the residents will start to make them realize that all the protests and rallies are not trying to erase what MacDonald had accomplished, but putting the statue and any other monuments to this time in a proper setting so that the full history can be explored. The front lawn of the township offices might not be the best place when it causes people hurt and painful reminder? to what has happened. And still happens today. We need to be empathetic to the people hurting in this community.

What is being proposed today isn't that difficult. A motion for a new consultation process to explore what should be done going forward. I feel at the very least having a better understanding of public input is never a bad thing. It also puts forth the notion that at least the council has an open mind and will hear from its constituents. A few council meetings over zoom does not fully encompass or give the proper indication how many people feel strongly about removal of the statue or at least discussing it.

It's easy to sweep this all under the rug. The protests won't go away in doing so either I'd imagine. Show the residents of Wilmot Township that you are open to at least listen to the community. Give them the consultation period that wasn't available to them when the statues came.

While I wish that the statues will be removed, at the very least I hope you will consider passing the Notion of Motion to begin the consultation phase of the statue project. Please show that Wilmot residents can be understanding and are willing to listen.

Please include this email in the official correspondence for tonight's meeting if possible.

Thank you for your time and consideration,

Dave Merner
New Hamburg

Tracey Murray

From: · Brent Cornwall [REDACTED]
Sent: Monday, July 13, 2020 11:50 AM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Supporting the motion to pause the Prime Minister's Path

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Hi,

I am writing in favor of councilor Hallman's motion to pause the Prime Ministers Path project. The entire project was not given public consultation, and I feel that was a terrible overstep on the part of council when this project was allowed to be placed at Castle Kilbride.

The issue I have is that these statues represent people who committed some of the worst human rights abuses in Canadian history, and that part of the history on these individuals was conveniently left off the path. You cannot tell the story when it is one sided, as per the MacDonald plaques, and that makes me question the entire validity of the project.

In the same vein that confederate statues in the US were installed to only tell one side of the story, as well as being placed at a time of civil rights advancements, these statues were also placed in this community well after information about the human rights abuses these people committed was known to the public and groups had taken offense to statues of these people across Canada. It was shameful to take in a project, that was already rejected twice because of the controversy surrounding the individuals. It also shows an absolute disregard for the victims of their crimes, and those who lived after them who would have been subjected to them. This is one of the reasons why people in the community have raised concerns of actions of some members of council, only seeing it through their perspective and not through the eyes of somebody who has lived these issues. Its time for Wilmot Township to correct this mistake.

A very quick recap of some of the issues with former Prime Ministers -

- Mackenzie King was closely aligned with Nazi Germany, and held anti-semitic views. At one point, he told the UK that Canada would support the Nazi regime in a continental war within Europe and would only come to the aid of the UK if Germany threatened invasion. Canada only allowed 5000 Jewish people, less than one a day, under MacKenzie Kings tenure from the mid 30s to the mid 40s. Mackenzie King personally stepped in to send a boat of over 900 German Jews back to Europe, where 254 of them died in holocaust camps. Mackenzie King also signed off on the harsh treatment that Japanese Canadians received in concentration camps across the country.

- Laurier was outright racist towards the Black community, with multiple occasions of him going beyond what was even acceptable in his time. Numerous press articles were published at the time in regards to his hostile treatment of the Black community. Laurier banned Black people from entering Canada for a period of one year, many who were trying to escape the unjust treatment they received in the USA, because their skin was not suited to the culture of Canada, and that they could not handle the climate of the country; both statements that are abhorrent.

- MacDonald is well known for his treatment of Indigenous people. In 2008, Stephen Harper apologized to the Indigenous community for the residential school system and parts of the Indian Act which were both MacDonald designed. In 2013, a book was published, which used documents found in the official Canadian archives, which found MacDonald personally signed off on starving and poisoning the Indigenous population to clear a path for his railroad project. Estimates vary that between 50,000 and 100,000 Indigenous people died in this ethnic cleansing and genocide. The book, Clearing The Plains, ironically enough, won the Sir John A MacDonald Prize in 2014, which was given out for the best scholarly book in Canada. In 2018, historians around the country voted 121 to 11 to remove MacDonalds name from the prize, and rebrand the award. If Canada's best historians believe that MacDonald didn't deserve to be recognized for his crimes, we should really reconsider his prominence on public space in our community.

And these are only some of the issues that people will have with this path. As archives continue to be looked through, we find more and more troubling things from Canada's past.

If Wilmot Township wants to shed the perception that it harbors racism, this would be a logical first step in removing that label. I can guarantee that if Wilmot Township rejects this proposal to pause the path, it will only further cement that this township is being led around by people who only see things from one perspective, and in this day and age, people around the world will read about it. It is not a look any community wants, and as long as these statues remain on public space in this township, it is a perspective that will stick.

I would like this included in the Official Correspondence about this matter.

Thank You,

Brent Cornwall
New Hamburg, Ontario

Tracey Murray

From: David Alton < [REDACTED] >
Sent: Monday, July 13, 2020 12:23 PM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Support for motions 14.2 and 14.2 at July 13 meeting

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Hello,

My name is David Alton and I live at [REDACTED], in Baden. I

am imploring you to pass motions 14.1 and 14.2 at tonight's meeting.

Professionally, I am a community planner and facilitator who specializes in therapeutic approaches to community engagement and community conflict resolution. There are many people in our community who have deep trauma from council's continued refusal to recognize the dignity of LGBT people, indigenous people, and people of colour. This trauma has only grown with the words, actions and decisions council and staff have made as of late.

Without intervention this trauma will fester and impact all aspects of our community. People are choosing not to live or work in Wilmot. People are choosing to leave. It is breeding distrust in our institutions. It is interrupting the day to day lives and operation of our community.

Ignoring this trauma will not make it go away. It will continue to grow until there is a thorough conflict resolution and reconciliation process. Motions 14.1 and 14.2 are a first step to acknowledge that this trauma exists and to show people that Wilmot sees them as valuable members of the community. There is much more to be done to transform our community from trauma to growth.

If you need any help developing or refining a community conflict resolution process, I am happy to donate my time and knowledge. Either way I implore you to recognize the significance of the situation and the long term costs it is having on our community.

Personally, I am a queer person with a multi-racial family. Your actions as of late have scared my partner into wanting to leave the community. They are questioning whether we belong. When I was a teenager growing up in Baden, it would have made a significant impact to see my township standing alongside me. For all the queer, Indigenous and POC youth in our community today I hope you begin to take action to heal some of these wounds.

I strongly encourage you to approve the following motions:

14.1 Whereas we stand in solidarity with all residents whose rights have been disrespected, and; Whereas it is a simple gesture that communicates that support and solidarity, and; Therefore, be it resolved that the Pride flag shall be flown on all Township of Wilmot facility flagpoles for the month of June each year.

14_2 That we pause any further investment and expansion of the Prime Ministers Path immediately until we consult with First Nations groups and Friendship Centers in Waterloo Region and any other impacted groups until a sufficient, respectful and transparent consultation process is completed with accountability; Further, I ask that this conversation include at least two members of counciltbe part of this ongoing process and discussion.

-David

Tracey Murray

From: James Spencer [REDACTED]
Sent: Monday, July 13, 2020 12:59 PM
To: Angie Hallman; Jenn.Pfenning@wilmot.ca; Jeff Gerber; Cheryl Gordijk; Les Armstrong; clerks; Barry Fisher
Subject: Halt Installation of the Statue Project

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To Whom it May Concern,

I am writing to support Councillor Hallman's motion to pause the installation of the Statue Project. I believe the community must be consulted about whether Baden's public space is best used by this project, and whether the project is in line with the community's values.

Given Canada's sordid history with indigenous people and the role that the Prime Minister's office has historically played in that dynamic, I strongly feel that if the community were properly asked whether they support the Statue Project, the answer would be a resounding no.

Please include my emailed statement in the official correspondence for today's council meeting. I will be giving more of my thoughts as a delegation at that time.

Thank you,
James Spencer

Tracey Murray

From: Gwyneth [REDACTED]
Sent: Monday, July 13, 2020 1:19 PM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: John A. MacDonald Statue

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Hello, my name is Gwyneth Mitchell and I live in Kitchener.

I have been following the news surrounding the statue of John A. MacDonald.

I would like to express my support in the removal of this statue and the halt of the rest of the project. I would like this correspondence to be included in the official correspondence of today's meeting (July 13th 2020).

Removing the statue in question is not erasing history as some would argue. Supporters of it's removal know history and this is why a monument to such a person is inappropriate.

In Kitchener there was major backlash when the suggestion of this statue and the other statues were proposed to be installed in Victoria Park. The community spoke and fortunately, we were heard. The statue was not placed in Victoria Park. Once again there was outrage over the statue when it was placed on the grounds of Wilfred Laurier. Thankfully it was removed.

To listen to community members and reject this statue was the right decision.

Glorifying a man who did so much harm to the indigenous community is unacceptable. I hope that this statue will be removed as part of ongoing reconciliation with our indigenous communities.

I care for and respect the people in our communities who the presence of this statue causes pain.

This ongoing conversation objecting to the statue has attracted hate groups. Very frightening and upsetting.

Everyone in our community deserves to feel safe and welcome. This statue is a symbol of hate. I respectfully ask for it's removal.

Thank you.

Sincerely,

Gwyneth Mitchell

July 13, 2020

Dear Wilmot Township Councillors,

I write to you today, as a resident of Waterloo Region, in support of the call to remove the John A. MacDonald statue from the public space in Baden. I am also in support of the Notice of Motion to put an official halt on the Prime Ministers' path project. Please include this letter in the official correspondence about this matter for the July 13th Council meeting.

I have demonstrated my support for this call by attending the peaceful sit-ins, where during the Jun 27th sit-in, I was struck at by a man who was attempting to silence one of the Indigenous organizers while she was addressing the crowd. When I began video recording the man's loud and verbally aggressive behaviour, he took a swing at me in an attempt to knock my phone out of my hand. He then swung a water bottle at another person video recording the incident. That day I also video recorded two women, who are part of the Urban Infidels, as they circled us in an attempt to intimidate us.

I was very disturbed to witness the blatant attempts to continue to silence Indigenous voices from being heard, which is the impetus behind the demand to remove the statue from public space. The celebration of John A. MacDonald invisibilizes the death and destruction he caused Indigenous peoples through his implementation of the Residential School System wherein 150,000 Indigenous children were kidnapped from their parents and forced to live in boarding schools. The goal of the schools was to "kill the Indian in the child," which led to the literal death and disappearance of approximately 6,000 children¹. Similarly, the horrific abuses that children experienced at the hands of those in charge of these institutions include physical, emotional, spiritual, cultural, and sexual abuse. Some schools had a 100% rate of sexual abuse². The last of these "schools" closed in 1996.

Through my advocacy for criminalized women over the past 12 years, I have supported many Indigenous women who are residential school survivors, as well as those whose parents and grandparents were survivors. The stories they told me about their treatment during their years imprisoned in these schools would give you nightmares, and will not be repeated here. The long-term impacts of these schools include hundreds of missing and murdered Indigenous women as well as the significant overrepresentation of Indigenous peoples in prisons – 42% of women in federal prisons for women are Indigenous³. These impacts can be directly tied to the

¹ Joseph, R. P. (2018). *21 Things you may not know about the Indian act*. Port Coquitlam, BC: Indigenous Relations Press.

² Monchalin, L. (2016). *The colonial problem: An Indigenous perspective on crime and injustice in Canada*. University of Toronto Press.

³ Office of the Correctional Investigator. (2019). *Annual report of the Office of the Correctional Investigator, 2018–2019*. Ottawa, ON. Retrieved from <https://www.oci-bec.gc.ca/cnt/rpt/pdf/annrpt/annrpt20172018-eng.pdf>

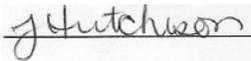
residential schools as they tore families and communities apart, and traumatized those who were abused in these schools, which has caused intergenerational trauma and suffering.

The placement of John A. MacDonald's statue in a public space in Baden results in Indigenous community members being forced to see, on a regular basis, the man who was responsible for the kidnapping and murder of their family members and ancestors. It signals to Indigenous community members that the Township of Wilmot does not take seriously the harms John A. MacDonald caused them. To not listen to the Indigenous leaders in your community who are calling for the removal of the statue from public space only continues the centuries of dismissal, disrespect, and silencing of Indigenous people's voices.

Therefore, I am in full support of the call to remove his statue from the public space, and to halt the implementation of the remainder of the Prime Ministers' path. These statues can be placed in a museum where people can make an informed choice to visit, and they can learn about the full legacy of John A. MacDonald, and other Prime Ministers.

I urge you to be on the right side of history and meet the organizers' demands. While you contemplate your decision, I leave you with one question. If a man was responsible for orchestrating the kidnapping and killing of your family, would you want a statue of him in your town?

Sincerely

A handwritten signature in cursive script that reads "j. Hutchison". The signature is written in black ink on a light-colored background.

Jessica Hutchison
PhD Student, FSW, WLU
Resident of Waterloo Region

Tracey Murray

From: Kate Laing [REDACTED]
Sent: Monday, July 13, 2020 4:11 PM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Prime Minister's Path

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

Hi there,

I'm going to be speaking as a delegate at this evening's meeting, but I wanted to take this opportunity to make it known that me and my husband are in complete agreement with the motion to halt the progress of the Prime Minister's Path project, and would urge you all to consider moving the statues indoors.

History should one hundred percent be preserved and taught to our youth. But should it be a complete history, or just the good bits? Because currently, only the good bits are on display on the Prime Minister's Path. There's zero mention of residential schools. There's zero mention of Japanese Internment camps, antisemitism, or any of the troublesome racial inequities that were committed at the hands of the people portrayed in some of these statues. Why is that? If we're so committed to preserving history, why is it so glaringly white washed and incomplete?

Our little town of Baden has made big news recently, both because of the hideous lack of judgement from our Mayor, Les Armstrong, and because of the lack of action with respect to the Prime Minister's Path and the Sir John A Macdonald statue. Both of these things are sign posts to members of racialized communities that ***we are not safe*** as a place for them to live. It sends the message that racial intolerance is alive and well in Wilmot Township. If that's the message you want to send to the community you serve; if that's the message you want to send to people considering moving to live, work and play in our community -- then you'll keep doing exactly what you've been doing. You'll turn down the motion to pause and consult with the communities who have the most skin in the game where these statues are concerned.

But if the message you really want to send is one of inclusivity, positivity and racial equality, you'll do the right thing and pass this motion. You'll do the work of consulting with Indigenous People and members of our community. You'll take a stand against racial violence and send the message to everyone that racism will *not* be tolerated in Wilmot Township.

I sincerely hope it will be the latter.

Sincerely,

Kate Laing

Tracey Murray

From: Jill Merner [REDACTED]
Sent: Monday, July 13, 2020 5:14 PM
To: Angie Hallman; Jennifer Pfenning; Jeff Gerber; Barry Fisher; Cheryl Gordijk; Les Armstrong; clerks
Subject: Support for removal of statue of Sir John A MacDonald

CAUTION: This email originated from outside of the organization. Do not click links or open any attachments unless you recognize the sender and know the content is safe.

As a resident of new Hamburg for more than 50 years I was shocked when I read the history of the accomplishments of our first Prime Minister. My own children tell me this is not even taught or acknowledged in schools when they attended.

I am also shocked that the residential schools were still in use until *very* recently. How can we as Canadians think that we can treat our own people this way.

Consultation is the least we can do to find out the best way of moving forward. To do nothing is just turning our backs on an ugly part of our own history instead of acknowledging it happened and moving forwards.

I support a consultation with an outcome of which I hope we can all be proud.

Jill Merner
New Hamburg

Sent from my iPad