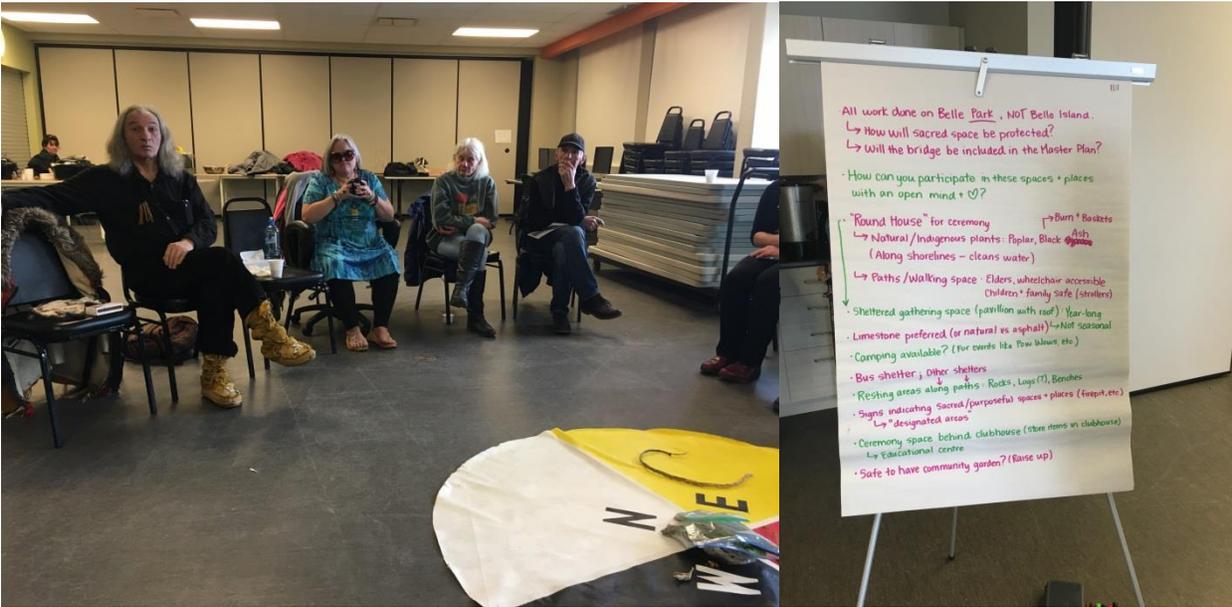




### Community Engagement Summary

(Comments from Phase 2 will be considered in conjunction with feedback from Phase 1 as well as future consultations)

On Feb 22, 2019, the City of Kingston and RIEL Cultural Consulting hosted a talking circle to re-initiate the Belle Park master planning process with Indigenous community. In the event, it was explained the public consultation process to date since the last talking circle, the area in which the master plan will apply and that there is a need to receive further feedback before advancing the concept plans. Approximately 10 members of the public attended the talking circle.



The discussion points at talking circle are summarized below:

- All works related to the master plan are proposed to be within Belle Park, not Belle Island. It is still to be determined if any improvements related to the bridge should be included as part of the Belle Park master plan.
- The Belle Park Master Plan needs to be inclusive for all Indigenous peoples.

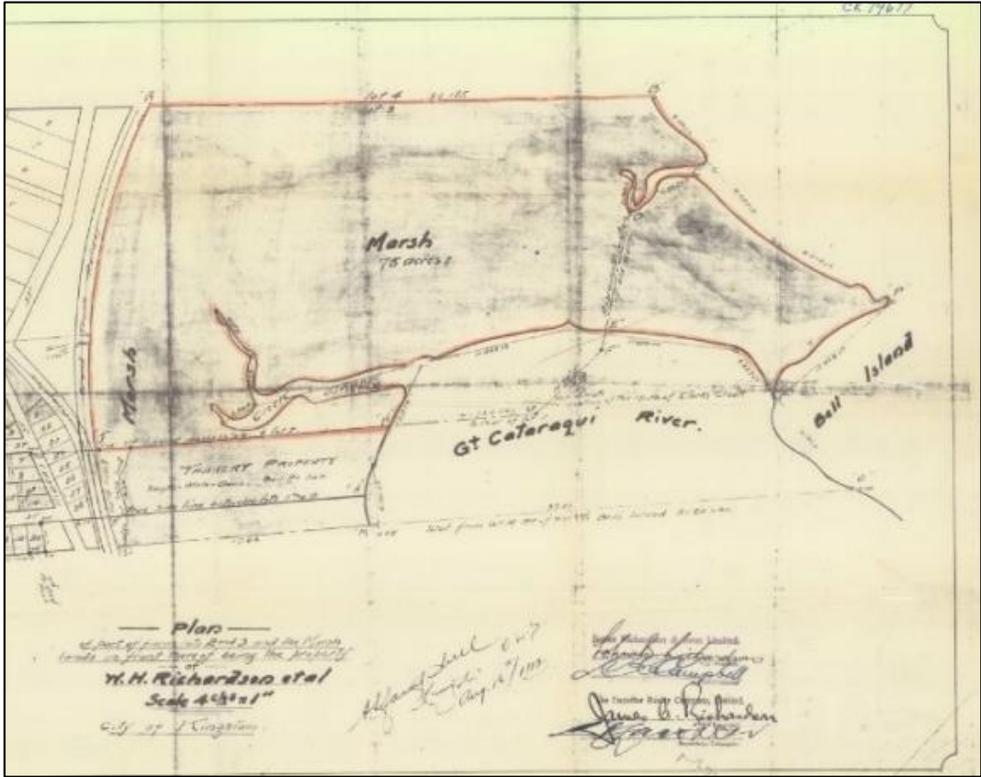
- How can we all participate in these places and spaces with an open mind and heart? How can we contribute to these conversations outside of a very specific or narrow cultural context? Belle Park is a large park, the space should be shared and a greater variety of uses should be considered, including both physical recreational activity as well as passive uses.
- A sheltered gathering space such as a pavilion for teaching (more so than a specific “cultural” space), so we can learn from one another and honour all nations of peoples that walk on these shared lands.
- A space that can be used by everyone, but also needed for specific cultural purposes such as a firepit. Signs that explain the sacredness of a space help share the culture, educate others, and protects the space. If the signs were in different languages it would appeal to more people (Kanien’keha, Anishinaabemowin, English and French).
- A need for a ceremonial and education space that could be used year round. The space could be in the form of a round house, longhouse, wigwam or tipi. If the space was close to the clubhouse then cultural and ceremonial items could be stored there when not in use.
- Opportunity to host events such as a two-day Pow Wow. In recent years, there has been challenges with booking camping space for these events at the Legion. Greater community partnership would be beneficial.
- Paths and walking spaces need to be wheelchair accessible, safe for elders and families with young children and strollers. Other items that help with accessibility to and in the park include a bus shelter at the entrance of the park, resting areas along the paths and wide paths.
- Even though the route to Belle Island is a desired route for accessible vehicle access by some, at the same time, there was concern about the future influx of people from the Tannery lands that may access Belle Island. It was suggested that a creation of a “buffer zone” between the park and the island may help to prevent people from trespassing onto sacred land.
- Natural materials are preferred (such as limestone, natural sources) for pathways and seating.
- Inclusion of more natural or Indigenous plants along the shorelines of Belle Park to help heal the land. It is understood that poplar trees help cleanse the land but is often attracted by beavers. Black ash or sunflowers also help heal the land, and black ash is less desirable for beavers. There is a fear of people raiding sunflowers if it is used in abundance.

- There are two different theories on how to clean the water. One is removing the contaminants out of the water through an invasive method, while, the other is to allow mother nature take its course through the decay of vegetation that traps the contaminants to the floor of the water. Indigenous science should be considered for healing Belle Park. Notable people to contact include, Henry Lickers (environmental science officer – Akwesasne) and Suzanne Brant (president of FNTI – Tyendinaga).
- Work needs to be done “by people for the people” (words by Onagottay)

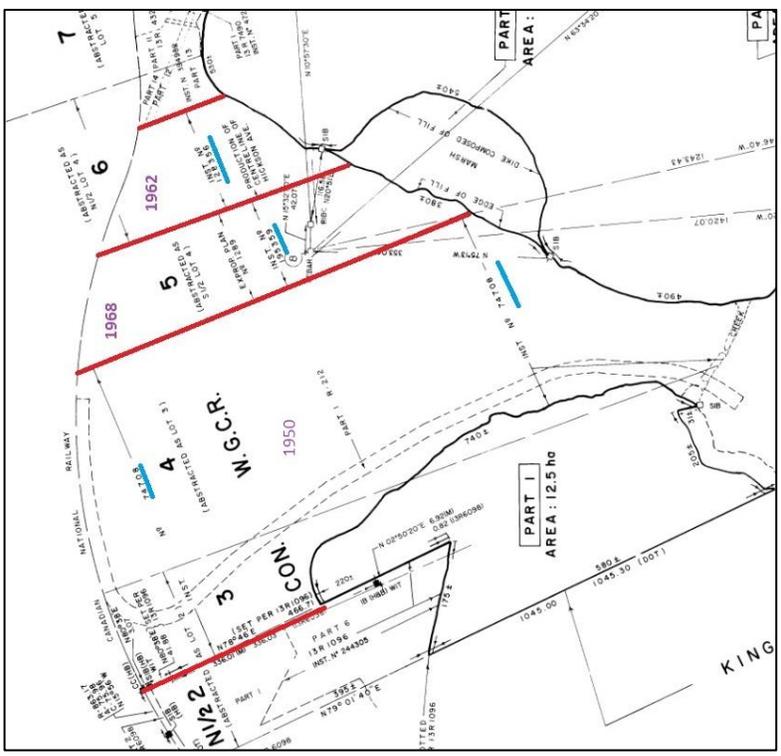
**Questions raised:**

- Is it safe for a community garden in Belle Park?
  - It is possible to raise the garden beds and bring in soil and put in geotextile between the planting bed and the ground, however, extra caution would be needed in construction and awareness for use considering its former use as a landfill.
- What happens if bones or artifact is found during construction? What is the process in handling the situation?
  - Even though the site is a former landfill, Belle Park has been identified as having archaeological potential in the Archaeological Master Plan. Prior to construction, further archaeological investigation would be reviewed by a licensed archaeologist under whose authority consultation with affected community would be conducted.

Any artifacts uncovered are subject to the legislation of the Ontario Heritage Act and Kingston Archaeological Master Plan.
- Does the City of Kingston own Belle Park and/or Belle Island? Treaties (pre-contact and post-contact) and the site being a former marsh were discussed.
  - The City co-owns Belle Island with Mohawk Nation Council of Chiefs. View the [original Council report](#) on how the relationship started.
  - Belle Park was purchased by the City from private owners through a number of years, starting from 1950.



Deed of Belle Park from 1950



Belle Park land assembly between 1950 to 1968