

Combining Knowledge: Exploring Knowledge of Indigenous Needs and Planning Practices  
among Practicing Planners

by

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### **Authors's Declaration**

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

## **Abstract**

With the recent publication of the Truth and Reconciliation Report, the 150th celebration of Canada's confederation, and the Duty to Consult obligation for the Crown in Canada, increased focus on Indigenous peoples, engagement, and reconciliation has emerged within Canada. Along with these changes, planning practice is trying to keep pace through policy changes and increased expectations on planners in practice. As caretakers and protectors of land, planners are expected to know when and how to engage appropriately with Indigenous populations in relation to land use. How planners gain this knowledge and approach these processes is still relatively unknown.

This research explores the perceptions and understandings of planning with Indigenous peoples among municipal planners in Southern Ontario. This study was guided by the following research objectives: i) assess the level of knowledge current practicing planners had in Southern Ontario on Indigenous issues, ii) pilot a potential form of an educational resource to expand current knowledge, iii) monitor said educational resource's effectiveness, and iv) analyze two sources of potential knowledge formation. Interviews, an educational intervention, and textual discourse analysis were used as data collection techniques to explore these topics through a mixed methods case study approach.

This research provides a discussion on the current status and nature of municipal planners' indigenous knowledge, while also providing recommendations for further work in the area. As efforts to improve relationships and move towards reconciliation continue to become bigger priorities in Canada, the planning profession has to continually look at the ways it approaches consultation and engagement with Indigenous communities.

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“Reconciliation calls for federal, provincial, and territorial government action. Reconciliation calls for national action.

The way we govern ourselves must change.

Laws must change.

Policies and programs must change.

The way we educate our children and ourselves must change.

The way we do business must change.

Thinking must change.

The way we talk to, and about, each other must change.

All Canadians must make a firm and lasting commitment to reconciliation to ensure that Canada is a country where our children and grandchildren can thrive.”

Honouring the Truth, Reconciling for the Future, Truth and Reconciliation Commission of  
Canada, 2015

## **1.0 Introduction**

### **1.1 Background**

The year 2017 marks the 150th anniversary of the Confederation of Canada. For some Indigenous peoples in Canada, there is little reason to celebrate. Canada's history of treatment of Indigenous peoples is marked by a series of tactics to control, manipulate, and in some cases eliminate Indigenous populations. Residential schools attempted to remove young indigenous children's cultural identity and connections, while the 60s Scoop placed Indigenous youth with more "suitable" white families, with both policies having lasting effects on families today. Currently, there are 97 drinking water advisories on reserves north of the 60th parallel (Government of Canada, 2017). In addition, Indigenous populations in Canada have consistently shorter lifespans and are more likely to suffer from chronic diseases than the wider Canadian population (Satewich & Liodakis, 2010). Yet, despite all obstacles, the population is exceptionally resilient. Canada's Indigenous population is growing at a rate more substantial than the general population. Based on the 2011 National Household Survey data, people who identified as Indigenous (or Aboriginal) were numbered at 1,400,685 people, representing 4.3% of Canada's total population (Statistics Canada, 2009).

The last decade has marked a substantial change in the national discussion on Indigenous peoples in Canada. As an integral part of the foundation of Canada, Indigenous peoples live all over Canada's geographical landscape, and their recognition not only as separate communities and peoples but also as self-governing communities has been growing. This is true even in within planning practice (Blaser et al., 2010). In 2015, the publication of the Truth and Reconciliation Commission of Canada's final report represented a shift across Canada. Residential school

survivors were not only being heard but acknowledged, and many of the other harmful policies enacted throughout the past couple of hundred years were being questioned (Truth and Reconciliation Commission of Canada, 2015). The report provided further acknowledgement of the right of Indigenous peoples to self-government, and exemplified the importance of the Duty to Consult, a Supreme Court obligation emerging from a series of decisions made between 2004 to 2005 (Newman, 2014). It also brought forward a broader discussion of what it meant to seek reconciliation and what that would look like in the Canadian context. In the year following, during an address to the Assembly of First Nations, Prime Minister Trudeau made the following statement in regard to reconciling the relationship between Indigenous peoples and the Canadian government:

It is time for a renewed, nation-to-nation relationship with First Nations peoples: One that understands that the constitutionally guaranteed rights of First Nations in Canada are not an inconvenience, but rather a sacred obligation; one that is based on the recognition of rights, respect, co-operation and partnership; one that is guided by the spirit and intent of the original treaty relationship; one that respects inherent rights, treaties and jurisdictions; and one that respects the decisions of our courts.

(Smith, 2015)

Reconciliation, as stated by Justice Murray Sinclair, “is about forging and maintaining respectful relationships. There are no shortcuts” (Truth and Reconciliation Commission of Canada, 2015). The Truth and Reconciliation Report is about more than acknowledging the events that took place in the schools. It is about acknowledging history and working towards mending a relationship that was so long ago broken. The sentiment that Justice Murray Sinclair put forward is one that can be more broadly acknowledged in reference to a

variety of issues related to the treatment and experiences of Indigenous peoples. Further, it can be addressed through the lens of planning.

In Ontario, professional planning under the direction of the province has taken its first steps toward reconciliation through the 2014 update of the Provincial Policy Statement (PPS) and the inclusion of Indigenous recognition in this statement. The Provincial Policy Statement is just one of many pieces of legislation that act as a directive for planners that now includes direct acknowledgment of the importance of issues such as health, culture and both cultural and physical heritage (Provincial Policy Statement, 2014). The major changes included reference and acknowledgment to the role of Indigenous peoples in planning within the province, specifically in relation to history, culture, and Indigenous needs. This marked the first time Indigenous knowledge and experiences were specifically recognized within the planning profession in Ontario. In Section 1.2.1.2.2, “Planning authorities are encouraged to coordinate planning matters with Aboriginal communities” thus taking steps towards promoting consultation and coordination (Provincial Policy Statement, 2014). In the vision statement, the Province of Ontario emphasizes their acknowledgement of Indigenous peoples’ unique needs and circumstances: “The Province recognizes the importance of consulting with Aboriginal communities on planning matters that may affect their rights and interests” (Provincial Policy Statement, 2014).

Additional policies and documents that support planning practices also have components that reference the obligation of planners to consult Indigenous peoples in various capacities. The question is how do these documents influence practice on the ground? Do practicing planners

know about their obligations to consult? Do they know who they should be consulting? Do they know how?

Planning has commonly been a component of conflicts between Indigenous and non-Indigenous populations. One only has to look as far as the highly publicized situations in Oka, Ipperwash, or Caledonia to recognize that land use planning and Indigenous rights intersect through our engagement with land. In the vein of reconciliation, planners are now tasked with navigating a developing and ever changing field in order to respect and honour Indigenous communities and past agreements with the government. The assumption is that planners will somehow gain knowledge of this increasingly important aspect of planning independently, but are they? If so, where do they gain this knowledge? This thesis attempts to begin to answer those questions.

## **1.2 Objectives and Purpose of the Study**

The objective of this research is to address perceptions and understandings of planning with Indigenous peoples among municipal planners in Southern Ontario. Specifically, the main research question guiding this study was, What do practicing municipal planners know about planning with Indigenous peoples?

The purpose of this research is to i) assess the level of knowledge current practicing planners have in Southern Ontario on Indigenous issues ii) pilot a potential form of education resource to expand current knowledge iii) monitor said educational resource's effectiveness, and iv) to analyze two sources of potential knowledge formation to gain a better perceptive of current discourses in the planning field.

### **1.3 Outline of Thesis**

This thesis is composed of seven chapters. The second chapter is an exploration of current literature both on planning broadly, as well as the sub-discipline of Indigenous planning. It looks at the past, present, and future of planning with a focus on the lives and experiences of Indigenous peoples.

The third chapter of this thesis consists of research methods. It addresses the design and methodology for the two main sections of this study: A discourse analysis of two prominent planning journals, as well as a series of interviews highlighted by the use of a resource package as a potential tool for educational intervention.

The fourth chapter focuses on the results. It presents the design and purpose of the methods chosen for this thesis. In addition, it addresses the research findings through the two types of data collection methods utilized: interviews and discourse analysis.

The discussion chapter follows the results chapter, diving deeper into the research findings, while also addressing the learning outcomes that emerged from the research. This chapter will be followed by a short chapter looking specifically at recommendations to the major organizations and levels of governments involved in the planning profession. The final chapter offers concluding remarks, and hopes for the future.

## **2.0 Literature Review**

### **2.1 Introduction**

This chapter provides theoretical and historical background surrounding Indigenous planning and urban planning as a whole. Although the emergence of Indigenous planning as a field within professional planning is relatively recent, planning for communities has been practiced by Indigenous peoples in Canada for a very long time. This chapter highlights the trajectory of Canadian Settler planning thought and planning with Indigenous peoples to highlight their point of intersection in today's climate.

This chapter is divided into seven sections. First, to address the emergence of Indigenous planning as well as other changes in perspective among the planning profession, the historical shift from modernity to post-modernity within the planning context will be outlined. Secondly, the history of public participation will be explored, as well as the transition to a more inclusive approach to public engagement and consultation. This will lead into a discussion about the definitions required to understand Indigenous and Settler relationships, which is then followed by a description of what Indigenous Planning can be considered today. Thereafter, the role of municipalities in relationship-building and engaging with Indigenous communities will be addressed, as will the Duty to Consult as a legal framework in Canada. Finally, thoughts on the future will be addressed the current gaps in literature and understanding.

### **2.2 Modernity to Post-Modernity in Planning**

Much of planning practice and theory can be considered a product of modernity. Modernity is closely linked with the Enlightenment period and is focused on principles of reason, empiricism, uniformity, and secularism, among other things (Allmendinger, 2009, p.

172). In this “techno-rational approach,” the population at large had little to no input in the planning of their communities, as it simply did not fit into the role of a planner to consult with the public (Allmendinger, 2009, p. 162). Instead, the planner’s role was “to regulate the production and use of space” (Sandercock, 2003, p. 21). It was also the role of planners to be experts (Sandercock, 2003; Beauregard, 1989).

Sandercock illustrates the six pillars of planning as thought of through the lens of the Chicago School in the modernist era:

1. Planning was concerned with making public/political decisions more rational
2. Planning was most effective when it was comprehensive
3. Planning was both a science and an art, based on experience, but the emphasis was usually placed on science
4. Planning was a project of state-directed futures, with the state being separate from the economy
5. Planning operated in ‘the public interest’ and planners’ education privileged them in being able to identify the public interest.
6. Planning stood apart from politics and was regarded as value-neutral

(Adapted from Sandercock, 2003, p. 31 - 33)

Although these pillars of thoughts dominated throughout much of the twentieth century, by the 1980s, modernist ideas were not only being challenged, they were being replaced (Beauregard, 1989; Filion, 1999). A post-modern era had emerged. As Sandercock (2003) suggests in her book *Cosmopolis II*, post-modernism expands on the sometimes narrow scope of modernism. It suggests expanded ways of knowing and understanding to address uneven levels of power and the inherently political and biased nature of planning practice. Pluralist understandings of spaces, people, and narratives which are commonplace in post-modernist planning are fundamentally incompatible with the modernist planning structure. As Beauregard suggests, there is no longer the facade of a singular public or experience to plan for, thus making



it increasingly difficult for planners to perceive themselves as knowledge keepers for all publics within their community. Instead, public participation and public consultation have grown as a post-modernist solution to the acknowledgement of a multitude of publics. It is within post-modernism that Indigenous consultation, the Duty to Consult, and Indigenous Planning begin to be recognized.

### **2.3 Public Participation**

During early planning thought, both in Canada and elsewhere, little attention was paid to the voice or individual interests of citizens. Planners, who were trained and educated, were experts capable of making decisions for the public. Public participation in planning emerged in the 1960s and 1970s along with the strong sentiments of thinkers such as Jacobs, Davidoff, Forester, and Freidmann, along with the post-modern shift (Shiple and Utz, 2012). These writers emerged within a political landscape that was dealing with various major political shifts, especially within North America. The Vietnam War resulted in a counter anti-war movement. The civil rights movement finally made way for voting rights, and racial discrimination laws were established to protect and elevate African Americans in the United States. First Nations in Canada finally received the right to vote while registered in 1960 (Elections Canada, 2017). It was a time in which people were no longer standing by on the sidelines, instead people were questioning the world around them and pressing for change. The world of planning was not excluded.

One of those great minds who pushed the envelope of current political thinking was Jane Jacobs. In the *Death and Life of Great American Cities*, Jacobs questions not whether or not planners care about the cities they are shaping, but rather if they are able to do so in a way that is

positive for the citizens they are serving (1961). Describing the North end of Boston and a planner's opinion, Jacobs highlights that the planner "had learned as a physical planner about what is good for people and good for city neighbourhoods," yet, Jacobs notes, he was unable to see what the community actually possessed in every positive way (Jacobs, 1961, p. 77). Jacobs makes the argument that what a city or a community really needs is "a close-grained diversity of uses that give each other constant mutual support, both economically and socially" (Jacobs, 1961, p. 79). Although Jacobs is talking about larger community themes, and largely opposed to strategically planned spaces, the concept of mutual support she sees integral to the success of communities and cities seems equally important to the planning process today due to the advent of public participation. Up until this point, local knowledge was not considered an asset nor something that would enhance the planning process.

Not unlike Jacobs, Paul Davidoff (2012) suggested that the future of planning required planners to listen to outsiders' voices. He sees the public bringing forward their own plans as a way to strengthen the plans that were actually being published. The role of planner as advocate, as Davidoff sees it, would allow planners to better plan for the public. For Davidoff, it allows the public to have some agency, while planners were exposed to some of the complex interrelated parts that made up their cities, allowing the fusion of technical and local knowledge for better planning practices (Davidoff, 2012).

John Forester also sees the importance of the fusion of these two types of knowledge. For Forester, public participation is required to expand out of the constraints of research and policy. He sees it as integration with "innovative and effective negotiation" to come to better agreements and not just policies or decisions (Forester, 2012). Forester notes that planning often lacks action

(Forester, 2012). He notes that in order to create action, planners need the agreement of the public, but in order to do that planners have a lot to learn about approaching differences of opinion in constructive, action producing ways (Forester, 2012).

When Sherry R. Arnstein wrote about the connection between residents having control over their own lives and the range of citizen participation involved in planning, she was highlighting the problems with something already in motion. By highlighting what she identifies as eight levels of participation, Arnstein in her article, *A Ladder of Citizen Participation*, highlights that not all participation is equal. Using the analogy of a ladder, the first two rungs are Manipulation and Therapy (Arnstein, 1969). These two represent the illusion of participation (Arnstein, 1969). The mid-section of the ladder is made up of three degrees of tokenism: informing, consultation and placation, while the top three rungs represent the best types of public participation: partnership, delegated power, and the highest rung of citizen participation, citizen control (Arnstein, 1969). She argued, in 1969, that planning practice very rarely reaches the top of the ladder, but, there is still opportunity for improvement. Written nearly fifty years ago, the Ladder of Participation is still one of the most commonly cited and respected concepts within public participation theory in planning and beyond.

Outside of the roles that planners can play, a key component in acknowledging the need for public participation is first acknowledging there was no single monolithic public. In today's society, 'publics' "refers to the existence of identifiable groups who are interested in particular policy issues or actively involved in efforts to deal with them" (Burby, 2003, p. 33). These areas can vary from sporting activities to religious concerns, to the environment and different minority groups. However, that particular definition took time to develop. Although the concept was

originally brought forward by Davidoff in 1965, the concept of a pluralistic public was emphasized by Mazziotti in his writing published in 1974. Instead of a monolithic, singular public view, there are various groups of citizens making up multiple publics and Mazziotti saw the role of the planner as an advocate for all of the voices of the public. This was a stark change from the expert planner making decisions for the monolithic public. Multiple publics alludes to a potential for power differentials as well. Instead of strong and weak members in a singular public, multiple groups are vying for attention and space in the planning process, adding another dimension to planning practice that was often ignored.

Although the idea of public participation is no longer questioned, how this takes shape still varies across the province of Ontario and across Canada. In the Ontario Planning Act, materials and information about projects are required to be available to the public. In addition, “at least one public meeting is held for the purpose of giving the public an opportunity to make representations in respect of the current proposed plan,” and in some cases, a single public open house is required (Ontario Planning Act, 1990). In many ways, this is a lasting legacy of modernist thought. The ways in which the residents and community members are consulted are not explicitly regulated nor laid out for planners, allowing a lot of diversity in practice to this day. As Corburn points out “planners regularly have to make discretionary decisions that shape the content and direction” of their planning practice (Corburn, 2009, p. 4). Planners, in making decisions and engaging with these concepts differently, ultimately have “a significant influence over the content and outcomes of planning process, such as whether they do or do not respond to claims of bias, discrimination and inequality” (Coburn, 2009, p.4). It is in this grey area in which

planning occurs, and where engagement with communities such as Canada's Indigenous peoples takes shape.

## **2.4 Defining Indigenous**

This research focuses on addressing planners' knowledge of Indigenous planning and Indigenous needs in the planning context, but who is Indigenous? What does the term mean?

Various terms have been used within the Canadian context to address the population that existed geographically within Canadian borders prior to the colonization and confederation of Canada as a country. Today those populations are known as Indigenous peoples. At the time of colonization and Confederacy the same population was often referred to as Indian, derived from the early explorers' misconception of their arrival in India, not another continent entirely.

In Canada, the Indian Act formed the legal definition and document for Indigenous peoples in Canada. This document, which is over 100 years old, acts as the guiding tool for understanding 'Indians' in today's society. As Carrie Bourassa, Kim McKay-McNabb and Mary Hampton point out in their article entitled "*Racism, Sexism, and Colonialism*," the Indian Act served to define "Indian identity and prescribed what 'Indianness' meant" (2004, p. 25). Its definitions of who is and is not Indian, as well as things such as reserves and the role of the Crown in the lives of those deemed to be Indians, has lasting effects, yet its definition of what an Indian is within the Act is fairly vague (Indian Act, 1985). It defines an Indian as "a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian," which provides little insight into how one would be designated as Indian (Indian Act, 1985). Instead, the document as a whole represents a sense of control. It dictates various aspects of an Indian's life, yet provides little insight into what designates an Indian as someone different from the rest

of the population. As further explored in the article entitled, "*Rethinking Racism: Toward a Structural Interpretation*," the invention of the legal definition of Indian "entails a dialectical process of construction; that is, the creation of the category of 'other' involves the creation of the category of 'same'" (Bonilla-Silva, 1997, p. 471).

This binary relationship exists with the term used next in Canadian policy: Aboriginal. This term is still used today in Canadian legal documents and policies such as the Constitution Act of 1982. Because of the institutionalized use of the word Aboriginal by governments like Canada, some Indigenous scholars find the terminology problematic. Although many use Aboriginal, Indian, and Indigenous interchangeably, this research will utilize the term Indigenous to discuss the broad grouping of Canada's first peoples. The term Indigenous has been used internationally in recent years, with the most notable usage being through the United Nations Declaration on the Rights of Indigenous Peoples.

Within this broader definition, Indigenous peoples in Canada are legally separated into three groups: First Nations or North American Indian; Métis; and Inuit. In Canada, according to 2011 census data, the First Nations people make up approximately 60.8% of the Indigenous population (Statistics Canada, 2015). In addition, 32.3% of respondents identified as being Métis (Statistics Canada, 2015). The term Métis, similar in meaning to the term Mestizo used in Latin America, comes from the French language meaning of mixed race. According to the Métis Nation of Ontario, the Métis Nation is "comprised of descendants of people born of relations between Indian women and European men" (2016). Métis in Canada are considered to have their own unique way of life and the majority of Métis people can be found either in the western provinces or in Ontario.

Those identified as Inuit made up 4.2% of the Indigenous population in the 2011 census data (Statistics Canada, 2015). The largest population of Inuit in Canada live in Inuit Nunangat, which stretches from Labrador to the Northwest Territories. The territory of Nunavut is home to nearly half of this population (Statistics Canada, 2015). Within each of these legal groups, Indigenous communities self-identify in more diverse ways. Throughout Canada, there are dozens of Indigenous languages and dialects spoken by Nations which claim territory from sea to sea. This level of autonomy is important to acknowledge outside of the legal framework set the Confederacy and colonization.

It should also be recognized that the generalized use of a blanket term, such as Indigenous Peoples, for all people who pre-exist colonization is inherently problematic, as it suggests a deeper connection between communities that may have never crossed paths prior to globalization and colonization. It also denies communities their own individual names that at times are deeply spiritual and have a deeper connection with the land in which the community occupies (Smith, 2002, p. 6). For the purposes of this research, identifying each community referenced or occupying the space which is today governed by the government of Canada could convolute the objective and meaning of the research, thus detracting from the usefulness of the research in its written form. Instead, direct references made by others will be acknowledged and where possible will be acknowledged through traditional names, as well as this research's acknowledgement of the uniqueness of each Indigenous community and their right to individual autonomy. This is done through the pluralization of Indigenous peoples to identify the complex and diverse identities of all Indigenous peoples throughout Canada and the world.

One final aspect of definitions of ‘Indigenous’ directly relates to urban Indigenous peoples who make up approximately half of Canada’s Indigenous population (Tomiak, 2009). Settler discourses surrounding Indigenous peoples have historically presented Indigenous life as incompatible with urban settings (Peters and Anderson, 2013). Some of this relates back to discourses of cities and urban centres being spaces for innovation and modernity, while Indigenous peoples have historically been stereotyped as ‘primitive’ or ‘uncivilized’ (Peters and Anderson, 2013, p.3). In other ways, the existence of Indigenous peoples in urban spaces challenged the spatial division expected in the ‘us versus other’ relationship explored by Edward Said (2003). Ironically, major urban centres often have a long Indigenous history; Toronto for example, was the territory of three different Indigenous groups at some point in its history prior to colonization, thus making the dichotomy’s reasoning even more tenuous.

Due to these dynamics, which do not exist in traditional territories as overtly, urban Indigenous peoples’ needs are unique from other Indigenous populations. Urban Indigenous or those who live off reserve experience the same discrimination and prejudice as those Indigenous peoples still living on reserves or Crown land but are faced with it in their everyday lives, while often having little access to the services and programs which are meant for them. Thus, urban Indigenous peoples represent an additional grouping of Indigenous peoples who have unique needs and require a different approach due to geographical limitations. Although many may see the lives of Indigenous peoples as an issue for the federal government, in living in cities or other regions outside of reserves, Indigenous peoples exit federal jurisdiction exclusively and enter into the responsibility of cities, regions, and provinces, thus expanding the role of the municipal or provincial planner.



Acknowledging the relationship and politics around urban spaces and Indigenous peoples is only the first step. Specific approaches are needed that acknowledge this relationship and attempt to create space for the reclamation of Indigenous history in the context. One concept that does this is referred to as ‘indigenizing a space’. Indigenizing space can take numerous shapes or forms. In Toronto, recently, street signs have been replaced to reflect both the colonial street name and the footpath name that once was used by Indigenous communities (New Street Signs, 2016). Even the “recording of locally used place-names can be used to explicate the systemic nature of Aboriginal land use” (Natcher, 2001, p. 116). Protocol agreements and coalitions can devise a variety of ways to implement Aboriginal inclusion in an otherwise colonially dominated space. This can take the shape of the creation of cultural sites, public art, architecture, murals, or signage like in the Toronto example.

Actions such as these can be steps towards recognizing the holistic needs of urban Indigenous residents. Municipalities and regions taking initiatives such as these are important in creating spaces that recognize the history but also connect the Indigenous members with spaces. Spaces like Friendship Centres or indigenized spaces provide places to see a reflection of their own identity, for Indigenous peoples who may feel disenfranchised and unwelcome in both traditional spaces such as reserves, but also in urban places (Howard, 2011).

Additionally, re-situating space for Indigenous voices in urban spaces can also have a significant impact. In Edmonton, public consultation with Indigenous peoples is being taken very seriously. Two documents entitled, *Strengthening the Relationships between the City of Edmonton and Urban Aboriginal People* and *Edmonton Urban Aboriginal Accord*, address the City of Edmonton’s focus on strengthening relationships between their municipality and

Indigenous communities within their borders and beyond (Walker and Mutanga, 2013).

Consulting the Indigenous community is integral to providing communities for all, and the initiative taken by Edmonton provides an example of a step towards better relationships.

For the purposes of the thesis, Indigenous peoples will be used to speak about this very important population in an effort to acknowledge these very complex relationships.

## **2. 5 Defining Settler**

To understand the current research and implications of Indigenous planning, one must also become acquainted with the complex relationship between settler and colonial societies and others. Urban and regional planning is a colonially influenced and derived profession. Although relatively late to colonization and empire building, the bulk of the context of what will be discussed throughout this research specifically links to the British Empire, with some influences from the French.

This research will address two different types of approaches to planning to ultimately understand some of the underlying issues existing in practice. Settler planning is the planning practice and approach which is influenced by colonial understandings and institutionalized through policies and regulations in Canada. This is the land planning that is influenced by the grid pattern layouts emphasized by the British and the less rigid but equally structured practice followed by the French, which followed natural features such as rivers or lake shores. In both cases, and in most colonially organized spaces, land is understood through division and ownership. Upon the arrival of the French and English, parcels were created and subdivided, and individual families or groups of people took ownership for the control and development of a specific piece of land. Yet, that land was not theirs to divide up in the first place, as Indigenous

communities claimed communal ownership to nearly all of the occupied spaces of Canada today (Barry and Porter, 2016).

This communal ownership is just one component of the differing approach Indigenous peoples have to land organization compared to settler communities. Indigenous knowledge passed down through generations, of significance based on “custodial responsibilities, narrative, or spiritual awareness,” is often seen as illegitimate by scientific standards (Porter, 2010). This knowledge very often represents not only historical information but key social and cultural information that is imperative to planning appropriately for Indigenous communities. It should be noted that some also believe traditional knowledge is a concept created for and by settler people in an attempt to categorize and separate Indigenous thought from mainstream knowledge (Porter, 2013). Therefore, the concept is not entirely accepted by all Indigenous peoples. At the same time, knowledge exists within Indigenous communities that is not known or understood through Western science, so in this way, Indigenous knowledge is very real.

The other major aspect of Indigenous planning is the spiritual aspect of land. Although settler communities may connect on a personal level to their home, in most cases the connection is not overtly spiritual. It is this deeper connection to land as a spiritual object or embodiment that makes land so significant to Indigenous communities. This relationship is addressed through Article 25 and 26 of the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007). They are as stated:

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas

and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the Indigenous peoples concerned.

(United Nations, 2007)

Additionally, in Canada, Indigenous peoples are given unique rights under Section 35 of the Canadian Constitution Act, 1867. They are as below:

**RIGHTS OF THE Aboriginal PEOPLES OF CANADA**

**35. (1)** The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.

(2) In this Act, “Aboriginal peoples of Canada” includes the Indian, Inuit and Métis peoples of Canada.

(3) For greater certainty, in subsection (1) “treaty rights” includes rights that now exist by way of land claims agreements or may be so acquired.

(4) Notwithstanding any other provision of this Act, the Aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

(Canadian Charter, 1982, s 35)

Land use concepts derived from Western understandings focus on the concept of individual ownership and private property to identify land and space. Indigenous concepts of land, although today heavily influenced by these conceptions of land, are instead focused on communal ownership and experienced spaces. In a study completed with Mushkegowuk Council, land use was deeply entrenched with cultural traditions and practices: “the general

feeling among respondents was that First Nation community members view land as a common resource for shared use, while at the same time family based traditional hunting, fishing and trapping areas also need to be valued through the land use planning system” (Minkin et al, 2014, p. 143). The use of land was inherently connected to the critical aims of the community as a whole, with much less focus on individual needs and possession.

This is why land claims are so significant to Indigenous communities. As a part of Section 35 of the Constitution and as a repercussion of Canada’s colonial past, land claims exist within Canada. They are legally defined in two ways: Comprehensive and Specific.

Comprehensive Land Claims include areas that were not previously considered as a part of a treaty or obtained through other legal means, while in contrast, Specific Land Claims deal with areas that were previously included in a treaty or were related to a perceived potential misuse of funds by the government (Government of Canada, 2010). Either claim is distinct to the experiences of the Indigenous peoples of Canada during colonization and the following regimes. In Ontario, due to the strong colonial presence, most land claims are defined as Specific. The story of Aboriginal land grievances is still not complete. It is shaped by centuries of history, yet still has so far to go in order to come to some sort of conclusion. This is one aspect which makes Indigenous planning such a key area to research within the planning context. Land claims are sure to exist for decades into the future with an extensive current backlog within Ontario specifically holding up decision-making. This presents a unique challenge for planners and Indigenous communities who still want to move forward with development and future plans while recognizing the land claims still under dispute.

In an attempt to address similar colonial legacies, various practices within geography and planning have been developed and/or utilized in order to better serve Indigenous land interests. One example is the use of a ‘map biography’ in which respondents (usually members of an Indigenous group) are asked to locate and map subsistence activities (fishing, gathering, hunting) and the land used for such activities during their adult lives (Natcher, 2001). (Similar practices can be found under the broader practice of participatory mapping.) In addition, areas of communal use are represented, such as travel routes, burial sites, and spiritual locations (Natcher, 2001). Mapping space by use and perception rather than roadways and land ownership provides a drastically different mapping output. Although just one example, it is obvious that there are ways to implement planning which is focused on improving Indigenous lives, and that can be implemented in “mainstream” planning. It requires allies in the planning profession.

## **2.6 Indigenous Planning**

Although similar to many interests in urban planning, Indigenous planning focuses on rebalancing power and improving the socio-economic status of Indigenous peoples (Matunga, 2013). Indigenous planning is built on the post-modernist acceptance that planning as a profession and activity is not value-neutral (Anderson, 2013; Walker and Belanger, 2013). Instead, planning as practiced today is heavily influenced by Western ideals and knowledge, as described earlier in this chapter.

According to Matunga (2013), there are five critical aims for Indigenous planning: 1) improved environmental quality and quantity, 2) political autonomy and advocacy, 3) social cohesion and well-being, 4) economic growth and distribution, and 5) cultural protection and enhancement (p. 22). In order to achieve these aims, planners, both Indigenous and non-

Indigenous can play a role. For Matunga, the role of the Indigenous ally planner is not to disregard their training but to expand their understandings to encompass Indigenous peoples as partners (2013). Indigenous planning is about restating Indigenous knowledge and thought within planning into the mainstream, not by adjusting the knowledge, but by making space for its existence (Matunga, 2013, p. 26). It is a discourse and an approach within the planning context which “aims to reclaim the historic, contemporary, and future-oriented planning approaches of Indigenous communities across western settler states” (Prusak et al., 2015, p. 440).

For the purposes of this research, Indigenous Planning will be understood as an enlightened approach to planning, which prioritizes reconciliation, the improvement of Indigenous lives from the perspective of Indigenous communities themselves, and the rebalancing of power within the planning system in colonized spaces. In Indigenous Planning practices, there is an opportunity for planners and communities to initiate recognition of both types of knowledge: Indigenous and traditional. It is through this dual understanding and legitimacy that planners may decolonize their ways of thinking about knowing. The method requires the adoption of collaborative planning or therapeutic planning models (in the form of therapeutic as what Sandercock suggests), which better coincide with Indigenous ways of knowing (Sandercock, 2004b).

## **2.7 Indigenous Peoples and Municipalities**

In the past two decades, treatment of Indigenous issues in planning has drastically changed. A lot of this change is due to the legal definition and enforcement of the Duty to Consult. Not exclusive to planning practice, the Duty to Consult was derived out of Supreme Court decisions between 2004 - 2005, in relation to Section 35 of the Constitution and what is

more commonly known as Aboriginal and Treaty Rights. As Lambrecht (2013) describes, “the Duty to Consult is, at its simplest, intended to ensure the Crown decision-making regarding the development of natural resources ‘respects Aboriginal interests in accordance with the honour of the Crown’” (p.54). In the groundbreaking case, *Haida Nation V. British Columbia (Minister of Forests)* (2004), the Supreme Court found that asserted Aboriginal rights were constitutionally protected and that the Crown must consult and/or accommodate when required (2004). The Crown was understood to be the federal government, with provincial governments as its arms of power. Up until this decision, the Crown had the ability to infringe on Aboriginal and Treaty Rights, thus this signified a major shift in the treatment of Aboriginal Treaty Rights and the treatment of Indigenous peoples.

The Duty to Consult represents a striking change in politics within Canada, along with a definite acknowledgement of wrongs done through history in an effort to move towards reconciliation (Newman, 2014). Newman suggests that the Supreme Court proceedings in the *Haida* case, as well as earlier cases, provide a framework of five fundamental components of the Duty to Consult:

1. The Duty to Consult arises prior to proof of an Aboriginal rights or title claim or in the context of uncertain effects on a treaty right;
2. The Duty to Consult is triggered relatively easily, based on an insufficient level of knowledge on the part of the Crown relative to a possible claim with which government action potentially interferes;
3. The strength or scope of the Duty to Consult in particular circumstances lies along a spectrum of possibilities, with a richer consultation requirement arising from a stronger *prima facie* Aboriginal claim and/or a more serious impact on the underlying Aboriginal right or treaty right;
4. Within this spectrum, the duty ranges from a minimal notice requirement to a duty to carry out some degree of accommodation of the Aboriginal interests, but it does not include an Aboriginal power of veto over any particular decision, and;



5. Failure to meet a Duty to Consult can lead to a range of remedies, from an injunction against a particular government action altogether (or, in some instance, damages) but, more commonly, an order to carry out the consultation prior to proceeding

(Newman, 2014, p.26)

The consultation spoken about through the Duty to Consult can greatly differ from the consultation that Arnstein spoke of. Although in some instances consultation can be completed to its bare minimum and be similar to Arnstein's consultation, there is evidence Indigenous groups expect a great level of participation in the process, for example, Six Nations of the Grand River Territory and the Grand River's Notification Agreement and Land Use Consultation and Accommodation Policy (Hostovsky and General, 2013). With these documents acting as guidelines, Six Nations provides a clear picture of their expectation when it comes to the Duty to Consult, which provides participation well above consultation in the classic sense. The expectation of the Duty to Consult also expands past the western legal definition. In this instance, Six Nations of the Grand River expects all governments, including municipalities, to engage with this agreement, by sending information about projects and allowing Six Nations to decide their level of engagement based on that information.

So although the Duty to Consult may legally apply only to provincial and federal bodies, for some Indigenous communities the expectation that all government bodies are consulting them is there both in discussion and policy. This presents a confusing landscape for municipal planners to navigate. Legally they are expected to do one thing, but in the name of reconciliation and honouring the relationships with Indigenous peoples, there can be a very different set of expectations. Planners are then forced to try to navigate this dynamic. This research explores how planners perceive this dichotomy and how they go about navigating it.

## **2.8 Gaps**

Although the Canadian political system has been traditionally seen as encompassing two government arms: the federal and the provincial, governance in Canada has become “an evolving system of multilevel governance” (Nelles and Alcantara, 2011, p. 3). With the Duty to Consult and other policies, Indigenous groups, along with municipalities, territorial governments, and other non-state actors are now interacting with Canadian federalism (Nelles and Alcantara, 2011).

Prior to this change in structure, it was exceptionally difficult for Indigenous groups and even municipalities to enter into the realm of Canadian federalism and have issues with it addressed. Planning decisions made at local or even provincial levels have been at the root of numerous Indigenous and non-Indigenous conflicts over the past 50 years. Although the initial problems may not have been created by the municipal governments, it is often the municipal decisions which force issues to the forefront. This was the case with Oka, Ipperwash, and Caledonia, where the non- indigenous, the Indigenous, and the Crown all encountered each other, forcing the engagement of the Crown or Canadian Federalist state in some capacity.

Although shifting, the current structure of recognition for Indigenous peoples within Canada is still limiting. Indigenous peoples in Canada, as mentioned previously, are extremely diverse in origins, clans, tribes, and language, yet federal legislation, in many cases, sees all Indigenous people as a homogenous group. A common misconception is that the Indian Act applies to all Indigenous peoples (Hedican, 2013). This error in perception leads to potentially ineffective legislation and policies.

It has now been more than 10 years since a serious political altercation has occurred in Ontario to the scale of the previously mentioned incidents. This is not to say that all issues with communication have been rectified but changes in planning legislation in Ontario, such as the Provincial Policy Statement, definitely are helping to direct land use development towards better communication and hopefully better relationships.

With that being said there are still gaps in current understandings of the role of planners with the Duty to Consult and planning with Indigenous communities on a broader scale. In Ontario, McLeod et al. (2015) looked at land use and resource management policies and found an immediate need for improved policies on engaging with Indigenous populations. Through a more specific analysis, MacCallum Fraser and Viswanathan (2013) concluded that municipal - First Nations engagement will require legislative change, a cultural shift, and changes in curricula. Fraser also addressed the curricula of planning schools specifically in preparing planners to engage with Indigenous populations. She had two conclusions: “first, changes must be made to municipal land use planning in Ontario, and by extension the rest of Canada; second, foundational planning curriculum must provide planning students with knowledge of Aboriginal and treaty rights and land use planning” (Fraser, 2012).

Undoubtedly, planners rely on their education and the policies that shape their practice for guidance, but how did they specifically begin to understand their role of engagement? Were they utilizing information from a specific level of government? Were local Indigenous populations a part of the process? Although anecdotally, through other case studies, these ideas were explored, planners had never been asked specifically about their perceptions and knowledge in the area.

Due to the relative lack of clarity and guidance emphasized by McLeod et al. (2015), and Viwanathan and MacCallum Fraser (2013), the question of where research and publications should be targeted arises. Understanding the areas in which information is being accessed from, and what the information being accessed or wanted looks like could better assist planners in engaging with Indigenous populations. Gaining understanding on both of these aspects is, therefore, a priority for this research.

## **2.9 Summary**

There have been numerous studies and research done on public participation over the past few decades, however, only the most relevant and influential studies on everyday practice were included in this review. In the field overall, a shift towards acknowledging public participation has occurred, while the scope and practical outcomes of this are still inconclusive.

Indigenous Peoples in Canada represent a minority population that systemically is under-researched in academia. When research is available, much of it pertains to the policing or controlling of the outcomes, and presents little opportunity for participation among the population. Indigenous peoples are an integral part of Canadian history and culture, yet their consultation has not been emphasized in planning culture.

Key literature regarding public participation, such as the writings of Paul Davidoff and John Forester, came at a time when the civil rights movement in the United States was at its peak. This research is linked to a current climate of change in politics around Indigenous and Treaty Rights, which has the potential to make the same mark on Canadian culture as the African-American Civil Rights movement made in the United States, and even Canada. It has only been recently that attempts have been made to research and approach the issues of

Indigenous peoples with a decolonized lens. Very little previous research approached the issue of public participation in a way that included and highlighted the experiences of those involved, such as what is exemplified in interviews and personal recollection. At the core of much of the research is a conflict between Indigenous peoples and the settler institutions of politics and government. The research highlights the interconnectedness of decisions made over centuries in creating outcomes that play out in sometimes violent ways today. There is little to no research that addresses this direct correlation and the consequences in the planning practice. Hence, the objective of this qualitative research is to address these gaps in the literature and build on the strong legacy of public participation, as well as the truth and reconciliation mandate.

### **3.0 Research Methods**

#### **3.1 Introduction**

A mixed methods exploratory case study of practicing municipal planners in Southern Ontario was used to address perceptions and understandings of planning with Indigenous peoples. Specifically, the main research question guiding this study was: What do practicing municipal planners know about planning with Indigenous peoples?

Additionally, it addressed the four main research objectives: i) assess the level of knowledge current practicing planners have in Southern Ontario on Indigenous Issues ii) pilot a potential form of education resource to expand current knowledge, iii) monitor said educational resource's effectiveness, and iv) analyze two sources of potential knowledge formation.

The following chapter describes the research methodology used for this study through an overview of the following areas:(1) rationale for research approach (2) research setting and sample, (3) research design, (4) methods for data collection, (5) data analysis, and (6) a personal reflection from the researcher.

#### **3.2 Rationale for Research Approach**

This research was conducted through a convergent parallel mixed methods approach (Creswell, 2014). It involves two methods which run simultaneously: the interviewing of practicing planners in Southern Ontario surrounding the use of an educational intervention, and the analysis of two journals accessible by the same subjects. Generally, mixed methods research involves both qualitative and quantitative data, which are both analyzed in order to respond to a research inquiry (Creswell, 2014, p. 217). The mixed methods research approach began with researchers who believed quantitative and qualitative methods were useful in addressing their

research questions (Johnson et al., 2007). The mixed methods approach can be especially useful because of its ability to reduce the limitations of both qualitative and quantitative data and by doing so suggests the results are more credible (Creswell, 2014; Johnson et al., 2007). This is done through triangulation. Triangulation is defined as “the combination of methodologies in the study of the same phenomenon” (Johnson et al, 2007, p. 114). In the case of mixed methods this triangulation occurs between methods, where each method and corresponding results are compared and reflected on in comparison to each other. As described by Howe, this kind of triangulation “consists in bringing different methods to bear on the same research questions” which allows the researcher to be more confident in their findings (2012, p. 90). Although there are multiple ways to approach mixed methods research, this research prioritizes the qualitative data slightly above the quantitative data, while pursuing both at the same time.

### **3.3 Methodology**

Two methods were used concurrently in this research. The first approach was a textual discourse analysis and the second was an exploratory case study.

The case study approach allows research to be approached through the context of a variety of data sources to address a specific phenomenon (Baxter & Jack, 2008, p. 544).

According to Yin, a case study approach can be used when the behaviour of those involved in the study cannot be changed (Yin, 2003). In addition, it is also useful if the phenomenon and the context cannot be separated, such as decisions surrounding planning practice and professional practice itself (Yin, 2003). There are numerous types of case studies. These include: exploratory, intrinsic, descriptive, explanatory, for example (Baxter & Jack, 2008). For the purposes of the research, the exploratory case study is most suitable due to the use of an intervention

(educational in this case) to explore a phenomenon that will result in no clear, single set of outcomes (Baxter & Jack, 2008). Additionally, the specific case addressed in this research had not been previously studied in this context.

One issue that can arise in case study approaches is that the time frame or scope can become too large (Baxter & Jack, 2008). Thus, this research is bounded by the spatial boundary of Southern Ontario during the study period, which spanned from January 2017 until July 2017.

### **3.4 Research Setting**

This research is focused on municipal planners in Southern Ontario (see Appendix A for a map depicting the area). For the purposes of this thesis, Southern Ontario is defined using Federal Economic Development Agency for Southern Ontario's geographical restrictions: "from Cornwall in the East to Owen Sound in the West, and from Pembroke in the North to Windsor in the South" (FedDev Ontario, 2015). Based on data supplied by the Ontario Ministry of Finance, Ontario's general population is approximately 14,135,610, with an estimated 94.3% of that population residing in Southern Ontario (13,290,830.6) (Ontario Ministry of Finance, 2017). In addition to geographically including urban centres that are home to urban Indigenous, Southern Ontario is also home to multiple Indigenous reserve communities. According to 2011 census data, Ontario, as a whole, is home to 201,100 First Nation peoples, making up 23.6% of all First Nations people in Canada (Statistics Canada, 2015). This does not include Metis and Inuit populations, whose numbers would be additional.

This specific area was chosen due to the boundaries current policy and frameworks create in the planning context. Through the division of legislative power, planning is under the purview of provincial governments (Constitution Act, 1867). Through this power separation, acts such as



the Planning Act and the Far North Act exist. For the purposes of this study it was important that all participants be influenced and professionally controlled by the same legislation to eliminate substantial variations in legal expectations among participants. All planners in the research setting would be eligible to be members of the Ontario Professional Planners Institute as well as the Canadian Institute of Planners. That being said, planners eligible to participate in this study could be members of 6 different districts as defined by the Ontario Professional Planners Institute, which include approximately 3,350 members (Ontario Professional Planners Institute, 2017).

### **3.5 Research Methods**

This research was approached through a cross-sectional qualitative design. It involves two methods which run simultaneously: the interviewing of practicing planners in Southern Ontario surrounding the use of an educational intervention, and the analysis of two journal articles accessible by the same subjects.

Through the use of semi-structured interviews, each standpoint has equal importance. Each opinion and experience are valued equally but in relation to the experiences of others. This approach was selected to acknowledge the diverse set of opinions existing in his relatively new area of study, while also acknowledging the importance of perceived realities in those understandings. It allows both the factual events and outcomes to be explored, while also addressing the discourse and understandings that shape those actions and resulting outcomes on behalf of the participants.

At the same time, the analysis of the journal articles addresses the value positions and discourse being presented through text. The two journals selected represent two locations of

social meaning creation or nodes of discourse. The focus of the textual analysis is deciphering the discourses that are created in text in order to uncover the connection between everyday actions and the texts. In the case of Indigenous issues, regulatory texts and public discourse are especially relevant in understanding institutional processes and frameworks, especially in a governmental context. Content or more specifically discourse analysis is mainly used to “yield a quantitative description of the characteristics of a communication” in an attempt to uncover the meanings and connotation of that piece of communication (Bryman, Bell & Teevan, 2012).

Another important piece of analyzing texts is the acknowledgement that texts alone have no regulatory power. Instead, people give documents power through their social construction of them. Following the trail of texts to overarching bodies and discourses is important to fully understand the institutional process. With the interviews and resource package, the text analysis allows connections to be drawn between discourses and actions but equally important, the analysis of a variety of texts allows intertextual relations to be discovered (Smith, 2006).

Texts represent a location for social relations (Smith, 2006). Meanings and connections will be drawn from the various texts, and in the case of areas of silence, can represent the role of a speaker in communicating beliefs and theories. Much of government actions are mediated through text and therefore the texts provide a window into the organizational process and relationships with other institutions and social relations, all creating connections within the institutional network. For planners in Ontario, discourse within organizational texts and publications are equally important, as they are used to guide and influence current practices. Although no enforcement or recommendations are made through these documents, their role as peer created information acts as a catalyst for knowledge retention and changes in action that can

be very influential in a community. These grassroots levels of information, often show practical ways of utilizing the policy put forth in other governmental documents through case studies and anecdotes.

### **3.6 Resource Package**

According to Mackeracher (2004), learning “occurs as the brain extracts meaningful patterns from the confusion of daily internal and external experience” (p. 7). Current theories suggest there are three conditions for learning:

1. There has to be enough experience or data to derive a pattern from
2. Patterns have to be allowed to emerge naturally through the appropriate amount of time and freedom on the part of the learner
3. The learner must have existing understandings and perspectives in order to handle the new experiences and categorize them

(Mackeracher, 2004, p.7).

The purpose of the resource package in this study is an attempt to provide enough information and examples in an appropriate timeframe to allow learning to occur in regard to Indigenous issues within planning. Learning tends to occur in a cycle, with multiple and varying theories existing on the exact details of what occurs. According to Mackeracher, the basic learning cycle cited by many has five phases. The learner:

- participates in experiences and activities resulting in the intake of coded and uncoded information from internal and external sources and input to learning;
- makes sense of experience by giving it meaning and value, or effect, through using pattern-recognition and meaning-making cognitive and affective processes;
- uses meaning and values in problem-solving and decision-making processes to make choices and develop plans for acting to achieve those choices;
- implements action plans; and
- receives feedback from the responses of others and from observing one’s own behaviour

(Mackeracher, 2004, p. 53)

The resource package assembled for this study attempts to enter the first phase of this interpretation of the learning cycle. The case study examples, as well as other information, provides data and second-hand experiences to explore and make sense of. Although in no way exhaustive, the resource package provides a brief introduction to Indigenous planning issues. Through the 30-day period, the resource package allows for planners participating to read the information, reflect, and even pursue areas of research that peak their interest. As suggested earlier, conclusions, especially in adult learners, have to be derived naturally. The 30-day period allows time for reflection prior to the follow-up interview in an attempt to include some of knowledge absorption and change in perspective to be reflected in the research. The 30-day time period was also selected in acknowledgement of the somewhat cyclical design of land use planning municipalities, with monthly reports and meetings in most instances. The 30-day window ensured that the time that participants were able to engage with the material did not only span busy periods prior to community council meetings, for example. However, the time allotment in some situations may not have been adequate for some participants as every person learns at their own speed.

Professional learning, like standard education, has been heavily influenced by technological changes. With these changes, challenges arise. Malloch and Cairns (2011) describe two of these challenges as technological sustainability and travel restriction due to fuel and environmental issues. Technological sustainability can be a challenge in keeping material and learning up to date. With things changing so rapidly, by the time information is published it can sometimes become irrelevant. Professional and workplace learning have to constantly strive to

avoid or mitigate that issue. Travel restrictions are also a challenge with fluctuating fuel prices and the increased understanding and importance of environmental issues (Malloch and Cairns, 2011). Workplace learning has to occur in a way that is environmentally and economically sustainable as well.

The concept of this resource attempts to address both of these issues and is used in this research to test the usefulness of similar resources. With it being digitally available the resource package is more accessible throughout the province, not requiring access to a university library or even a public one. It can also be adjusted to reflect the changing times. With the current focus being on peer-written material, a constant update of narratives and discussion can be included in the resource package, keeping it timely and accessible. Overall, the use of the resource package was very exploratory.

### **3.7 Resource Package Components**

The resource package is made up of peer written articles, reports, and government documents all addressing Indigenous issues in planning. Topics include urban Indigenous needs, the historical colonialism of planning, and approaches to consultation, among others. The package is divided into three sections: basic knowledge, case studies, and take action. Together the sections expose the participant to a variety of materials which can influence their understanding and level of comfort with Indigenous issues.

### **3.8 Research Sample and Recruitment**

In addition to a content analysis of prominent planning journals, this research draws on interviews with seven participants. Semi-structured interviews were conducted in an attempt to shed light on the current level of knowledge practicing planners possess on Indigenous issues. A

core set of questions was used, but topics brought up through the interviews were also explored when potentially relevant to the research.

The interview participants were selected based on their professional association with a municipal planning office in Southern Ontario. Participants were notified of the opportunity through a gatekeeper in the municipality, and the municipalities themselves were chosen for contact based on a set of criteria described more thoroughly below. There was also an opportunity to join the study through recruitment advertisements through social media sites of LinkedIn and Twitter.

Municipalities contacted for participation were selected through a purposive sampling method, with every municipality contacted having some sort of connection to Indigenous issues whether it be in close proximity to a reserve, have an Indigenous population within the community or currently located on a land claim (Neuendorf, 2002). Using the Aboriginal and Treaty Rights Information System (ATRIS), which “is a web-based, geographic information system that locates Aboriginal communities and display information relating to their potential or established Aboriginal or treaty rights”, municipalities were chosen that were located within a variety of treaty claim areas and geographical locations to ensure that experiences and histories were varied for each municipality included (Indigenous and Northern Affairs Canada, 2017).

To further break down the municipalities, an even distribution of Multi Upper, Multi Lower, and Single Tier Municipalities were included in the recruitment strategy with the intention of recruiting a total number of participants of eighteen or above. The variety was to allow for comparisons between possible trends in process and responses in the varying

organizational frameworks. Overall, 29 municipalities were contacted in an effort of recruitment. Of those 29, only 4 consented to participation. Less than 10 others formally responded, and the remainder did not respond to emails or follow-up telephone calls regarding engagement. From the 4 municipalities that responded, 6 participants were recruited, while a final participant was recruited through social media promotion. Unfortunately, due to the low number of participants, the intended geographical distribution of participants was not achievable.

All participants, upon showing interest in participation, were forwarded emails to explain more about the project, as well as a consent form (see Appendix). Upon receiving responses of interest, interviews were arranged via telephone. The individuals who made themselves available for interviews occupied a variety of positions within the planning profession and had been in the planning field for varying amounts of time: as little as less than a year to 33 years as a practicing planner.

The aim was to draw from a representative sample that came from varied backgrounds, experiences, and policies. The interviews ranged in duration from 14 to 55 minutes, with an average length of about 31 minutes. The interviews took place via telephone and then were recorded, transcribed, and finally digitally coded. After completing the first interview, participants received their information package via email and were asked to review the resources within a 30-day window. After the 30 days had been completed, a follow-up interview via telephone was conducted. Participants were then sent a feedback and appreciation letter after completing both interviews.

### **3.9 Data Collection Methods**

The following outlines the mixed methods used for data collection.

#### Discourse Analysis

In an attempt to understand the current discourse framework within the context of the planning profession in Southern Ontario, two journals were analyzed. In order to best understand the results of the interviews conducted in this study, a textual analysis was undertaken of the two prominent planning journals widely available to practicing planners in Southern Ontario. Through membership in the Canadian Institute of Planners and the Ontario Professional Planners Institute, paid annually to maintain status as a Registered Professional Planner, planners in Southern Ontario receive electronic access to two journals: Plan Canada and the Ontario Planning Journal.

For both journals examined, more than 10 years of publications were analyzed, however, the exact timeframe varies between the two journals from 2005 to 2017 due to their respective online access through subscription. Although available further back through libraries or other sources, the focus of this analysis is on what was available to all planners online through the respective sites and therefore what was most easily accessible. Additionally, other journals or sources may have very different coverage and focus but are not attached to membership within the planning field, and therefore not always accessible to all members.

This textual analysis was predominantly one of discourse. As Barry and Porter (2011) point out, “A focus on interpreting the meaning and power of text is not new to planning research and theory, and has become a well-established and increasingly accepted approach to public policy research more generally” (p. 176). While previous studies have looked at the government



documents, as well as the role of accreditation and of planning schools in creating discourse, this study adds to this body of research through a focus on two journals to gain more insight into potential discourses in the planning world (McLeod et al., 2015; Fraser, 2012).

### Interviews

As a second method of data collection, interviews were used. Interviews can take place in a number of ways such as by phone, in person, or through focus groups (Creswell, 2014, p. 191). In the case of the research at hand, telephone interviews were used due to the geographical distance between the participants and the researcher. Interviews can be useful for a variety of reasons, such as when participants cannot directly be observed in all aspects of work, or when historical information is being addressed. This research benefitted for both of these reasons.

The interview process itself was divided up into three sections, with separate scripts being used for before and after receiving the resource package. After participating in the initial interview, each participant was given access to the resource package for a minimum of 30 days. The second interview included both a duplication of the initial Likert scale questions as well as some new Likert scale questions and long answer questions. The purpose of the second interview was to reassess their responses during the first interview, while also looking in-depth at their perceptions and thoughts on the resource package and opportunities to develop their knowledge on Indigenous planning. Both scripts included closed-ended questions (Yes or No statements), Likert Scale questions, and finally a section of open-ended long answer questions. The initial closed-ended questions act as gatekeeping questions, informing whether participants qualify to participate in the study and are qualified to answer the full set of questions. Likert scales are widely used to provide an ordinal-level measure of a person's attitude, and in this case, the style

of question used was to gauge planners' perceptions and feelings toward certain topics (Neuman et Al., 2012). The diversity in style of questions was used in attempt to address attitudes and answers both through quantitative and qualitative data while attempting to screen biases.

This research did have some limitations, such as bias in answers from the participants, and differing abilities to articulate among participant. However, the politicized nature of the research question required information to be collected outside of everyday practice, with participants who were comfortable talking about the subject, thus making observational research not possible.

### **3.10 Data Analysis**

Data analysis within a mixed methods design can be approached in various ways. For this research, the data analysis was approached through convergent parallel mixed methods (Creswell, 2014). Through this approach, both the results from the textual discourse analysis and the interview portion of the study were analyzed through what is sometimes referred to as the side to side approach because of the way the researcher presents one set of findings and then the other before doing a comparison.

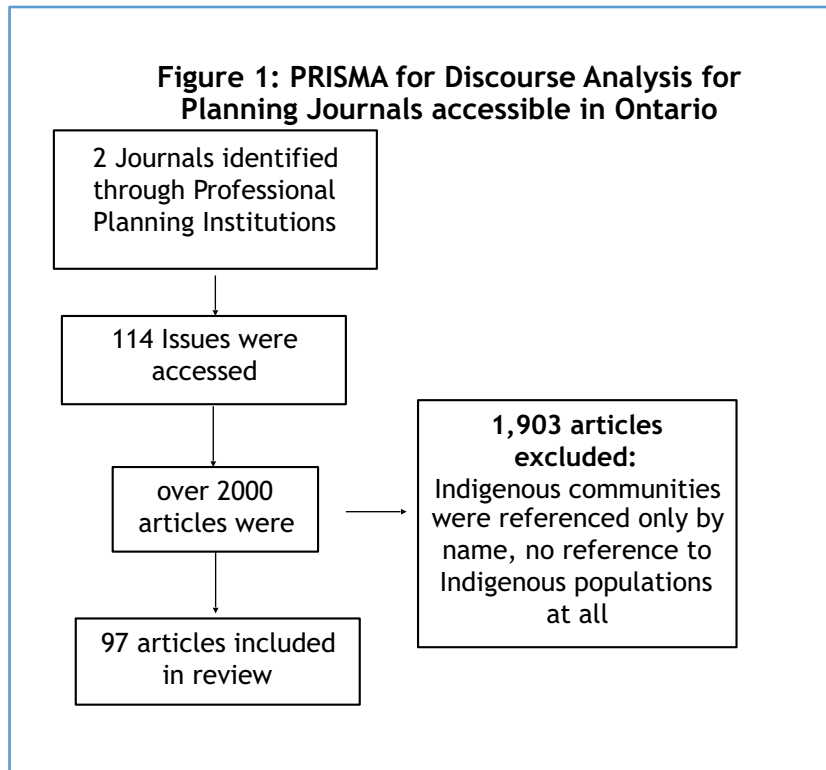
For the analysis of the journal articles, a multistep approach was utilized. As a whole, the journals were framed similarly to a scoping review, as it was known that only a portion of the articles included in the analysis would actually address Indigenous peoples in Canada. In order to gain the most insight, each article was first included in a text-focused search completed through the NVivo software<sup>1</sup>. This allowed for the broadest search of topics and discourses based on word choice.

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<sup>1</sup> Terms used in the initial search included Indigenous, Indian, Native, Aboriginal, and First Nation(s).

Secondly, each article was visually scanned for discussions of Indigenous peoples. This was an attempt to address any articles that did not utilize commonly associated keywords, as well as to become familiar with the texts in order to be able to begin the formation of a chart.

The third portion of analysis



was adapted from scoping analysis practice. Scoping studies “aim to map rapidly the key concepts underpinning a research area and the main sources and types of evidence available” (Mays, Roberts, & Popay, 2001, p. 193). Arksey and O’Malley (2005) argue that there are four common reasons for a scoping study: to examine the scope and nature of existing research activity, to determine the value of undertaking a full review, to collect research findings, and to identify gaps in the literature (p. 21). It is the latter purpose that fuels this adaptation of the method, focusing on two sources of information widely available to planners located in Southern Ontario through their planning accreditation memberships. In a standard scoping review, although parameters would be created, they are generally wider to gain a better perspective on identifying a broader range of relevant studies (Arksey, and O’Malley, 2005). In the case of this study, the method is being used to look at the concepts underpinning how Indigenous planning is being presented to the wider planning field through discourse analysis,

while also addressing areas which are left out of discourse or are sparsely represented. The scoping review method includes a stage in which a chart is utilized. “‘Charting’ (Ritchie and Spencer, 1994) describes a technique for synthesizing and interpreting qualitative data by sifting, charting and sorting material according to key issues and themes” (Arksey and O’Malley, 2005, p. 26). In developing the charted data form, preliminary readings, such as were done with this adaptation, are crucial to creating an appropriate and detailed analysis chart (Arksey and O’Malley, 2005). The purpose of such research is not to attach value or synthesize the research studied. Instead, the focus is on, in this case, mapping the extent, scope, and distribution of articles on Indigenous issues within the two journals. The method draws attention to the dominant areas of focus in the journals within the chosen parameters.

In any case, the method does force the researcher to prioritize certain aspects of the literature over others, creating a small form of bias. By employing consistent parameters and exposing the express purpose and steps involved in the study, the hope is that the reader can discern the potential bias and limitations themselves, in applying it to other research. Like the research as a whole, this portion of the study is exploratory and is meant to shed light on potential areas of discussion deserving increased attention in the planning field.

Focusing on the interviews, the transcripts were analyzed using a structural coding process (Saldana, 2013). Upon being transcribed, the semi-structured interview outline was used to guide the coding and sub-coding of the interview questions. General themes were coded, as well as the responses to the standard series of questions. This allowed a deeper analysis of trends and themes to emerge through the interviews.

### **3.11 Personal Reflection on Research**

Although I am largely of European descent, my exposure to Indigenous culture started at a young age. Part of my ancestry is Indigenous, however, my exposure is primarily from growing up close to Six Nations in Brantford, Ontario. Growing up, many of my neighbourhood friends were of Indigenous background. Our local elementary school offered us many opportunities to learn more about local Indigenous cultures, with storytellers and other community members presenting in assemblies. Due to our proximity to Six Nations, we also had students attend who were displaced from their own reserves in northern Ontario due to unsafe drinking water. My parents encouraged my understanding through exposing me to various historical sites and having me attend powwows at a relatively young age.

What became life-changing for me was the occurrence of the conflict in Caledonia in 2006. I was faced with trying to understand a very real racialized and emotional conflict while trying to understand all of the historical lead up to the situation. Throughout my life, I have been faced with understanding these conflicts, while also having to acknowledge my privilege as a white woman. Attending a high school named after Pauline Johnson, the famous Indigenous poet, I was privileged to have a space which embraced Indigenous culture and that was relatively progressive for its time. I was also privileged to have strong Indigenous people in my life that not only guided me but challenged me to learn more.

I am also thankful for my professors who challenged me to reflect on my background and experiences critically and to challenge and engage through my research on Indigenous peoples and critical race theory in Canada.

This research is an accumulation of some of my many questions about the world in which we live. It is also one small contribution in challenging potentially negative and harmful beliefs and working as an ally to Indigenous peoples. It is my hope that continued work in professional planning and Indigenous planning instigates further change throughout Canada in throughout the world.

### **3.12 Ensuring Research Rigour**

Research is only valuable insofar that it can be seen as properly conducted. To ensure this, research has to be addressed for research rigour. Although there are a multitude of ways to address rigour, this research will be evaluated by four criteria highlighted by Baxter and Eyles: credibility, Transferability, dependability, confirmability (1997).

Credibility is considered “the most important principle for guiding qualitative studies” (Baxter and Eayles, 1997, p. 512). Credibility was ensured in this study through a triangulation of data sources. Triangulation involved gathering data from multiple sources to build a coherent theme or conclusion (Creswell, 2014, p. 201). Data sources used for triangulation were the interviews, with both quantitative and qualitative responses, and the journal analysis. An additional technique used for credibility was reflexivity. Especially in Indigenous-focused research, reflecting on positionality and personal experiences as a researcher is pertinent in understanding how certain interpretations may be shaped (Creswell, 2014, 186).

Although the research was intentionally pursued in a way to shed light on a specific situation in a particular geographic area, there is potential that the findings could be expanded beyond the relatively small geographic area included in the study to areas elsewhere in Ontario or in Canada. That being said, with varying legal requirements and policy documents and

expectations, the results could vary as well. Instead, efforts were made to explain each step of the research in-depth so that the judgement of its transferability can be judged by others (Baxter and Eayles, 1997, p. 516).

Dependability is a bit more complicated to prove in qualitative or mixed methods research than quantitative in some ways. However, this research approaches this by using low-inference descriptors throughout the research. Low-inference descriptors are tools such as field notes and audio recordings that allow other researchers to go back and address the interpretations (Baxter and Eayles, 1997, p. 516). The use of both interview notes and audio recording were utilized in this research during the interview process. In addition, an inquiry audit was conducted throughout the research in a less formal way through the student - professor supervisory relationship implicit with graduate level research (Baxter and Eayles, 1997, 517). This added level of feedback and decision-making throughout the process makes it more dependable.

Finally, confirmability is the final criteria used to ensure rigour in research. The concept is similar to objectivity and is focused on the investigator (or researcher) and the interpretations (Baxter and Eayles, 1997, p. 517). As mentioned earlier in relation to credibility, this research spent additional time addressing motivations and interests of the researcher in attempt to expose potential biases. Baxter and Eayles suggest that a trail of research data, such as the raw data and notes can be used to audit research and ensure subjectivity (1997, p. 518). Overall, maintaining transparency and honesty were objectives for in this research.

### **3.13 Summary**

The aim of this research was to address perceptions and understandings of planning with Indigenous peoples. Specifically, the main research question guiding this study was: What do practicing municipal planners know about planning with Indigenous peoples? Findings from this research were to then inform a larger discussion about planning with Indigenous peoples in Ontario and Canada.

Through the lens of a convergent parallel mixed methods case study, perceptions and understandings on planning with Indigenous peoples held by practicing planners were explored. There were two data collection tools used for this study: textual discourse analysis and interviews. Coding findings into themes and numerical data analysis were conducted as a part of the data analysis.



## **4.0 Results**

### **4.1 Introduction**

This chapter presents the results of the seven participant interviews and the content analysis of both Plan Canada and the Ontario Planning Journal. The purpose of the two-prong approach was to address i) the level of perceived knowledge planners had on Indigenous issues, ii) potential ways to increase said knowledge, iii) the streams of discourse currently presented by two of the most widely accessible resources of planners, and iv) the potential ways to improve or maintain relationships between settler communities (municipalities) and Indigenous communities going forward from the perspective of planners.

This chapter is divided into three sections. First, the results of the content analysis of both journals will be addressed. This gives a glimpse of potential sources of information and discourse in the planning field in Southern Ontario. Next, the interviews with practicing planners will be explored. Through looking at responses both prior to receiving the information package and after, both current sentiments and possibilities for the future will be addressed. In addition, the usefulness of the resource package format will be analyzed.

### **4.2 Discourse Analysis**

The definition of discourse operationalized in this study is similar to the one used by Barry in Porter: “the elements of orders of discourse are not things like nouns and sentences (elements of linguistic structure), but discourses [ways of representing], genres [ways of acting], and styles [ways of being]” (Barry and Porter, 2011, p. 178). While what Barry and Porter define as genres and styles will in some capacity be explored later, the focus of the textual analysis is

the discourse, or ways of representing Indigenous communities, including the meaning of the texts used.

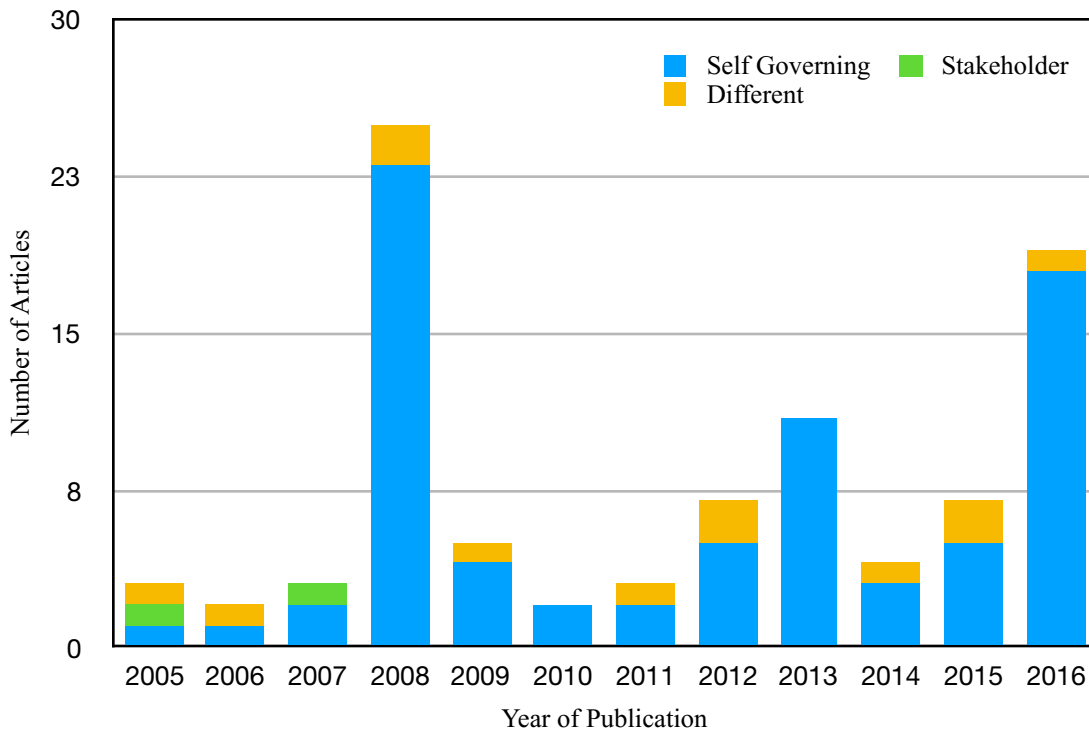
Out of over 2000 articles from 114 issues analyzed, the analysis brought forward 94 articles which engaged or referenced Indigenous peoples in some way (see Figure 2). Thirty of the articles were from the Ontario Planning Journal, while the remaining sixty-seven were from Plan Canada. This was not all that surprising due to the inclusion of three Indigenous-focused issues within the studied Plan Canada issues. Forty-six of those articles came from Indigenous-focused issues of Plan Canada, while five came from a Northern Planning issue from the Ontario Planning Journal.

Although a hard count of articles was not completed, the rough estimate of 2000 articles between the analyzed Ontario Planning Journal and Plan Canada issues compared to the just 94 articles that engaged with Indigenous populations presents a potential subset of information. Using the estimate, the analyzed articles represent just under 5% of all the articles in the two journals. When considered along with the historical dominance of Indigenous community sites near or at current settlement sites (representing potential traditional territory), as well as the continuously growing number of Indigenous peoples in urban centres (more than half of Canada's Indigenous peoples), this small percentage can be seen as somewhat problematic.

Beyond addressing the number of articles overall, further analysis focused in on the actual content of the articles through the lens of discourse. For each article, a discourse style description was selected, as well as a discourse theme, that best represented the discourse of the article. While descriptions were written to be more specific to each article, the discourse theme

was used to decipher trends among the issues. The prominent themes that emerged in the articles were: Indigenous as Stakeholder, Indigenous peoples as Self-governing, Indigenous peoples as different, and finally Indigenous peoples as unreferenced.

**Figure 2: Discourse by Year**



**4.2.1 Theme 1: Indigenous as Stakeholder**

Indigenous as stakeholder was represented in two of the articles. In this form, Indigenous peoples were just one of many groups being engaged in a project, and their unique status as Canada’s first peoples, as well as their right to self-determination, was ignored. An example of a passage is below:

“The network was established as a non-profit organization in the late 1990s. The current members come from government (Natural Resources Canada, Environment Canada, Fisheries and Oceans Canada, and the Ontario Ministry of Natural Resources), academia (Algoma University College and Georgian College), industry (Great Lakes Power Ltd., St. Mary’s Paper Ltd., and Tembec Inc.), as well as the non-profit sector (Forest Genetics Ontario and the Chippewas First Nations of Nawash).”

(Nichols, 2005)

As Porter and Barry point out, this model of planning and planning discourse, although once considered suitable no longer addresses the wants and needs of Indigenous communities appropriately:

“Indigenous peoples are demanding not the right to be included in someone else’s order, but the authority to co-determine that very order. Claims about sovereignty and self-determination expose this ‘stakeholder model’ not only as insufficient, but as a mechanism employed to resettle non-Indigenous governance as a final authority” (Porter and Barry, 2016).

From this perspective, Indigenous as stakeholder is deeply troublesome, as it does not support reconciliation or the autonomy of Indigenous peoples: something that has been supported through the focus on consultation and the Duty to Consult for the last eleven years. However, only two articles contained this sort of language and both emerged more than 10 years ago. This suggests that planning as a profession has come to terms with its changing cultural landscape and has actively changed its messaging and discourse.

#### **4.2.2 Theme 2: Indigenous as Other**

In 12 of the articles, Indigenous peoples were represented as Other. This was a broader discourse theme which, although it did often recognize Indigenous peoples’ right to self-governance, was more focused on themes of otherness. Articles focused on the unique needs of Indigenous populations reported on unique opportunities for Indigenous peoples or even acknowledged the unique traditions, skills, and knowledge Indigenous peoples possess:

“Aboriginal Initiatives. Saskatoon is home to the first ‘urban reserves’ in Canada, where First Nations are leaders in urban development and share in the economic benefits of urban growth. Take a tour of Métis sites and landscapes, or the nearby Whitecap Dakota First Nation, to add new layers to your understanding of the city and region.” (CIP News, 2014)

Although discourses of difference and otherness can often be negative, such as in Said's (2003) definition of 'Other' as in *Orientalism*, in the case of this analysis all instances when authors engaged with discussion of Indigenous peoples in this context, the discussion had positive connotations .

#### **4.2.3. Theme 3: Indigenous as Self-Governing**

With 77 of the recorded articles, Indigenous as Self-Governing was the most prominent discourse theme. It also could be considered the most positive discourse presented overall. Self-governance or self-determination refers to the autonomy of Indigenous peoples. Autonomy itself can be looked at two different ways. The first refers to more individual persons and their ability to shape the conditions in their lives (Blaser et al., 2010). The second, which is what is being addressed here, is viewed in a more collective sense, where the meaning of autonomy is taken more literally from its "Greek roots auto (self) and nomos (law): the capacity of a community to give itself laws or practice self-government" (Blaser et al, 2010, p. 5).

Articles representing this discourse were often focused on acts of self-governance such as the creation of Comprehensive Community Plans or partnerships between Indigenous and non-Indigenous communities:

"While a community-based planning approach is becoming more common in First Nation communities, planning practitioners still have many divergent philosophies and techniques, leading to differing experiences and results. In this article, we have reflected on our experiences; as a profession we must challenge ourselves to continue to evolve our thinking about the planning approaches being applied today, building on what has been done and developing a consistent approach and shared philosophy that will allow planners to help First Nation communities determine their own futures and make positive change a reality."

(Mannell and Ternoway, 2008)

Many articles reinforcing this discourse were focused on better engagement strategies for planners, whether it was a report on a recent jurisdictional event, or an author's account of best practices through personal experiences:

“In the view of the speakers, consultation has to be much broader than the closest Reserve Community, especially in urban communities where no local communities recognized under the Indian Act may be present, but where there may be outstanding claims or rights defined under the Constitution Act. In consulting, it is important to understand the cultural perspective of First Nations on decision making, which is consensus-based, and to get engaged as early as possible, to allow for mutual education.”

(Brislin, 2007)

Although this passage also speaks to a different experience, it ultimately speaks to consultation that in effect acknowledges Indigenous Rights, and therefore Indigenous autonomy as well.

#### **4.2.4. Theme 4: Indigenous as Unreferenced**

Similarly, the final theme of discourse emerged through articles that focused on spaces where Indigenous populations or thoughts are traditionally prominent but their voice was left out of the conversation completely or in part. This discourse is focused on Indigenous peoples as unreferenced or historically referenced. For example, an article spoke about an urban centre which was both home to Indigenous peoples, as well as arguably considered to be on traditional territory. It referenced Indigenous peoples only through “the city's unique creative identity and multicultural roots”. Another spoke to a community firmly situated in Inuit territory, yet no direct reference to Indigenous populations and their unique cultural identities were made.

Many of Canada's major cities and urban areas exist on land previously occupied by Indigenous peoples, therefore theoretically making all of these spaces and correlating articles

worthy of Indigenous acknowledgement as well. For the purposes of this research, the search strategy leaves out articles such as these through its requirement of more than one reference to Indigenous populations. This was to address two issues. Historical references or references only by name are not truly engaging with Indigenous populations, so intentional discourse formation is more difficult to extrapolate. Secondly, successfully identifying every article that should theoretically identify Indigenous populations requires an expertise on Indigenous populations throughout Canada and Ontario that is beyond the scope of this research. For this reason, these articles were not quantified. With that being acknowledged, the absence or limited number of Indigenous references in the articles presents a discourse in which Indigenous people are not acknowledged. This problematic nature of this discourse will be explored in the discussion chapter.

### **4.3 Interviews**

In total, seven planners participated in this study. Six out of the seven participants completed both interviews. All participants were practicing planners who worked for a municipality in Southern Ontario. Due to the range of the municipalities' sizes, the participating planners' roles varied along with their contact with Indigenous communities. Two participants from larger municipalities cited the use of consultants when working in the field of Indigenous planning, while the remaining five participants spoke about their direct role or the direct role of planners in their department in partnering and working with Indigenous populations. The latter five participants would all be considered to be planning in more rural regions. This engagement largely was connected to land use development, but also included long-term policy planning and the priorities common in municipal planning.

Responses to the interviews are grouped into three sections: perceptions in practice, educational intervention, and learning in the field.

#### **4.3.1. Perceptions in Practice**

For the participants, when asked broadly about their knowledge of the relationship between the planning process and related policies, 5 out of 7 participants expressed that their level of understanding was limited in the area. Some focused on the evolving nature of Indigenous consultation and various Indigenous groups' needs, while others admitted that they felt their knowledge was limited overall:

I can't say I actually know a whole lot. Obviously, I know about the Duty to Consult. But I would not say I know a lot of the processes. (Participant 3, 1.5 years)

Two participants, who both had more than ten years of experience, noted that their understanding was limited to their local context and was directly shaped by the local Indigenous communities:

In relation to First Nations peoples a lot of it has come through sort of learning about the Duty to Consult, the different interpretations of the Duty to Consult and then liaising with local First Nations and Métis peoples in our particular area of the province and learning from them both about their culture and also about their views on the planning process and the Duty to Consult and that regard. (Participant 1, 12 years)

When asked to specifically reflect on their own communities, all participants expressed their view that their own communities had a good relationship with their local Indigenous groups. However, all were wary of generalizing that level of agreement or positive relationship extended past their communities:



I would have to say it depends on the region. With from what I heard in our community in [Municipality in Southern Ontario], it is pretty good, but it definitely differs across Canada.(Participant 3, 1.5 years)

One experienced planner also identified the differences between Indigenous communities and planners themselves:

I think in my view, from what I've learned, is that it varies a lot depending on the planner and the [Indigenous] community. From what we found in our area, no two Indigenous communities are alike and they have a needs and different of styles of consultation or engagement that they want to utilize, which is fair. The same can be said about a lot of other groups as well. Similarly, the relationship and those First Nations peoples and communities vary from planner to planner. (Participant 4, 33 years)

Participants were conscious of acknowledging that their experiences were theirs alone, and may not represent the experiences of other planners. Although this assumption was not made by this research, this reflexive acknowledgement of the planners' individual experiences may suggest a greater awareness for the multitude of experiences of the public.

One of the main objectives of this study was to gain an understanding of the level of knowledge practicing planners had of Indigenous planning, as well as Indigenous engagement. In order to measure this, both Likert scale questions and long open-ended questions were asked of the participants, with many focusing on what knowledge the planners had but also where they gained it. The participants in the study reported gaining their knowledge (if they felt they had any), in two ways. The first was from fellow planners and their experiences:

So I did learn some in my undergrad but that wasn't a planning degree, ... so I did do some courses in it, on Indigenous planning and sort of how to engage with Indigenous Communities. In my Masters of Planning, we definitely touched on it but I would not say we had exact learning on how to engage with Indigenous people. I have done some research, and I have

discussed with other planners on how to communicate and engage and I have not done anything through OPPI either. (Participant 3, 1.5 years)

The second response focuses on personal experiences growing up in the area, or an area with a prominent relationship with an Indigenous community:

Growing up in the area, obviously, I had a lot of interaction either close to the reserve or lived on the reserve. So when you make those personal connections, it is natural to have discussions and dialogues with people you interact with about certain things, especially when you're younger and more politically charged. You get into some interesting debates and discussions with people. Growing up in [City in Southern Ontario in close proximity to a reserve] I had the benefit of that discussion and dialogue. (Participant 7, 18 years)

When asked directly about guidance from the various levels of government, specifically relating to engaging with Indigenous governments with respect to development and planning and the Duty to Consult, there were varying responses, however, participants largely had not personally tried to access such guidance, or if they had felt there wasn't much or it was not accessible. A small number of participants did note that they themselves knew their role in their own municipality, but roles within the planning system when it came to the Duty to Consult and addressing Indigenous communities, increasingly became more unclear with each level of government, for example:

I would say not at all. I would say that it is still evolving and even the Provincial Policy Statement of 2014, although it included wording in there, in my personal opinion, or professional opinion, it was still very wishy-washy. It was acknowledging that there is a role there, but it wasn't really even saying thou shall, who shall, or how shall. It was just saying, you know we need to recognize our cultural heritage [as Canadians], or whatever the words were. There have been a lot of municipal planners who have been looking for either provincial or federal guidance on this topic because it does get challenging and the other time it gets particularly challenging is when

you are dealing with an application or development where there is provincial, municipal, and/or federal approvals involved. (Participant 1, 12 years)

For a few participants, their work in planning either hadn't encouraged them to really look, while others had pursued it at a surface level but did not initially find anything:

I would say there probably is, I just haven't referenced it. I guess because there is a responsibility, it is better to work with a partner who has that expertise. Particularly from the view of the private sector, if you are trying to win a project, you want to demonstrate the strongest team and if I have had no prior experience consulting with Indigenous populations, my team wouldn't be as strong. So, it's to our benefit from a business perspective to have the specialist. (Participant 6, 15 years)

Although some of these responses could be linked to relative inexperience as young planners, in some instances this separation can be attributed to an obvious division of responsibility. Not all planners perceived their work to be directly linked to Indigenous engagement. More rural and mid-sized city planners seemed to suggest that their practice brought them into contact with engagement more than the larger urban centre planning participants mentioned.

One other source that emerged through the interview was the recent development of an OPPI event, which focused on the Duty to Consult:

I would say that it is clear guidance on the expectations but I still find how getting to that point can be accomplished. Even, we had an OPPI event here called "Duty to Consult" and it was definitely very valuable but still I came out of it wondering, how can this be achieved and how do we go about improving our relationship with Indigenous Communities. Sometimes we just send an email off and get a response back. Do you know what I mean? It is not, I guess, the communication I guess, still is not there and it is not like a relationship yet. (Participant 3, 1.5 years)

Although not intentional, the correspondence of this event not only brought new sources of information, it also potentially influenced the level in which participants felt comfortable with the subject, potentially influencing results in a positive way. It also suggests that focus on the area is increasing.

### **4.3.2 Educational Intervention**

#### Quantitative Responses

Just as in the first interview, each participant was asked a series of Likert scale style questions with response options from 1 to 5, one representing complete disagreement, and 5, being in complete agreement. In total, 10 questions were asked in the same way during each interview in an attempt to monitor potential changes in perception among the participants<sup>2</sup>. The participants' responses are shown in figure 3. Due to the small number of participants, vast generalizations cannot be made, however, some patterns did emerge among the participants for some responses.

Two questions addressed the participants' confidence in their knowledge. The first addressed participants perceived knowledge of Indigenous communities in their area, while the second addressed their understanding of the Duty to Consult specifically, along with the various roles that provincial, municipal, private, and federal level planners have within their framework. Comparing the second interview responses to the first, the responses to the first of the two questions went up by 1 or remained the same. The second question had varying responses, two participants increased their response by two, one increased by one and three remained the same. The increase by some participants suggests that the material did, in fact, make some more

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<sup>2</sup> For the list of questions, see Appendices D and F.

Figure 3 Participant Responses

	Participant													
	Interview 1							Interview 2						
	1	2	3	4	5	6	7	1	2	3	4	5	6	
<b>1</b>	4	4	4	5	3	5	4	4	3	4	5	3	4	
<b>2</b>	3	2	1	3	3	1	4	4	3	2	3	3	2	
<b>3</b>	4	3	3	3	3	1	4	3	4	3	3	3	4	
<b>4</b>	2	3	3	1	1	1	2	3	3	2	1	3	4	
<b>5</b>	2	2	3	1	3	1	3	4	3	3	1	3	3	
<b>6</b>	3	2	2	3	4	2	5	4	4	3	4	4	2	
<b>7</b>	2	1	4	2	1	1	1	3	4	4	2	4	2	
<b>8</b>	4	1	2	1	2	1	1	2	2	2	1	1	1	
<b>9</b>	5	2	2	1	2	1	2	4	3	3	2	2	1	
<b>10</b>	5	5	5	5	4	3	1	5	5	5	5	5	5	

comfortable with the topic, although not universally.

Interestingly, results from a question specifically regarding the local definition of the Duty to Consult were more mixed, with some participants increasing their scores, while one participant actually reduced their score by one. Participants who scored at a three or higher during one or both of the interview sessions were asked an additional question about whether they felt the Duty to Consult was matched with appropriate guidance. Again, mixed results had some increasing their score, while others stayed the same or reduced their level of agreement by one.

Participants were also asked to rate their agreement with the following: “You feel comfortable with your ability to engage with Indigenous communities”. Out of the six participants who completed this portion of the study, three increased their response by one increment, one increased it by two, and two stayed the same. This indicates that the package may have also positively influenced their level of comfort with Indigenous engagement, and points to the possible success of the package as a resource for increasing knowledge and comfort with the subject. On a more specific scale, when asked about their knowledge of Circle engagement, which was specifically addressed in the third section of the resource, Take Action, two participants cited no change, while two increased their levels of agreement by one and two participants increased their response by three.

When the original numbers are looked at more directly, however, it can be seen that five out of the seven interview participants rated their level of comfort with engaging at a 3 or below. This indicates that planners may not feel all that comfortable with the subject, or that there is still a lot of room for improvement in education and guidance in this area.

One unexpected result was identified in responses to the initial question participants were asked. Each participant was asked their agreement to the following statement: You feel comfortable with a variety of consultation styles (for example survey, open houses, focus groups). Although four participants had unchanging responses over the two interviews, two actually decreased their score, implying they felt less comfortable with consultation methods. This may suggest that the Taking Action portion of the resource package may have exposed the participants to a wider variety of methods, thus opening their perceived number of options, creating a bit more uncertainty. With the small number of participants in this study, it is difficult to make concrete conclusions, but it provides an interesting avenue for further research.

For the last three questions of the standardized series of questions, the score itself was equally as important as the level of change. Questions eight and nine asks participants to reflect on their formal education in school as well as their education through the professional regulatory bodies, the Canadian Institute of Planners and the Ontario Professional Planners Institute. For formal education, only one participant rated their education at a 4, while the remaining participants rated their formal education on Indigenous engagement at a one or two. Similarly, in the original interview, the same participants rated their experience with continued professional learning as preparation for engaging with Indigenous communities at a 5, while the remaining six participants reflected on their own experiences with scores of one or two. When asked the second time the participant with the higher scores reduced their responses by one and two, while a few increased their score for continued professional engagement by one. Outside of the resource, it was reported during the interviews that during the reading period, an opportunity to engage with

similar subject matter was presented by OPPI. While a positive indicator of a changing landscape, this may also account for some of the changes in the ninth question.

The final question of the standard Likert scale questions was an inquiry of peoples' interest in receiving additional information. This question was intended to gauge the relative interest in pursuing more information as well as the potential effectiveness of offering a similar resource package outside of the study format. Six of the seven original participants rated their interest in additional information at some point during the study as 4 or 5 out of 5. This conveys a potential opening for resources similar to the one in the study to be used, although further investigation would be required to see the level of interest more broadly among participants who did not self-select their participation in the first place.

### Qualitative Responses

Six out of seven participants completed the second interview and read the resource package. This section will first address the repeating Likert scale questions, followed by a cumulative look at participants' responses to the package.

Overall, participant feedback to the resource package was overwhelmingly positive. Four additional Likert scale questions were asked in the second interview, directly connecting to the resource package supplied to participants. All participants cited 3 or above when asked if they had read the entirety of the package. The most dominant response was 4, with four participants, suggesting that they read most of the package. Due to high participation rates in the resource package reading, the participants' responses on the usefulness is also striking. Participants overwhelmingly rated the package at a 4 or 5, while also rating their willingness to share their resource with a colleague and their overall improvement of understanding of Indigenous



Planning at similar levels. All of this is to suggest that this style or resource along with its content was effective.

When asked to expand on their thoughts on the resource package, participants had varying responses. The package itself was divided into three sections and each participant addressed the different portions of the resource differently:

I found Basic Knowledge helpful. The Taking Action part: this would for me would be more beneficial to be a part of something. I think that part you can't really comprehend what that would look like without really being there, or shadowing someone who has been involved with that sort of engagement before. I think the case studies were helpful to see what has been done. (Participant 2, 2 years)

This response suggests that although written information is helpful, some skills may be more easily learned by some by observing or actively engaging themselves. Although, another participant found the opposite, when addressing the Taking Action portion:

The most useful: identifying the techniques, like the Circles. We may not necessarily know or may not use it on a regular basis but it is an option. We have basic ways we consult, but particularly in a conflict situation, and again we haven't really found ourselves in a conflict situation. I found that really interesting in the event we ever get down that road.

The other parts are just even, knowledge in a broad base about understanding the Duty to Consult in a very general way. I find that extremely useful because I can share it with others and amongst ourselves and we can talk about what we are going to do here. We don't get guidance. That's the good thing, it is certainly a good guidance tool for us. (Participant 4, 33 years)

The Taking Action portion of the resource package was intriguing to other planners as well:

The public engagement and consultation was interesting to hear about, what Circles sort of, what Circles look like, and the various components to that

and to look at, to see, that there are stark differences how we would go about having a meeting with a client or consultants whereas having a, how the physical set up of Circle engagement would look like. (Participant 2, 2 years)

Similarly, another participant focused their reflection on Taking Action on the application of Circles beyond just Indigenous-related issues:

I can see it working really well in terms of planning consultation. There's times I see it a bit more challenging, but the whole thing of setting the rules of the Circles before you start and you know going forward and engaging from there. It is an interesting idea. I haven't tried it myself. I would love to explore it more for certain planning scenarios. (Participant 1, 12 years)

For some, overall themes from the articles stuck out to them most:

Understanding the history of colonialism and why it is so important that we engage with this community. (Participant 6, 15 years)

Others found specific articles very informative:

Honestly, I took different things from a lot of them. Coming from my own perspective, there was the article coming from West Crown on the municipalities' Duty to Consult, and I found that interesting. Then there was little tidbits from different ones. There was one about Lethbridge, and another one the Red Hill Valley Parkway. That's the one she talked about the joint committee and there was a gift given at the beginning and the significance of that. There was the opinion in that article where she said we could have sat there and argued about who had the jurisdiction, was it municipal under the Municipal Act or was it First Nation's traditional territory, but instead of arguing about who is in the right, why don't we both work together and see if we can find common ground in all of that, so to speak. (Participant 1, 12 years)

Although responses were mixed, overall, the resource package seemed to be viewed positively, even when addressing potential shortfalls of the package or model. One participant addressed the

value of the resource for different people when asked about the least useful sections of the resource:

I never see guidance material as less useful because we are all at different stages. What may be useful to me may not be useful to [Another Planner], so I don't necessarily say okay this is least useful. I am coming from a point where we don't have any guidance materials and are starting from scratch, as opposed to coming at it like an academic. If I was reading from an academic perspective, and I know everything, I may be able to say what isn't useful, but only because I know that. I'm not looking at it from that perspective. (Participant 4, 33 years)

For potential long-term improvements, participants were also asked about aspects they thought were missing or would like to see in future iterations of the resource package.

Interestingly, two major themes emerged. The first, being the most dominant, was the need for locally tailored resources. One participant acknowledged the limitations of the project but felt that there was still a substantial gap in local information:

Sure, but I think that is over the bounds of what you were doing. I would like to know, we have certain reserves here, they all act fairly differently. What are their interests? What is best to engage them? They are completely different. (Participant 4, 33 years)

For one of the participants, local knowledge was equally important, but in the context of gaining a more urban-focused lens:

Yeah, I guess that there is even more examples of a very urban environment. I guess there were examples of Saskatoon, and I am familiar with Fredericton, but in terms of, maybe Toronto is unique that way. (Participant 6, 15 years)

Interestingly, although most planners did not mention the role of Indigenous peoples in their municipality or believed the number to be extremely small, two planners' comments were in line with the recent shift by Indigenous scholars from a focus on "Aboriginal 'urbanization' to Aboriginal 'urbanism'" (Walker and Belanger, 2013, p. 194). It is a shift that recognizes the more general trend in cities "towards participating in and enjoying urban life" (Walker and Belanger, 2013, p. 194). Instead of focusing on the movement of Indigenous peoples, their focus was on gaining knowledge about engagement in that context.

#### **4.3.3. Learning in The Field**

The final theme that emerged during the interview portion of this thesis study was focused on what the planners ultimately discovered about engaging with Indigenous peoples through their role. For nearly all the participants, relationship-building took priority. Nearly all participants saw learning opportunities and the sharing of knowledge as key tools for improved relationships, both in formal settings and informal:

I would say, more transparency. Plain language, would definitely improve any engagement. Sort of being more open to the public, and not necessarily making the public come to you but the planner actually going out to the public to communicate with people, and not necessarily the standard Monday to Friday; 8:30 – 4:30 that's the only time you are available, but after hours or on weekends or whenever it is convenient for who ever you are engaging with. (Participant 3, 1.5 years)

This participant specifically put the onus on municipalities themselves, citing transparency and flexibility as major obstacles, while others saw the role of relationship-building, trust, and understanding as broader issues:

I've had discussions with a few of my friends and family and just trying to understand there is a lack of understanding on how they just simply govern their peoples, so they may not have a process that is as regimented as we do

from a planning standpoint. **Just understanding how they view planning. They have different world views, understanding what those are, and how they are regulated, and what sort of things, like planning concerns, that would typically be flagged on their end and why.** I think just more of an idea as well what potential best practices would look like. Just if there is an interest in future engagement between these populations. There has been resistance in the past, and to some degree that may be what they are wanting, maybe just better communication and understanding of culture. (Participant 2, 2 years - bolded for emphasis)

Just as Participant 2 saw opening lines of communication and being open to diverse understandings of the world as important, Participant 5 saw the recognition of past wrongs and trying to rebuild the largely broken relationship between government and Indigenous communities as fundamental:

I think just knowing each other better. So, and maybe not talking about it as one side or the other side either. But at a higher level, I think it is starting. With the Truth and Reconciliation it's more in everybody's minds, the whole thought of "Oh yeah, we've been maybe not doing everything in quite the right way," and considering everybody when we talk about the public. (Participant 5, 14 years)

At the same time, guidance from a higher level of government also came up in conversation.

I think it starts and it needs to, it starts both at the grassroots level but also the gap may be at the top of the decision-making process. Even in the information that was given, [in the resource package] there was one article that talked about the ultimate legal responsibility being with the Crown and the honour of the Crown cannot be delegated, and then after the Haida decision, essentially that article is saying that is not really true. So I think there is both mindsets out there. And so if it has to be with the Crown, what is the Municipal and Provincial responsibility? If it is clearly there, do the politicians understand it? The people that are, (we all make recommendations [as planners]) but the people that make the actual decision on something, do they have that mindset as well? (Participant 5, 14 years)

A few participants referenced a recent initiative through local OPPI districts that brought together local Indigenous leaders and planning staff to discuss the Duty to Consult. A few of the participants had attended during the interview process. Although many saw the event as informative, the question of leadership and guidance remained. Fundamentally, planners alone cannot change how engagement occurs; it requires larger changes in policy, with government officials and decision-makers, as well as with the public.

Although the focus of this research was to gain an understanding of current levels of practicing planners' knowledge on Indigenous issues, and areas being focused on through the journals analyzed, additional information trends also emerged such as emotions and relationships being key to planning with indigenous peoples, as well as the obstacles that planners are currently experiencing when trying to consult more appropriately. Positive aspects, as well as challenges to engagement, emerged as a consistent topic among participants, especially when discussing specific experiences engaging with Indigenous communities. Although not the manifest function of the research, this latent data provides equally interesting and relevant data when considering the levels of knowledge practicing planners have of Indigenous issues, and potential barriers to seeking information, gathering knowledge, or even being able to effectively engage at all.

For those participants who expressed that they had experience with engaging Indigenous communities, an additional set of questions was asked. These questions specifically related to their thoughts and experiences with the engagement process and were an attempt to uncover the potential strengths and pitfalls of current information on Indigenous engagement in the planning world in Southern Ontario.

Three participants felt that they could appropriately provide answers to this portion. All spoke about work they had completed at the current municipality and had more than 10 years of experience. For all three participants, they had experience engaging with an Indigenous community more than once, and in some cases, their work regularly involved consultation and engagement through formal processes. For all of them, their experiences varied throughout their time as a planner, having minor roles early in the career, progressing to major roles more recently.

All of the participants felt that a majority of their understanding and skills in the area were developed through consultation with their local Indigenous communities. In addition, all participants worked in more rural municipalities which were in relatively close proximity to an Indigenous community's reserve.

When asked about the positive aspects or experiences they have had when engaging, all participants spoke about the positivity of knowledge transfers between the Indigenous communities and municipalities to varying degrees. From one participant's perspective, both communities having a fundamental understanding of each other's processes was particularly key. The participant referenced an instance in which a developer and an Indigenous community initially came to the table with negative conceptions about each other, but over time grew to understand each other:

I think they came a little bit kind of us versus them kind of thing, but I think by the end of the session, both sides could see where the other was coming from. The developer could see that the Métis wasn't looking to necessarily to stop or hold up the development, they just wanted to make sure things were done appropriately. Additionally, the Métis could see that this wasn't a big bad developer. It was just someone trying to make a living, just as someone

else tries to make a living. I can think of a few examples where there really was an understanding by the end of it. (Participant 1, 12 years)

At the same time, all participants had examples of process-focused challenges as well as social ones that have made engagement more difficult or complex to navigate in the past. One participant pointed out the complex relationships and political structures that exist on reserves and how the competing leadership of traditional chiefs and elected council, as well as other groups means, when meeting local consultation standards, you really may not be effectively consulting everyone:

I would say that is the biggest hurdle from a municipal planning standpoint. We are charged with dealing with the elected council, but that doesn't necessarily deal with the issue. You aren't really consulting with everybody. That's one of the biggest challenges right now. In dealing with the Indigenous communities, there is not one representative. (Participant 7, 18 years)

The same participant also noted that the differing understandings of locals and new citizens in the communities adds an extra level of complexity:

Part of the challenge on our side as well is people that come here that haven't grown up around here. Either there's stigma or there is some challenges that come up with it. People just see what they read in the newspaper right? If you come from the Ottawa area you aren't going to intimately know about what's going on, except maybe what happened at Oka or what happened Caledonia, or what you read in the newspaper. So I think its natural for some people to come in and have their backs up when they are dealing with these communities. (Participant 7, 18 years)

Another major obstacle or complexity are issues of capacity and accommodation when it comes specifically to the Duty to Consult or the Provincial Policy Statement's requirements. In the specific example that one participant cited, capacity in the form of finances has become a major



obstacle:

Who is responsible for consultation? Who is responsible for payment and accommodation? In some cases, what we've seen, more so with the local First Nation and local Métis, they've put a grievance before the developer saying we want you to pay this in order to ensure us access into this process. In some cases, the payments were perceived to be very reasonable. For example, you give us 2000 dollars and that will allow us to hire a biologist and they can go out on the site and write a little report, and the developer could say, listen, I'd rather not spend 2000 dollars, but I can understand where that is going, and I can understand why it costs that to have that review done. In other cases, it's been you give us 2000 dollars to study the biology of it and then you also give us \$13000 to cover our legal fees. That, from my personal experience, is where the talks breakdown, when: a) the costs get high, and b) the costs become more related to lawyers than they do to having experts study in the field. Quite often we see developers willing to pay for biologists or hydrogeologists or archaeologists, but when it comes down to paying for large legal bills, that is when they attempt to try and draw the line. (Participant 1, 12 years)

Although engagement in itself is a positive initiative in line with reconciliation, and there are numerous latent benefits, the participants' responses highlight some of the major issues with consultation that still exist today.

It should be noted that much of this learning and understanding also came through the lens of personal identity and thus, was explored as a potential catalyst for differing experiences and levels of interest in Indigenous-focused planning. Although no participants identified as Indigenous themselves, three participants cited their personal identity and background, especially when it came to where they grew up, as influential:

I think it is a positive. It helps in the sense that I grew up around it so I'm not really mystified by it. If you grow up next to something and it seems natural, or it's something that has always been around, you're not really worried or concerned about it. I think it has helped me, and I think it has helped others around here. They can come and ask me questions if they need to about [our

local Indigenous communities and engagement]. Not everyone around here, grew up around here right? (Participant 7, 18 years)

For two participants, planning as a profession brought together very similar people, especially within the municipal world, resulting in people who were more likely to want to learn about different cultures and make a positive difference for diverse communities, including Indigenous communities. As one of those participants said:

I think everyone comes with their own opinions and biases in some cases but I think the nature of professional planning is that you put aside any of your own personal opinions and biases and work through the process and try to engage everybody who wants or needs to be engaged. (Participant 1, 12 years)

However, although they chose to become a planner due to their interest in the intersection of people and urban environments, one participant illustrated that they were cognizant of how many planners stumbled into the profession from various directions, and how this too may shape how they approach their practice:

Everybody's personal experience shapes their choices of what particularly when you are choosing to go to school for a specific profession and not everybody chooses planning because it is made up of geographers, and landscape architects, and architects and engineers... (Participant 5, 14 years)

This suggests that although some planners self-selected the profession and may possess certain characteristics, that is not the case for everyone. The role instead requires planners to be as unbiased as possible, or alternatively, more aware of their own biases when approaching their practice.

#### **4.4 Summary**

This chapter has presented the results of both a discourse analysis of two prominent planning journals and as well as the results of a series of seven interviews with practicing planners in Southern Ontario.

Results from the discourse analysis of both Plan Canada and the Ontario Planning Journal's electronically available journals suggested that among the various discourses that existed among the articles, Indigenous peoples as Self-governing peoples was the strongest, outweighing discourses of Indigenous peoples as Stakeholders, Other, and Unreferenced substantially. This could suggest that these articles are in line with national and provincial policy with the authors following the Duty to Consult and addressing reconciliation more seriously in practice.

The interviews also presented interesting results. Delivered in two sections, the interviews suggested that planners were interested in learning more about engaging with Indigenous peoples but felt there was little guidance on how to do so. The most prominent ways of learning about Indigenous engagement was through actively participating and engaging with Indigenous communities themselves. Results suggested that for the participants, school curriculum and continued professional learning opportunities fell short in giving them enough information to feel exceptionally comfortable with engagement.

The second section of results from the interviews yielded mixed results, but through feedback suggested that a resource package similar to what was distributed to participating planners may be a useful way of distributing information and improving levels of knowledge among planners.

Overall, the results suggested that the planners that participated are aware of their Duty to Consult, but the steps to achieving that goal have to be self-taught through the guidance of the local Indigenous community the planner is hoping to engage. Not only is each community and circumstance different but, in a field that is relatively new and nearly continuously changing, there is currently little easily accessible guidance. In spite of that, however, the participating planners were eager to learn and in some cases had fostered very positive relationships with Indigenous communities in their own practice.

## **5.0 Discussion**

### **5.1 Introduction**

This chapter addresses the study as a whole. First, it will address the key findings of the study broadly. Secondly, limitations and areas of further research will be addressed. Next, learning outcomes will be explored, expanding on the summary of key findings into three major categories: the discourse presented through the planning journal analysis, levels of knowledge in relation to Indigenous issues among planners, and the effectiveness of the resource package as a tool of education. In addition, unexpectedly, the following learning outcomes will also be explored: the role of emotion in planning, challenges in consultation, and finally, possible tools for education. These outcomes will then be addressed through the lens of reconciliation and the current political settings and policy frameworks within the Southern Ontario context. Finally, concluding remarks will be made.

### **5.2 Summary of Key Findings**

The purpose of this research was to i) assess the level of knowledge current practicing planners had in Southern Ontario on Indigenous issues , ii) pilot a potential form of educational resource to expand current knowledge, iii) monitor said educational resource's effectiveness, and iv) analyze two sources of potential knowledge formation. The key findings of this research will be highlighted in this chapter.

Using an interview process which included an initial interview, a resource package, and a follow-up interview conducted with seven planners practicing in Southern Ontario, this research revealed that planners, although eager to learn, largely feel inadequately prepared to consult and work with Indigenous populations. Those who did feel prepared, developed their knowledge and

understanding through extensive time working with local Indigenous groups and learning through their experience practicing planning. For some participating planners, their own personal experiences and identities assisted them in their work with Indigenous populations, while others found the geographic location of their practice provided opportunities to learn from the nearby Indigenous communities. Both formal education through school and continued professional learning were not rated highly as sources of knowledge about Indigenous issues by most participants.

The second objective of the research was to identify potential ways to disseminate information about Indigenous communities and consultation to practicing planners. The resource package, which was distributed to all participants, was intended to provide additional resources and information to them as planners, in the hopes of expanding their understanding, and potentially making them feel more prepared to engage with Indigenous communities. Although the resource package alone may not have significantly changed the participants' perceptions of their ability to engage with Indigenous communities, the response to the package was widely positive. Participants felt that resources in any form were useful, and all possessed an eagerness to learn more, suggesting that not only are more resources and guidance perceived as needed, they would also be positively received.

The last aspect of the study was the analysis of two planning journals available to practicing planners in order to assess knowledge formation and potential sources of discourse. For both journals, membership with the corresponding professional organizations (provincial and national) was accompanied with access to the journals' issues themselves both current and past, up to 2005 for both the Ontario Planning Journal and Plan Canada. Both journals have peer

submitted articles and are governed by boards made up of registered professional planners. The results of the analysis suggest that the dominant discourse is focused on the self-governance or autonomy of Indigenous peoples, as well as one that focuses on respecting that autonomy through consultation. In addition, the discourse is nearly always presented in a positive lens, suggesting that discourse in planning is moving forward along with national agendas of reconciliation.

The remaining portion of this chapter will address the above-described findings. Firstly, limitations and areas of further research will be addressed, followed by major themes addressed through a series of learning outcomes from the project. Recommendations will be deciphered through the lens of potential champions for change: the federal government, provincial government, municipal levels of government, and professional bodies. Finally, a closing summary and conclusion will be made.

### **5.3 Limitations and Areas of Further Research**

Before discussing the major learning outcomes and recommendations from this research, a few limitations need to be addressed. First, the planners that participated in this study all volunteered. Their participation was actively recruited through emails to their workplace and through social media, to which they responded knowing what the study was going to be focused on. Because of this, the data can disproportionately represent those with interest in the area of research and those who are actively interested in gaining more knowledge.

Secondly, despite nearly 30 municipalities being contacted for participants, the interview portion of the study had seven participants in which 6 completed the full interview process. The limited number of participants, as well as the case study format, makes it hard to produce

generalizations and to some extent analyze patterns. However, the participants' engagement, where available, was strong providing in-depth interviews. Future research may want to reevaluate the results with larger numbers by potentially creating some sort of extra incentive for participation or using an alternative recruitment strategy. However, it should be acknowledged that if replicated as a case study, the limitations of that design will still be present.

#### **5.4 Learning Outcomes from Research - Manifest**

While learning outcomes were produced in direct relation to the three research objectives, additional information surfaced. This section will address the manifest learning outcomes, as well as the latent information produced while addressing these objectives: the role of emotion in Indigenous planning and planning more generally, possible tools for education in Indigenous engagement, areas of concern in consultation, and finally, tools for success in consultation.

##### **5.4.1 Planning Journal Discourse**

Written and analyzed post Oka crisis, these articles can be analyzed through the lens of the conclusions and recommendations of both this report as well as the more recent final report of the Truth and Reconciliation Commission of Canada, entitled *Honouring the Truth, Reconciling the Future* (Fleras, 2010; TRC, 2015).

The most dominant discourse within the planning journals was of Indigenous peoples as Self-governing. This discourse respects Indigenous communities right to be autonomous, and in supporting that, actively engages with Indigenous populations through consultation engagement. In reality, this is arguably the most positive discourse that could occur in today's political climate. It is in line with reconciliation and positions planning as a profession in a role closer to an ally than a colonizer, or at minimum is attempting to do so.



Indigenous communities as stakeholders is not an unheard of discourse. Referenced in other Indigenous planning literature, the discourse presented in a couple of the analyzed articles could be seen as one of the most problematic when the overall focus is moving towards reconciliation (Anderson, 2013; Porter, 2013). Anderson explains, “Despite municipal planners’ tendency to lump Aboriginal residents and ethnic minorities into a similar policy basket of problems and issues, the problematic of prior occupancy/ownership make such comparisons fraught” (Anderson, 2013, p. 267).

As Porter points out, Indigenous self-determination and coinciding beliefs “fundamentally challenge this view and expose it as deeply insufficient” (Porter, 2013, p. 288). It ignores the unique situation that Indigenous peoples have of being the first peoples of the land, as well as ignoring that Indigenous communities never “rescinded their own forms of governance to colonial powers” (Porter, 289, 2013). Furthermore, it begins to sidestep the obligation of the Crown, as well as the policies set out in the Provincial Policy Statement.

Porter also suggests that “Indigenous as stakeholder” approaches can become paternalistic in approach (Porter, 2013). It moves away from the equal partner approach that is common in discourses of reconciliation and towards the all too historically common approach of infantilizing Indigenous populations: telling them what they need, tokenism, and other responses common in planning only a few years ago and sometimes are still present.

Similarly, a discourse of difference was present in the articles studied. This kind of discourse stems from beliefs in otherness. In the case of the few articles that fit this discourse in the analysis, the discussion of otherness took on a different form: one focused on uniqueness and significance. For these articles, the focus was on the unique value Indigenous input, knowledge,

or culture has. Although it could be considered a bit of a romanticized version of what being Indigenous means, the otherness was more positive than in other areas of discourse formation.

This particular iteration seems to almost be an acknowledgement of the wrong doings of past planning and geographical endeavours. It is possibly an acknowledgement of the spatial boundaries in which planning as a profession and practice creates. Although seen as practices that keep order and peace, planning's boundary creating activities, such as dividing land through zoning and other practices, are in essence about exclusion and dominance (Porter and Barry, 2015). They are also created with one concept of land, space, and ownership in mind: the colonial lens. Who traditionally laid borders? Whose traditional lands were ignored? All of these answers play into a strong power dynamic that challenges planning as a practice at its very core. Many of the articles of otherness seem to try to address these dynamics by trying to redistribute power through the acknowledgement of Indigenous peoples.

Equally concerning was the few articles that spoke to areas of potential interest to Indigenous populations, either in focus or geographical location, yet were unreferenced in the articles. As discussed in the results chapter, this discourse of Indigenous peoples being left out is concerning when framed through hopes of reconciliation. If Indigenous peoples and communities are not considered as an interested party in even a remote sense, it is difficult to engage and partner with them appropriately.

On a broader scale, the largest obstacle in the journals' discourse comes from the articles that strictly spoke to Indigenous peoples by name or simply did not at all. As Porter and Barry (2016) point out, "That it is considered provocative to suggest that there might be Indigenous rights and interests in transport infrastructure, commercial office development or urban renewal

projects exposes just how tightly the category of ‘Indigenous’ is bound to a highly limited range of planning objects” (Porter and Barry, p. 145, 2016).

It is the same discourse of otherness that existed specifically in certain articles previously analyzed, that can limit the ability of planners to expand their conceptualization of Indigenous needs and wants beyond the territory of cultural heritage. Boundaries in professional practice limit areas that are seen as legitimate planning areas, and those that are “ ‘outside’ the planning domain” (Porter and Barry, 2015).

The lack of Indigenous focused articles in itself speaks to a particular focus in planning. Concepts of the “politics of recognition” have more recently been connected to the experiences of Indigenous peoples in Canada (Coulthard, 2007). Traditionally, it speaks to the lack of recognition of the rights of Indigenous peoples and the responsibilities of the Crown in previously made agreements and treaties. On a wider scale, however, this research would suggest that the politics of recognition would also speak to the acknowledgement of Indigenous peoples in spaces. The majority of articles within the journals speak to a community or space in Ontario or Canada more broadly, and many times those spaces constitute what we today know as major cities or urban spaces. These spaces in the case of most major cities in Canada were once the traditional land of an Indigenous community. Yet, when we discuss these spaces we often exclude this history. If it is mentioned, it is often in passing, in a way suggesting that the Indigenous peoples being referenced no longer have a connection to land, which is largely not the case. It also fails to recognize the urbanization of the Indigenous community and the large populations of Indigenous peoples who now occupy previously Indigenous spaces that are now cities. Reconciliation and the Duty to Consult also applies to these populations.

Ultimately, authors are prioritizing details. It should again be acknowledged that for any journal submission, articles do have limitations due to restrictions on length, but in shortening stories and reports to fit the maximum word limits, authors actively shape discourse. Conscious thought needs to be put into how the removal of Indigenous history or communities' beliefs from the articles, no matter the length, shapes the wider discourse.

Overall, the discourse among the journals was strong, and clearly still developing, along with the minds of the planners it serves. Although limited, the articles that grapple with Indigenous issues present a trend towards informed discourse engaged with reconciliation. Discourses do not form one after another, instead, multiple discourses will exist at a time, overlapping and melding into each other. Variations in discourse can represent the constant development and growth of discourse, and in the case of Indigenous engagement and planning, McLeod et al. (2015) suggest that the discourse of Indigenous peoples as Stakeholders, Different, Unreferenced, and Self-governing may represent the recent shifts in discourse:

Beyond altering these texts that influence on-the-ground planning relationships, there is an immediate need to change course, and return to the types of relationships and understandings first embodied and symbolised by the Two Row Wampum (RCAP, 1996a). As reflected on by Indigenous legal scholar John Borrows (1997a), “the two-row wampum belt reflects a diplomatic convention that recognizes interaction and separation of settler and First Nation societies” (p. 164). Proposing that First Nations and non-First Nation communities can exist in a shared space of mutual trust and respect is influential and inspirational when thinking about how provincial Crown policies can evolve: It is no longer about First Nations as stakeholders; it is about First Nations as equal partners with equal footing. In turn, recognizing equality and committing to long-term and sustained relationships has the potential to shift outcomes away from current win-lose situations and more towards developing meaningful solutions that reflect the needs, intentions, and beliefs of neighbouring First Nations and non-First Nation communities.

(McLeod et al., p. 15, 2015)

Discourse will inevitably change, how we respond to it is the question. McLeod et al. suggest that beyond changing the guiding policies, we have to change our relationships and the changes reflected in the discourses accompanying the many case studies and other article forms in the studied journals suggest that this shift may be slowly taking place in Southern Ontario's planning profession.

#### **5.4.2 Levels of Knowledge in Relation to Indigenous Issues Among Planners**

Fraser (2012) suggests that the connection between municipal planning and Indigenous rights and people may not be immediately apparent. The results from both the journal articles and the interviews suggest that that may no longer be the case, even without much guidance from government departments. It appears that planners are aware of the intersection but feel largely unprepared to deal with it.

One of the fundamental questions that emerged from trying to understand what levels of knowledge planners had of Indigenous needs was where they got the information in the first place. Understanding the wants and needs of a community is not easily confined by scientific or technical understandings, and Sandercock (1998) suggests that there are six other ways of knowing, that can potentially be more appropriate ways of knowing. These are: knowing through dialogue, knowing from experience, learning from local knowledge, learning to read symbolic and non-verbal evidence, learning through contemplative or appreciative knowledge, and learning by doing, or action planning (p.76). What has been presented through this research's content analysis as well as the interviews, is that planners actively use some of these alternative ways of knowing to engage with Indigenous communities. Although discourses varied in the journal articles, many of the analyzed works were in the form of case studies, suggesting that the

authors learned through experience and in turn are presenting their knowledge gained to the readership.

For the interview participants, multiple ways of knowing were acknowledged. Those who referenced personal experiences were drawing both from experience, as well as (in one participant) local knowledge. Through the reflection on personal identity and experiences, participants unintentionally spoke to their tacit knowledge of engaging with their local communities. It was these understandings and forms of knowledge that greatly informed their work and the perception of their ability to engage with Indigenous communities.

#### **5.4.3 Effectiveness of Resource Package**

Although the Likert scale responses cannot be generalized due to the small number of participants, the data did present some interesting trends. Firstly, participants did seem to cite an increased comfort with Indigenous planning concepts after reading the resource package. They seemed to be more comfortable with their ability to engage with Indigenous communities, even if only marginally, and the results suggested that the package was effective in conveying information about specific aspects such as Circle planning to the participants, at least at an introductory level.

Qualitative data from the long answer responses following the Likert scale yielded similar and supporting results. Overall, participants who completed both parts of the interview process had positive responses to the style of and information contained in the resource package.

Different participants found different components of the resource useful, and as one participant noted it is difficult to rank information for a collective group of people because the personal experience and level of knowledge of each participant can vary so substantially. As the

participant noted, when coming from a position of nothing, all material can be useful to someone.

The theme of lack of current resources permeated the responses throughout the interview process, with participants noting that guidance on Indigenous engagement was not readily available or at least easily accessible. The resource package presented a potential small solution to low levels of comfort with engagement.

Although the intention was to expand potential knowledge of participants, the resource package itself also acts as a node for potential shifts in discourse. During the study period, already, one participant had passed the material onto others, sending it further into the realm of planning in Southern Ontario and giving the package more opportunity to be encountered by others who will, in turn, challenge the discourse around them in the planning world. This initiative also reinforces the suggestions that participants found the resource useful, and that it was successful as a tool of information and engagement.

Collectively, the results of the study seem to suggest that the resource package was an effective tool. To assess the benefit of the potential future use of a similar resource, thoughts on improvements were built into the study.

Participants suggested localizing the content by including information about specific local Indigenous groups. Another participant suggested the inclusion of more case law. While not all participants saw this as useful, the size of the municipality that they worked at and their role may significantly change the importance of such material, as planners at smaller municipalities may wear multiple hats, and don't have the opportunity or capacity to hire consultants. More

urban-focused material was also encouraged for those municipalities that have a denser population and are dealing with more urban-related planning.

## **5.5 Learning Outcomes from Research - Latent**

### **5.5.1 The Role of Emotion in Planning**

One of the most unexpected themes that emerged in the interview portion of the research was the role of identity and personal connections to the participating planners' practice. Three of the participating planners cited their connections and proximity to an Indigenous community as a youth or younger person as being highly informative in their practice, especially within the context of planning with Indigenous peoples. This points to a fairly striking division from the once popular rational thought planners were expected to possess.

As Baum (2015) suggests, "many believe that planners should, and generally can, avoid allowing "emotions" to influence their analysis or recommendations, though some acknowledge the difficulty of excluding all emotional concerns and other content that certain kinds of emotional thinking can improve planners' knowledge, creativity, judgement and efficacy" (p. 499). The rational comprehensive model that was explored briefly in the literature review relies on the concept that people are inherently rational, but also that emotion has no place in planning practice. What is suggested by the responses of the participants of this study, and what other authors have suggested, is that planning, especially Indigenous planning, requires an emotional connection. Often emotional responses can be identified using other terms: relationship, security, or identity (Baum, 2015, p. 500). In this vocabulary, much of the discussion in both the participant interviews and the content analysis dealt with emotions. In fact, much of the



conversation about Indigenous planning is fundamentally emotionally connected, whether from an Indigenous community's perspective or a municipality's.

Acknowledging the emotional component to the planning process is fundamental when planning with Indigenous communities, as well as the minority groups, especially others that have been colonized. Umemoto (2001) points out that colonial scars and other forms of previous oppression are still fresh for many members of these communities, so, when planners are approaching planning with these communities, building trust is fundamental. A component of being able to build trust, and this research would argue, participate in Indigenous planning as a non-Indigenous planner, is the ability to “code-switch” or navigate between both colonial frameworks of planning and those of Indigenous planning (Umemoto, 2001, p. 27). Some participants in the interviews illustrated their own capacity to code switch through their anecdotes of previous Indigenous engagement opportunities, while others illustrated an eagerness to learn more about their local Indigenous communities in order to do so. This research would argue that this is the fundamental role of a non-Indigenous planner in Indigenous planning: acting as a bridge between two or more cultures and communities, in an attempt to work together. It is about making emotional connections to foster relationships, and a component of that in the context of Indigenous planning is learning about and relating to Indigenous culture.

Framed differently, emotionally aware planning is also better able to see the problem before solving it because much of Indigenous planning is about relationships and connections with both the people and place. Schön in *the Reflective Practitioner* identifies a disconnect between the ability to problem solve with “technical rationality” and the ability to use the same approach to decipher the problem in the first place (as referenced by Sandercock, 1998, p. 63).

Being able to identify issues attached to identity, security, and relationships through alternative ways of knowing allows planners to define and then solve problems. In the case of Indigenous planning and the Duty to Consult in Southern Ontario, it allows planners to look beyond timelines and facts, and to address the longstanding colonial histories, political strife, oppression, and fundamental differences in beliefs that complicate Indigenous community-municipal relations. It allows planners to gain sensitivity and better understand expected roles in the process from an Indigenous perspective. It also ensures planners are able to build the necessary relationships with Indigenous communities. Ritchie (2013) suggests that the Duty to Consult requires “an ethic of ongoing relationships” that never reaches a conclusion, rather spans continuously throughout time (p. 407). For this relationship to flourish, planners have to be open to relationship building in the first place and become more engaged with emotions as a whole in their practice.

### **5.5.2 Possible Tools for Education**

Part of the problem with Indigenous planning in practice in Southern Ontario is that often planners and students of planning crave technique (Sandercock, 1998). As participant 5 pointed out, “planners like clear policy,” but Indigenous planning is so much more than a process and therefore defies the boundaries of the technical understandings, policies, and protocols. Instead, planners, especially non-Indigenous ones, are required to engage with challenges and obstacles in order to come to better understandings and better solutions. Fundamentally, Indigenous planning is to be lead by Indigenous peoples. It requires the fundamental shift of power towards Indigenous peoples and out of the hands of historically colonizing institutions. For municipal planners in Southern Ontario, how this will take shape within the context of each community is

very different, and no technique will universally satisfy the needs of the Indigenous community engaged.

That being said, the pilot of a resource package in this study as a potential tool of education presented positive results. Numerous planners spoke about the benefits of the resource, but a few referenced other alternatives as well. One participant noted that some things were easier for them to comprehend through actively participating or observing, and that notion was replicated at times by other participants. During the time that this research took place, an external event on Indigenous planning was facilitated by a prominent consultant and a regular contributor to the journals that were analyzed in this study. More than one participant attended during the time of the study, and multiple participants referenced this even prior and post its occurrence. The event was set up with Indigenous leaders as well as other experts in the field and allowed planners to ask questions and learn more in a welcoming environment. Feedback from the resource package was positive. However, with the additional feedback regarding the participatory event, it was identified by participants that the two forms of education could easily compliment each other. This should be pursued more in further research.

### **5.5.3 Challenges in Consultation**

The planners who participated were very open about their experiences with Indigenous engagement and Indigenous planning. Just as with any process, the planners who had worked with Indigenous peoples had a series of concerns from multiple levels. Planners spoke about engaging with Indigenous communities which had multiple groups of leadership within a single community, and the fine line between legal obligations and what they truly felt was fulfilling their Duty to Consult or felt morally correct. As one planner stated, “We are charged with dealing

with the elected council, but that doesn't necessarily deal with the issue. You aren't really consulting with everybody" (Participant 7, 18 years). With communities that have both elected and traditional chiefs, such as the one described by Participant 7, this feeling of incompleteness is not uncommon. The major challenge that comes out of these dynamics is whether or not the Duty to Consult is truly completed if only half of a community agrees. This is especially prevalent when the community makes decisions through consensus, not majority rules, as in many Indigenous communities.

The second major issue was that many Indigenous communities did not want to engage with municipalities or regions. Instead, Indigenous communities were striving to that nation-to-nation discussion that normally comes with autonomy and self-governance. Unfortunately, through the development of Canadian political structures and obligations, issues such as land development have been handed off to municipalities. This means, Indigenous groups are not willing to speak to municipalities in some cases because they are not the Crown, yet municipalities are now responsible for the use and development of land. In some cases this means the municipality is unable to give voice to the Indigenous community or is unable to fulfill their obligation to consult through the Provincial Planning Statement. In other situations, communities do come to the table and want to engage but the engagement that is being offered to them is clearly not what they prefer. This issue of delegation on the side of the Crown, has been cited as a potential risk for the "deterioration of the nation-to-nation relationship between the Crown and Aboriginal peoples, which the Duty to Consult was meant to repair" (Ritchie).

There is a dichotomy between the engagement and discussion that Indigenous communities are looking for and what the government has established and ultimately asked municipalities to undertake:

Indigenous recognition also highlights an essential tension in the governance of (post)colonial societies, and British settler-states, in particular, a tension between the modern state's attempt to accommodate rights within existing institutional and legal arrangements and Indigenous aspirations for a more fundamental reconfiguration of their political and spatial relationship (Barry and Potter, 2011, p. 171).

Issues of delegation also can reduce the scope of consultation and ultimately make it very confusing on who is meant to engage. Is it the municipalities or provinces that are now responsible for the delegated tasks, or the Crown which made the original agreements and decisions? It is a lot to navigate, especially as a municipal planner with a wide array of other obligations in serving the public.

This, in some ways, leads to the next major issue, which is capacity. As one participant put it, "who is responsible for consultation?" and "who is responsible for payment and accommodation" (Participant 1, 12 years). Although an issue in many communities, issues of capacity can become problematic from both the Indigenous perspective and the municipality. Along with the Duty to Consult comes the corresponding duty to accommodate through the same set of supreme court decisions (Potes, 2006). The form that this accommodation will come in is not exactly clear. To accommodate Indigenous wants, needs, and rights, first requires governments to identify these things through communication and relationship building, both of which take time and ultimately financial resources to complete in an appropriate manner. Some case law has even suggested that this economic accommodation may additionally be a

responsibility of the Crown to provide the financial means to meaningfully engage with municipalities (Ritchie, 2013). Municipalities however often do not have these capacities built in their budgets. Is it the responsibility of the municipality and therefore the taxpayers of the non-Indigenous community to take on the burden of the financial cost of reconciliation or should the responsibility be shouldered more widely by provinces or the country as a whole? These issues have not yet been addressed in the wider political environment.

According to the reflections of the participating planners, each of the challenges previously discussed is currently addressed between the municipality and Indigenous communities throughout the province, with little support from other levels of government. Although the Duty to Consult and the formal obligations to engage with Indigenous communities are relatively new in the Ontario and Canadian context, current political climates, and discussions imply that these changes are here to stay. The future is likely to bring more change to the planning community and ultimately these challenges will need to be addressed, although by whom will have to be researched and observed further.

## **5.6 Summary**

Through a discussion of the results of the study as a whole, multiple themes emerged with some directly linking to addressing some of the initial questions of this study, while others emerged unexpectedly. In addition to the discussion of the main objectives, results from this research also suggested that the role of emotion in planning practices was key in Indigenous engagement in any form. In addition, thoughts on tools for education in practice in relation to Indigenous engagement more broadly was explored, along with the complex challenges that face municipal planners when approaching Indigenous consultation broadly across the province.

Ultimately, this chapter addresses the framework in which Indigenous planning and Indigenous engagement exist and the potential strengths, weaknesses, opportunities, and threats that address such planning practice.

## **6.0 Recommendations**

Through both the analysis of the interviews and the journal content analysis, a series of recommendations emerged. For the purposes of actionable items, these will be addressed through the lens of the Canadian federalist system set up: the Federal government, the provincial, the municipality and finally, external organizations such as Ontario Professional Planners Institute and the Canadian Institute of Planners. Each organization or institution currently has a role in shaping the discourse and outcomes of planning practice when engaging with Indigenous communities and is expected to as time moves forward. This chapter provides suggestions on how to change and shape these engagements based on the findings suggested through this case study of Southern Ontario.

### **6.1 Federal and Provincial Government**

Multiple interview participants cited the federal government as the champion of reconciliation and planning with Indigenous communities, even within the municipal context. Ultimately, the relationship existing with Indigenous peoples in Canada stems from agreements and decisions made by the Crown or the federal government. For this reason, the federal government is seen to have the largest obligation in rectifying and addressing some of the past decisions made, and their repercussions.

It was the Crown that enacted the Indian Act, who signed treaties, and who laid out cities on previously occupied lands. In many cases, as suggested by participants, planners, even at the municipal level, are struggling to navigate the various legal agreements and policies that shape and control Indigenous space both physically and through discourse. It can be difficult for



planners to understand what their place is among the legal framework. As McLeod et al. point out there are “structural barriers within Crown policies that ‘shape (both constrain and enable) the kinds of conversations that planners and land managers are able to have with Indigenous peoples, and the kind of decisions and process in which Indigenous people are involved with” (Porter & Barry, 2013 as cited by McLeod et al, 2015, p. 1).

In addition to that, planners in Canada have the added complication of their mandate and role being governed at a provincial level. Although the federal government remains the figurehead, with control over land and development through the British North America Act, the Ontario provincial government holds arguably the most control over levels of knowledge and types of discourse on Indigenous issues in the planning world (Ontario MMAH, 2010). The Ontario Planning Act dictates how land is to be controlled and by whom: one of the fundamental spaces of divergent understandings between Indigenous and non-Indigenous communities. Because of this legal control, the provincial governments across Canada play a major role in clarifying the role of planners when engaging with Indigenous communities, as well as the role of planners in reconciliation.

As suggested in the discussion chapter, due to the federal role in engagement with Indigenous peoples as the Crown, the delegation of a majority of the controversial areas of control (such as land development), and the relationship between planning, land use, and Indigenous peoples remains unclear. As McLeod et al. points out, “due to jurisdictional boundaries and an overall lack of meaningful understanding of First Nations’ concerns and knowledge towards land and resources the dominant historical view is that First Nations are a “federal responsibility and thus not accounted for in provincial planning” (Borrows, 1997, p.

444 as referenced by McLeod et al, p. 1, 2015). This dichotomy can sometimes put Indigenous peoples and their engagement in a state of limbo. For example, the widely publicized conflicts in Ipperwash in 1995 and Caledonia in the early to mid 2000s “are clear indications of a policy gridlock or ‘paradigm muddle,’ where state governments remain caught between a set of contradicting mindsets that play out in policies, plans, perspectives, and decisions” (McLeod et al, 2015, p.15). What’s more, municipal governments are even more involved with this paradigm muddle due to their responsibilities to the public, to fulfill obligations set out by the province, as well as the federal government. The planners that participated in the interview portion of this study spoke to this confusion:

There was a number of early meetings where we would have a meeting with the local First Nation and the very first thing they would say was, ‘you know, we are really happy to be meeting with you, but by the way this doesn’t constitute consultation’ and what we were finding was that we had different definitions of consultation than they did. (Planner 1, 12 years )

Policy at both the provincial and federal levels needs to better reflect and mesh with the Supreme Court decision’s Duty to Consult. In addition, the federal government has an obligation as the Crown to not only address responsibilities through legal decisions, but through governmental changes as well. Due to delegation much of this trickle down into provincial and municipal changes, but from the perspective of the participants, and the suggested belief of Indigenous people through additional literature, the Federal government is responsible for the greatest amount of responsibility in reconciling the relationship with Indigenous peoples through the mechanism of planning.

## **6.2. Municipal Governments and Municipal Planners**

Municipalities and municipal planners play a major role in increasing knowledge and progressive discourse among planners and the local community. Although municipalities are “creatures of the province” through the constitution and are not responsible to honour the Crown’s Duty to Consult, planners in Ontario are bound by the Provincial Policy Statement to consult Indigenous communities (Fraser, 2012).

Just as McLeod et al. (2013) argued for “the need for further amendments to clarify provincial policies about both the protection of rights and interests of First Nations, and the need to build and sustain relationships between First Nations and neighbouring municipal jurisdictions”, this research suggests that progress will come from multiple angles (p. 16). Without changing the provincial policies, municipalities are restricted in their ability to develop new and innovative ways to engage more appropriately with Indigenous communities. That being said, it rests on the municipalities to begin trying to build positive relationships with Indigenous communities both geographically nearby, with territorial claim to the area, as well the Indigenous communities that now exist inside municipal borders. Both relationships are integral to full consultation and potential partnerships.

As alluded to throughout this paper, the “principle context for Indigenous decision-making is still largely the local community (i.e., tribe, sub-tribe, extended family). Specific issues, opportunities, and threats to Indigenous places, resources, and people are most immediately prevalent at the local level” (Matunga, 2013, p.20). Many of these threats, especially when it has to do with land and development come from the municipal level and therefore have to be addressed with from one local to the other. Many of the participants in this

study discussed their efforts to create this relationship through their role as municipal planners. These efforts have to be continued, and with additional support from other levels of governments, and sources of knowledge, planners have the potential opportunity to work towards reconciliation with their local Indigenous communities.

Instead of seeing Indigenous consultation and partnership as an obstacle, municipal planners could begin to see Indigenous presence as a “municipal asset” (Anderson, p. 266, 2013). Municipalities might work to expand their own levels of consultation with local Indigenous groups and communities to challenge the discourse of otherness limiting areas of planning in which Indigenous consultation is involved. Ultimately, the relationships and emotionally aware planning referred to in this discussion may have the largest impact at the municipal level, where land development is an everyday discussion for local planners. The relationships require building individual trust as well as broader trust between Indigenous communities and municipalities as a whole.

It is also the role of municipalities to continuously work with the Indigenous communities that they would like to (and are obligated to) engage with to ensure that planners, politicians, and members of the general public have an understanding of the policies as well as the relationship being fostered between the communities. Relationships between planners and Indigenous populations cannot be built without the support of community decision makers and by extension the public. This makes municipal level changes that support Indigenous engagement and policies that align with reconciliation processes especially important.

### **6.3. Professional Bodies**

Hardess and Fortier (2013) suggest a series of recommendations for non-Indigenous planners in their chapter of *Reclaiming Indigenous Planning*. One of their short-term recommendations focuses on non-indigenous planners “working on their planning toolbox” to understand the policies and legal frameworks shaping the Indigenous experience with western structures (p. 165). They suggest this starts in planning schools, which this research also supports, but this research would extend a stronger suggestion to professional organizations than what the authors allude to. With Indigenous communities and their needs varying so substantially between communities, guidance from the local governing bodies may be more useful to practicing planners. Especially with the location of planning schools in Canada, students may very well practice in a different province than the school they were educated in, and therefore would be more likely to encounter different communities, as well as different planning legislation and practice. Although Indigenous planning as a form of practice deserves more focus, without ongoing learning opportunities planners will continue to be and/or perceive themselves to be poorly equipped to engage with Indigenous groups. As suggested before, this work can also be undertaken by municipalities but the added support of a broader initiative from professional planning bodies presents opportunities for knowledge sharing on strategies and experiences as well.

On a discursive scale, professional bodies also play an integral role in shaping discourse through their accreditation, continued learning requirements and opportunities, roles as advocates, and publications. Through accreditation, professional regulatory bodies such as OPPI and CIP can ensure schools are engaging with Indigenous planning as a part of the curriculum,

while once students graduate, they can also ensure that Indigenous planning is prioritized as high or higher than other areas of planning for all members to continue to learn and grow. Both organizations have roles as advocates not only for planners themselves but also planning legislation. This was emphasized in the recent changes to the 2014 Provincial Policy Statement. Continued work to encourage planners to promote and use Indigenous planning practices is vital to better engagement and relationships between planners and Indigenous communities.

Finally, as referenced through the results, the publications put out by both organizations can act as a node of discourse, therefore both organizations have to ensure that the articles they are choosing to publish are in line with the discourse they wish to project. This research found the trends to be overwhelmingly positive, but it would be recommended to monitor this to ensure it continues.

#### **6.4 Schools**

Not unlike professional bodies, planning schools play a significant role in shaping discourse. They present the world of planning and all of its discourses to young minds, and in doing so have their opportunity to ultimately shape it for worse or for better. Fraser (2012) points to the thoughts of Hayden King presented during a Ted-X lecture, suggesting that planning education and the inclusion of Indigenous planning is not unlike Indigenous studies in universities more broadly. Currently, if in existence, these programs are often relegated to the periphery, despite the benefits Indigenous perspectives may bring or the importance of Indigenous voices in the discussion (Fraser, 2012). Participants in this study rated their experience in planning schools low when it came to preparing them for engaging with Indigenous peoples. Although in some cases, it may have been relatively early in the discussion

when some participants were in school, others were recent graduates who expressed a similar feeling of lack of preparedness. Planning schools can take the initiative to shift that focus towards the centre and better integrate Indigenous planning and the importance of Indigenous voices into the mandatory curriculum.

### **6.5 Summary**

There is no one simple solution to addressing challenges with Indigenous consultation. Centuries of actions cannot be undone with one action, so the development and transformation of planning and Indigenous engagement will take time. As the Truth and Reconciliation report suggests, not one level of government or one institution can solely address the history of Indigenous peoples in Canada. Instead, each Canadian citizen has a role as a treaty person to “make a firm and lasting commitment to reconciliation” to ensure the positive future of the country (Truth and Reconciliation Commission of Canada, 2015). These recommendations represent some potential ideas and concepts for the planning profession in Southern Ontario to engage when beginning to navigate this commitment as a collective.

## **7.0 Conclusion**

Overall, this research found that although planners are eager to learn about Indigenous communities and how to better engage with them, the participants in the case study of Southern Ontario felt there was little guidance on how to approach this area of planning at the municipal level. It found that although limited in number, the discourse presented by articles that actually engaged with Indigenous populations was overwhelmingly positive and provided a strong discourse of ‘Indigenous as Self-governing’ to guide planners through practice. That being said, planners who participated in this research were largely navigating the potentially tumultuous world of Indigenous engagement with no guidance. It was through individual initiative, work of planning departments, as well as hands-on learning engaging with Indigenous communities that the planners were guided in Indigenous engagement.

It has been suggested that planning is “a positive site for the exercise of Indigenous self-determination” (Barry and Porter, 2011, p. 173). As Canada and its engagement with the diverse Indigenous populations present throughout the country is changing, so is the field of planning. The changes, however, will require a strong shift in how planners view their practice, especially at a municipal level. Planning is often seen as technical but what this research suggests is that a rational and technical approach is not enough to foster the relationships required to engage with Indigenous communities and attempt to rectify centuries of broken promises.

As Janice Barry and Libby Porter (2011) put it so eloquently, “difference does not mean the end of political unity, provided we develop appropriate conventions to guide the constitution of a new relationship” (p. 175). As guardians of the public interest, and at the helm of controlling



land, planning practice and professionals are tasked with inevitably leading the way in forming relationships with Indigenous communities across this great province and country. This research's findings suggest we are finally headed in the right direction.

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## **Appendix**

**Appendix A - Map of Southern Ontario**



(FedDev Ontario, 2015)

## **Appendix B - Intended Recruitment Strategy and Participant Diversity Scheme**

Although due to low levels of participation the recruitment method did not yield the intended diversity, there is potential to use a similar scheme for diversity. Thus a more thorough explanation of the scheme is included below:

The interview participants were to be selected based on their professional association with a municipal planning office in Southern Ontario. Participants were notified of the opportunity through a gatekeeper in the municipality, and the municipalities themselves were chosen for contact based on a set of criteria described more thoroughly below. There was also an opportunity to join the study through recruitment advertisements through social media sites of LinkedIn and Twitter.

Municipalities contacted for participation were selected through a purposive sampling method, with every municipality contacted having some sort of connection to Indigenous issues whether it be in close proximity to a reserve, have an Indigenous population within the community or currently located on a land claim (Neuendorf, 2002). Using the Aboriginal and Treaty Rights Information System (ATRIS), which “is a web-based, geographic information system that locates Aboriginal communities and display information relating to their potential or established Aboriginal or treaty rights”, municipalities were chosen that were located within a variety of treaty claim areas and geographical locations to ensure that experiences and histories were varied for each municipality included (Indigenous and Northern Affairs Canada, 2017).

To further break down the municipalities, an even distribution of Multi Upper, Multi Lower, and Single Tier Municipalities were included in the recruitment strategy with the

**Intended Breakdown of Participant Example**

<b>Types of Municipalities/ Government Structures</b>	<b>Multi Upper</b>	<b>Multi Lower</b>	<b>Single Tier</b>
Urban	Municipality A - 2-4 Participants	Municipality C - 2-4 Participants	Municipality E - 2-4 Participants
Rural	Municipality B - 2-4 Participants	Municipality D - 2-4 Participants	Municipality F - 2-4 Participants

intention of recruiting a total number of participants of eighteen or above. In addition, municipalities that were considered both urban and rural were important to include to address potential changes in attitudes and perceptions based on community location or makeup. The variety was to allow for comparisons between possible trends in process and responses in the varying organizational frameworks.



## **Appendix C - Gatekeeper Letter**

Name

Address

City, Province

Wednesday, March 8, 2017

Dear \_\_\_\_\_ :

This letter is a request for [CITY]'s assistance with a project I am conducting as part of my Master's degree in the Department of *School of Planning* at the University of Waterloo, Ontario, under the supervision of Dr. Jennifer Dean. The title of my research project is "Combining Knowledge: Planners and Indigenous Planning Knowledge". I would like to provide you with more information about this project that explores *Indigenous Planning and Practicing Planners' Knowledge* of related practices and concepts. Aboriginal issues, in and outside planning, are notoriously under researched, and research on collaborative planning between neighbouring Aboriginal and non-Aboriginal communities is no different. The research being done with this study will create the foundation for additional research to be completed as well as precedent for additional consideration of the area more broadly within the profession. The current political climate federally also provides an ideal opportunity to address this issue with the intention of creating change.

The purpose of this study is to bring to light the breakdown between theory and policy and the actual outcomes that occur within the planning context, specifically when it comes to indigenous planning. The purpose of this research is to identify the level of knowledge and understanding practicing planners in Ontario have of indigenous issues and needs within planning, while also providing resources and an opportunity for participants to strengthen their own understanding of indigenous issues. Knowledge and information generated from this study may help other researchers, but more broadly planners and the planning profession in shaping on-going education and future changes.

It is my hope to connect with practicing planners working for your municipality to invite them to participate in this research project. I believe that planners in [CITY] can provide a unique perspective on planning practice, and indigenous planning. During the course of this study, I will be conducting interviews with various planners to gather their stories and experiences of gaining indigenous knowledge and/or planning with indigenous communities through a 3 step process.

1. an interview of approximately 30 - 45 minutes in length to take place in a mutually agreed upon location
2. The interview will be followed by a resource package for your review. It should take an estimated time of 3 hours to thoroughly look over the package, and it can be done completely at your own leisure within the 30 day period.
3. After 30 days, a follow-up interview will be arranged to receive feedback in regard to the resources provided.

At the end of this study, the publication of this thesis will share the knowledge from this study with other planning researchers, professional planners, and community members.

To respect the privacy and rights of the [CITY] and its employees, I will not be contacting employees directly. What I intend to do, is provide the [CITY] with an email invitation which can be distributed to staff at the discretion of your organization. Contact information for me and my advisor will be contained on the email. If an employee is interested in participating they will be invited to contact me, Nicole Goodbrand, to discuss participation in this study in further detail by replying to the invitation and completing the consent form.

Participation of any employee is completely voluntary. Each employee will make their own independent decision as to whether or not they would like to be involved. All participants will be informed and reminded of their rights to participate or withdraw before any interview, or at any time in the study.

To support the findings of this study, quotations and excerpts from the stories will be used labelled with pseudonyms to protect the identity of the participants. Names of participants will not appear in the thesis or reports resulting from this study. Participants will not be identifiable, and only described by gender and as an employee in a municipal setting. The location of their employment will also remain confidential. However, given the relatively small pool of individuals across SW Ontario who can be interviewed for this study, and given also that your municipality may give permission for the municipality name to be used in final reports and papers, please note that this represents a possible limitation on participants ability to participate confidentially. It may be possible for a motivated individual to attempt to discern identities of participants.

If the [CITY] wishes the identity of the organization to remain confidential, a pseudonym will be given to the organization. All paper field notes collected will be retained locked in my office and in a secure cabinet. All paper notes will be confidentially destroyed after a minimum of one year. Further, all electronic data will be stored on a CD with no personal identifiers for a year, as well. Finally, only myself and my advisor, Dr. Jennifer Dean in the School of Planning at the

University of Waterloo will have access to these materials. There are no known or anticipated risks to participants in this study.

I would like to assure you that this study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee. However, the final decision about participation belongs to the [CITY], and the individual employees.

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#21967). If you have questions for the Committee contact the Chief Ethics Officer, Office of Research Ethics, at 1-519-888-4567 ext. 36005 or [ore-ceo@uwaterloo.ca](mailto:ore-ceo@uwaterloo.ca).

For all other questions regarding this study or would like additional information to assist you in reaching a decision about participation, please contact me at 519-755-5592 or by [ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca). You may also contact my supervisor, Dr. Jennifer Dean at 519-888-4567 ext 39107 or by email [jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca).

Yours sincerely,

Nicole Goodbrand  
Master's Candidate  
University of Waterloo  
School of Planning  
[ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca)

Dr. Jennifer Dean  
Assistant Professor  
University of Waterloo  
School of Planning  
[jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca)

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## Organization Permission Form

By giving your consent, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their legal and professional responsibilities.

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We have read the information presented in the information letter about a study being conducted by Nicole Goodbrand of the School of Planning at the University of Waterloo, Ontario, under the supervision of Dr. Jennifer Dean] at the University of Waterloo. We have had the opportunity to ask any questions related to this study, to receive satisfactory answers to our questions, and any additional details we wanted.

We are aware that the name of our organization will only be used in the thesis or any publications that comes from the research with our permission.

We were informed that this organization may withdraw from assistance with the project at any time. We were informed that study participants may withdraw from participation at any time without penalty by advising the researcher.

We have been informed this project has been reviewed by, and received ethics clearance through a University of Waterloo Research Ethics Committee and that questions we have about the study may be directed to Nicole Goodbrand at [ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca) and Dr. Jennifer Dean at 519-888-4567 ext 39107 or by email [jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca).

We were informed that if we have any comments or concerns with in this study, we may also contact the Director, Office of Research Ethics at (519) 888-4567 ext. 36005.

Nicole Goodbrand  
Master's Candidate  
School of Planning  
University of Waterloo

Dr. Jennifer Dean  
Associate Professor  
School of Planning  
University of Waterloo

We agree to help the researchers recruit participants for this study from among the practicing planners working for [CITY].

YES  NO

We agree to the use of the name of the [CITY] in any thesis or publication that comes of this research.

YES  NO

If NO, a pseudonym will be used to protect the identity of the organization.

Director Name: \_\_\_\_\_ (Please print)

Director Signature: \_\_\_\_\_

Witness Name: \_\_\_\_\_ (Please print)

Witness Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **Appendix D - Informational Consent Letter**

[University of Waterloo Letterhead]

Date

Dear (*insert participant's name*):

This letter is an invitation to consider participating in a study I am conducting as part of my Master's degree in the School of Planning at the University of Waterloo under the supervision of Professor Dr. Jennifer Dean. I would like to provide you with more information about this project and what your involvement would entail if you decide to take part.

### **What is this study about?**

This study will focus on the information and education currently available to practicing planners in Ontario surrounding indigenous issues, consultation, and the Duty to Consult. Increasing attention is being focused on indigenous issues across Canada as result of the Truth and Reconciliation Commission's Call to Action Report. Planning is no exception and expectations on how indigenous consultation are developing and changing. Practicing planners have an opportunity to becoming a leading profession in the reconciliation process, however it will require development across the province. In order to realize planning's full potential in the reconciliation process, It is important to understand where practicing planners' knowledge levels are on indigenous issues. Therefore, I would like to include you as one of numerous practicing planners to be involved in my study. Through consultation with your organization, I believe that because you are near and/or on a current land claim and are in close proximity to indigenous communities, you (as a practicing planner) are best suited to speak to the current resources, knowledge, and potential areas of growth in indigenous consultation in planning.

### **Why are you doing this research?**

This past year, the Truth and Reconciliation Commission of Canada published a Call to Action for all Canadians in regard to the treatment and experience of indigenous peoples. Although the call to action did not specifically acknowledge the planning profession, the mandate of practicing planners closely links to numerous of the areas which are addressed in the report. At the same time, the Provincial Policy Statement in Ontario was changed to reflect the important of indigenous peoples in the planning process, there has been acknowledgement of the Duty to Consult and the significant role indigenous populations have in the future of Canada. With these monumental shifts occurring both inside and outside the planning profession, there is increased pressure on practicing planners to be knowledgeable on indigenous issues related to planning, but very little time to gain that knowledge. The purpose of this study is to address whether planners are accessing available information, what information there is to be accessed on the subject, and if practicing planners feel adequately informed on the various indigenous issues within planning currently at the forefront.

### **What are you asking me to do?**

Participation in this study is voluntary and there is no remuneration for participating, although a portion of the study could be considered as activity towards Continued Professional Learning credits within Ontario Professional Planners Institute.

The study involves a 3 step process.

1. an interview of approximately 30 - 45 minutes in length to take place in a mutually agreed upon location
2. The interview will be followed by a resource package for your review. It should take an estimated time of 3 hours to thoroughly look over the package, and it can be done completely at your own leisure within the 30 day period.
3. After 30 days, a follow-up interview will be arranged to receive feedback in regard to the resources provided.

### **Who will know what I said in the interview and what if I change my mind?**

You may decline to answer any of the interview questions if you so wish. Further, you may decide to withdraw from this study at any time without any negative consequences by advising the researcher. With your permission, the interviews will be audio recorded to facilitate collection of information, and later transcribed for analysis. Shortly after both interviews have been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or clarify any points that you wish. All information you provide is considered completely confidential, however, given the relatively small pool of individuals across SW Ontario who can be interviewed for this study, and given also that your municipality may have given permission for the municipality name to be used in final reports and papers, please note that this represents a possible limitation on your ability to participate confidentially. It may be possible for a motivated individual to attempt to discern your identity. Your name will not appear in any thesis or report resulting from this study, however, with your permission anonymous quotations may be used. In addition, your employer will not be privy to your choices to participate or not, or if at any point you choose to discontinue your participation. Data collected during this study will be retained for a minimum of 1 year in a locked office in my program's office. Only researchers associated with this project will have access. There are no known or anticipated risks to you as a participant in this study.

### **What if I have concerns?**

I would like to assure you this study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#21967). If you have questions for the Committee contact the Chief Ethics Officer, Office of Research Ethics, at 1-519-888-4567 ext. 36005 or [ore-ceo@uwaterloo.ca](mailto:ore-ceo@uwaterloo.ca).

For all other questions or additional information requests in regard to this study, please contact me at 519-755-5592 or by email at [ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca). You can also contact my supervisor, Dr. Jennifer Dean at 519-888-4567 ext. 39107 or email [jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca).

I hope that the results of my study will be of benefit to those organizations directly involved in the study, other practicing planners not directly involved in the study, the various levels of government, as well as to the broader research community.

I very much look forward to speaking with you and thank you in advance for your assistance in this project.

Yours Sincerely,

Nicole Goodbrand  
Master's Candidate  
University of Waterloo  
School of Planning  
[ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca)

Dr. Jennifer Dean  
Associate Professor  
University of Waterloo  
School of Planning  
[jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca)



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**CONSENT FORM**

By giving your consent, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their legal and professional responsibilities.

---

I have read the information presented in the information letter about a study being conducted by Nicole Goodbrand of the Department of The School of Planning at the University of Waterloo. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and any additional details I wanted.

I am aware that I have the option of allowing my interview to be audio recorded to ensure an accurate recording of my responses.

I am also aware that excerpts from the interview may be included in the thesis and/or publications to come from this research, with the understanding that the quotations will be anonymous.

I was informed that I may withdraw my consent at any time without penalty by advising the researcher.

This project has been reviewed by, and received ethics clearance through a University of Waterloo Research Ethics Committee. I was informed that if I have any comments or concerns resulting from my participation in this study, I may contact the Director, Office of Research Ethics at 519-888-4567 ext. 36005.

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

YES NO

I agree to have my interview audio recorded.

YES NO

I agree to the use of anonymous quotations in any thesis or publication that comes of this research.

YES NO

Participant Name: \_\_\_\_\_ (Please print)

Participant Signature: \_\_\_\_\_

Witness Name: \_\_\_\_\_ (Please print)

Witness Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **Appendix E - Informational Consent - Social Media**

Monday, May 1, 2017

To Whom It May Concern:

This letter is an invitation to consider participating in a study I am conducting as part of my Master's degree in the School of Planning at the University of Waterloo under the supervision of Professor Dr. Jennifer Dean. I would like to provide you with more information about this project and what your involvement would entail if you decide to take part.

### **What is this study about?**

This study will focus on the information and education currently available to practicing planners in Ontario surrounding indigenous issues, consultation, and the Duty to Consult. Increasing attention is being focused on indigenous issues across Canada as result of the Truth and Reconciliation Commission's Call to Action Report. Planning is no exception and expectations on how indigenous consultation are developing and changing. Practicing planners have an opportunity to becoming a leading profession in the reconciliation process, however it will require development across the province. In order to realize planning's full potential in the reconciliation process, It is important to understand where practicing planners' knowledge levels are on indigenous issues. Therefore, I would like to include you as one of numerous practicing planners to be involved in my study. As a planner in Southern Ontario, you likely pursue work in areas that are near and/or on a current land claim and are in close proximity to indigenous communities. For this reason, you (as a practicing planner) are best suited to speak to the current resources, knowledge, and potential areas of growth in indigenous consultation in planning.

### **Why are you doing this research?**

This past year, the Truth and Reconciliation Commission of Canada published a Call to Action for all Canadians in regard to the treatment and experience of indigenous peoples. Although the call to action did not specifically acknowledge the planning profession, the mandate of practicing planners closely links to numerous of the areas which are addressed in the report. At the same time, the Provincial Policy Statement in Ontario was changed to reflect the important of indigenous peoples in the planning process, there has been acknowledgement of the Duty to Consult and the significant role indigenous populations have in the future of Canada. With these monumental shifts occurring both inside and outside the planning profession, there is increased pressure on practicing planners to be knowledgeable on indigenous issues related to planning, but very little time to gain that knowledge. The purpose of this study is to address whether planners are accessing available information, what information there is to be accessed on the subject, and if practicing planners feel adequately informed on the various indigenous issues within planning currently at the forefront.

### **What are you asking me to do?**

Participation in this study is voluntary and there is no remuneration for participating, although a portion of the study could be considered as activity towards Continued Professional Learning credits within Ontario Professional Planners Institute.

The study involves a 3 step process.

1. an interview of approximately 30 - 45 minutes in length to take place in a mutually agreed upon location
2. The interview will be followed by a resource package for your review. It should take an estimated time of 3 hours to thoroughly look over the package, and it can be done completely at your own leisure within the 30 day period.
3. After 30 days, a follow-up interview will be arranged to receive feedback in regard to the resources provided.

### **Who will know what I said in the interview and what if I change my mind?**

You may decline to answer any of the interview questions if you so wish. Further, you may decide to withdraw from this study at any time without any negative consequences by advising the researcher. With your permission, the interviews will be audio recorded to facilitate collection of information, and later transcribed for analysis. Shortly after both interviews have been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or clarify any points that you wish. All information you provide is considered completely confidential, however, given the relatively small pool of individuals across SW Ontario who can be interviewed for this study, please note that this represents a possible limitation on your ability to participate confidentiality. It may be possible for a motivated individual to attempt to discern your identity. Your name will not appear in any thesis or report resulting from this study, however, with your permission anonymous quotations may be used. In addition, your employer will not be privy to your choices to participate or not, or if at any point you choose to discontinue your participation. Data collected during this study will be retained for a minimum of 1 year in a locked office in my program's office. Only researchers associated with this project will have access. There are no known or anticipated risks to you as a participant in this study.

### **What if I have concerns?**

I would like to assure you this study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#21967). If you have questions for the Committee contact the Chief Ethics Officer, Office of Research Ethics, at 1-519-888-4567 ext. 36005 or [ore-ceo@uwaterloo.ca](mailto:ore-ceo@uwaterloo.ca).

For all other questions or additional information requests in regard to this study, please contact me at 519-755-5592 or by email at [ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca). You can also contact my supervisor, Dr. Jennifer Dean at 519-888-4567 ext. 39107 or email [jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca).

I hope that the results of my study will be of benefit to those organizations directly involved in the study, other practicing planners not directly involved in the study, the various levels of government, as well as to the broader research community.

I very much look forward to speaking with you and thank you in advance for your assistance in this project.

Yours Sincerely,

Nicole Goodbrand  
Master's Candidate  
University of Waterloo  
School of Planning  
[ngoodbra@uwaterloo.ca](mailto:ngoodbra@uwaterloo.ca)

Dr. Jennifer Dean  
Associate Professor  
University of Waterloo  
School of Planning  
[jennifer.dean@uwaterloo.ca](mailto:jennifer.dean@uwaterloo.ca)

---

**CONSENT FORM**

By giving your consent, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their legal and professional responsibilities.

---

I have read the information presented in the information letter about a study being conducted by Nicole Goodbrand of the Department of The School of Planning at the University of Waterloo. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and any additional details I wanted.

I am aware that I have the option of allowing my interview to be audio recorded to ensure an accurate recording of my responses.

I am also aware that excerpts from the interview may be included in the thesis and/or publications to come from this research, with the understanding that the quotations will be anonymous.

I was informed that I may withdraw my consent at any time without penalty by advising the researcher.

This project has been reviewed by, and received ethics clearance through a University of Waterloo Research Ethics Committee. I was informed that if I have any comments or concerns resulting from my participation in this study, I may contact the Director, Office of Research Ethics at 519-888-4567 ext. 36005.

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

YES NO

I agree to have my interview audio recorded.

YES NO

I agree to the use of anonymous quotations in any thesis or publication that comes of this research.

YES NO

Participant Name: \_\_\_\_\_ (Please print)

Participant Signature: \_\_\_\_\_

Witness Name: \_\_\_\_\_ (Please print)

Witness Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Appendix F - Interview Questions**

Participant # \_\_\_\_\_

Date \_\_\_\_\_

The following questions will provide a similar structure to all interviews conducted as a part of this research. As they are intended to be conducted in person, additional questions and responses may arise spontaneously through this process. In situations where in person interviews are not possible telephone or Skype interviews will be utilized.

Below will be stated before every interview: “If you feel uncomfortable with the discussion or need a break during the interview, please notify me and we can stop at any time. In addition, if after the interview you decide you’d like to withdraw your participation from the study, you may also do so.”

**Section 1 - Short Answer (Yes/No)**

For the following questions can you please respond with either yes or no:

1. In your professional work, have you been involved in public engagement or consultation?
2. In your professional work, have you been involved in public engagement or consultation with indigenous populations?

**Section 2 - Likert Scale Questions**

**On a scale of 1 - 5 with 1 being the lowest and 5 being the highest, rate the following statements**

Question	Response Number
You feel comfortable with a variety of consultation styles for example: surveys, open houses, focus groups	
You feel confident and knowledgeable about indigenous communities in this region	
You understand the legal definition of the Duty to Consult	
• If 3 or above,	
You feel that the Duty to Consult policy that comes down from the Crown (federal and provincial governments) is matched with the appropriate guidance?	
You feel confident in your understanding of the Duty to Consult and the roles in which provincial, municipal, private, and federal level planners have within its framework	

You feel comfortable with your ability to engage with indigenous communities	
You have knowledge of circles as a form of engagement	
You feel that your planning education adequately prepared you for engaging with indigenous populations	
You feel that your continued professional learning through OPPI adequately prepared you for engaging with indigenous populations	
You feel you would benefit from more information and resources on indigenous engagement	

### Section 3 - Long Answer/ Discussion

1. How long have you been a practicing planner?
2. What areas of planning do you focus on?
3. What is your knowledge of the planning process and related policies in relation to First Nations Peoples?
4. In your view, what is the relationship like between planners and Indigenous communities?
5. If you did have previous knowledge on indigenous engagement and consultation, where did you gain this knowledge?
  1. Education?
  2. Continuous Learning?
  3. Personal Research, Interest or Experience?
6. Does your personal identity shape your professional practice in respect to indigenous issues?
7. Do you find that there is clear guidance as to how various parties are meant to engage with Indigenous governments with respect to development and planning projects?
8. What could be done to improve engagement with Indigenous governments and communities?

#### If Yes Section 1, Question 2:

**You acknowledge that you have had previous experience with public engagement or consultation with indigenous peoples. The following questions relate to that involvement:**

Was your involvement in public engagement or consultation with indigenous populations during your employment with this municipality?

If no, then where?

Was your experience with public engagement or consultation with indigenous populations with a planning or development project in Southern Ontario?

What was your involvement with the process?

Was it a formal or informal process?

What was your knowledge of Indigenous communities before you were involved in

that particular work?

What are some of the positive aspects of the engagement that has taken place?

What are some of the main problems that arise; what are the problems that you have experienced?



## **Appendix G - First Follow-Up Letter**

Wednesday, March 29, 2017

Dear *(Insert Name of Participant)*,

I would like to thank you for your participation in the first step of this study entitled “Combining Knowledge: Planners and Indigenous Planning Knowledge”. As a reminder, the purpose of this study is to identify the current level of knowledge among Ontarian practicing planners in regard to indigenous planning, as well as provide an opportunity to improve said knowledge.

The data collected during interviews will contribute to a better understanding of the appropriate direction of future development in planning education and continued professional learning within the profession. It will also provide information on potential ways to improve knowledge on indigenous planning within the field.

There are 3 steps to this study. The first you have just completed. The second step of this study asks for you to read through the attached resource package over the next **30 days**. Upon completion of the 30 day period, you will once again be contacted for a short 15 - 20 minute follow-up interview very similar to the one you just completed. The purpose of this is to measure the impact the resources had on your opinions or thoughts on Indigenous Planning.

Please remember that any data pertaining to you as an individual participant will be kept confidential. You may decline to answer any of the interview questions if you so wish. Further, you may decide to withdraw from this study at any time without any negative consequences by advising the researcher.

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#21967). If you have questions for the Committee contact the Chief Ethics Officer, Office of Research Ethics, at 1-519-888-4567 ext. 36005 or [ore-ceo@uwaterloo.ca](mailto:ore-ceo@uwaterloo.ca).

In the meantime, if you have any other questions about the study, please do not hesitate to contact me by email or telephone as noted below:

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**Appendix H - Follow-Up Interview Questions**

Participant # \_\_\_\_\_

Date \_\_\_\_\_

The following questions will provide a similar structure to all interviews conducted as a part of this research. As they are intended to be conducted in person, additional questions and responses may arise spontaneously through this process. In situations where in person interviews are not possible telephone or Skype interviews will be utilized.

Below will be stated before every interview: “If you feel uncomfortable with the discussion or need a break during the interview, please notify me and we can stop at any time. In addition, if after the interview you decide you’d like to withdraw your participation from the study, you may also do so.”

**Section 2 - Likert Scale Questions**

**On a scale of 1 - 5 with 1 being the lowest and 5 being the highest, rate the following statements**

Question	Response Number
You feel comfortable with a variety of consultation styles for example: surveys, open houses, focus groups	
You feel confident and knowledgeable about indigenous communities in this region	
You understand the legal definition of the Duty to Consult	
<ul style="list-style-type: none"> <li>• If 3 or above,</li> </ul>	
You feel that the Duty to Consult policy that comes down from the Crown (federal and provincial governments) is matched with the appropriate guidance?	
You feel confident in your understanding of the Duty to Consult and the roles in which provincial, municipal, private, and federal level planners have within its framework	
You feel comfortable with your ability to engage with indigenous communities	
You have knowledge of circles as a form of engagement	
You feel that your planning education adequately prepared you for engaging with indigenous populations	

You feel that your continued professional learning through OPPI adequately prepared you for engaging with indigenous populations	
You feel you would benefit from more information and resources on indigenous engagement	
You were able to read through all of the resources provided	
You found part or all of the resources provided useful	
You feel your understanding of Indigenous Planning has improved due to the resources provided	
You would recommend these resources to another planner	

### Section 3 - Long Answer/ Discussion

9. What is your knowledge of the planning process and related policies in relation to First Nations Peoples after looking through the resource package?
10. Do you find that there is clear guidance as to how various parties are meant to engage with Indigenous governments with respect to development and planning projects?
  1. did the resource package provide any clarification?
11. What was the most useful portion of the resources?
12. What was the least useful portion of the resources?
13. Was there anything missing you wish had been included?
14. Would you be interested in opportunities to continue to learn about this area of planning?
15. What could be done to improve engagement with Indigenous governments and communities?
  1. How can we achieve this?

## **Appendix I - Final Participant Letter**

Tuesday, May 23, 2017

Dear NAME,

I would like to thank you for your participation in this study entitled “Combining Knowledge: Planners and Indigenous Planning Knowledge. As a reminder, the purpose of this study is to identify the current level of knowledge among Ontarian practicing planners in regard to indigenous planning, as well as provide an opportunity to improve said knowledge.

The data collected during interviews will contribute to a better understanding of the appropriate direction of future development in planning education and continued professional learning within the profession. It will also provide information on potential ways to improve knowledge on indigenous planning within the field.

Please remember that any data pertaining to you as an individual participant will be kept confidential. Once all the data are collected and analyzed for this project, I plan on sharing this information with the research community through seminars, conferences, presentations, and journal articles. If you are interested in receiving more information regarding the results of this study, or would like a summary of the results, please provide your email address, and when the study is completed, anticipated by July 2017, I will send you the information. In the meantime, if you have any questions about the study, please do not hesitate to contact me by email or telephone as noted below.

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE#21967). If you have questions for the Committee contact the Chief Ethics Officer, Office of Research Ethics, at 1-519-888-4567 ext. 36005 or [ore-ceo@uwaterloo.ca](mailto:ore-ceo@uwaterloo.ca).

For all other questions contact:

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## Appendix J - Article Chart

Article Discourse Analysis Chart

Article (author, Journal) Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Ball and Caldwell, Vol 21 n 5, 2006, p 1-3	Ontario Planning Journal	The Changing Field of Ethical Enquiry reflections on current thinking	Ontario	all groups broadly	Article explores ethical duty to serve the public...but what is the public?	Indigenous as different	Different	
Ball and Caldwell, Vol 31, n 6, 2016, p 1-3	Ontario Planning Journal	Transformative Community Dialogue: Engaging Through Circle	Ontario	all groups broadly	articles as indigenous engagement style		Different	
Marini and Rockwood, VOL 20, No 5 - 2005, p. 39-41	Ontario Planning Journal	Environmental Leadership in Red Hill Valley Project	Ontario	Six Nations	How conflicts over project were dealt with - focus on environmental differences	Focus on environmental conflicts, the city seems to be gifting the indigenous community	Different	
Hodge, Fall 2008, p. 24	Plan Canada	Demographic and Planning Perspectives on Aging in Canada	Canada	all groups broadly	reference to the unique needs of indigenous population	Indigenous as different	Different	
Krehbie, Summer 2008,	Plan Canada	The Changing Legal Landscape for Aboriginal Land Use Planning in Canada	Canada	all groups broadly	article summarizes the legal landscape (legal documents applicable to indigenous communities) through the planning lens	indigenous as legally governed	different	Indigenous Planning
Edwards and white man, fall 2012, p. 46-51	Plan Canada	The Spirit of Change: International Aboriginal Youth Internship	international	all groups broadly	article looks at internship run by CIDA with OIP which has indigenous youth go to Guyana to experience community planning. Two interns wrote about their experiences - no real significance to planning as whole	Indigenous as different	Different	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Distaio, Dudley and Lister, Fall 2009, p. 35 -39	2009 Plan Canada	From experiment to community engagement: THE INSTITUTE OF URBAN STUDIES CELEBRATES 40 YEARS OF RESEARCH AND ACTION	Manitoba	all groups broadly	looks at University of Winnipeg's Institute of Urban Studies and their successes and history - indigenous are mentioned in passing in multiple locations referring to initiatives,	Indigenous as different	Different	
Kittel, Spring 2012, p. 19 -23	2012 Plan Canada	Creating a Regional Growth Strategy	North Okanagan	all groups broadly in area	article mainly focused on regional growth strategy but discusses planning and development strategies that were used to ensure they were in line with indigenous needs and values.	Indigenous as different	Different	
Nostrand, Summer 2015, p. 24 - 29	2015 Plan Canada	If we Build it, they Will Stay	Northern Canada	Northern Indigenous	Article argues for the occupation of the Northern Corridor with all its rich resources. article shows keen awareness to the role in which the area plays as home to a majority of first nations in Canada.	Indigenous as different	different	
Caldwell, Ball, Temple, Fall 2011, p. 22 - 27	2011 Plan Canada	Rural Ontario: The stories behind the statistics	Ontario	Chippewas of Georgian Island First Nation	this article although focused on rural Ontario, acknowledged the specific difficulties indigenous communities were facing	Indigenous as different	Different	
N/A, Winter 2014, p. 4-5	2014 Plan Canada	CIP News: CIP-SPPI Thrive 2015 Saskatoon Awaits Your Arrival	Saskatchewan	Saskatchewan Indigenous	Brief description of Saskatchewan ahead of conference, acknowledges urban reserves in community, little other references	informational, indigenous exist in this space	Different	

Article (author, Journal), Year	2015	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig.)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
N/A, Summer 2015, p. 6	2015	Plan Canada	What to expect at CIP-SPPI Thrive 2015	Saskatchewan	various Northern Plains First Nations, Cree, Assiniboine, Métis and Dakota, Muskeg Lake Cree Nations, One Arrow First Nation and Yellow Oull First Nation	Article about Saskatchewan ahead of conference, direct acknowledgment of previous occupation of land by indigenous peoples. Also discusses on of urban reserves, and the overall contribution of indigenous communities is acknowledged.	Indigenous as different	Different	
Cushing and Focsa, Vol 27 n.6, 2012, p. 72-114	2012	Ontario Planning Journal	Implications for Wind Power Projects	Canada	all groups broadly	looks at green energy act and the Feed In Tariff program - specifically addressing the importance of consultation, acceptance, and consultation of indigenous groups	Indigenous as self governing	Self - Governing	
Wiebe, Vol 32, n.2, 2017, p. 10 -11	2017	Ontario Planning Journal	Conflicting Planning Paradigms	Canada	All indigenous broadly	Although recent changes are positive, we are just beginning the road to reconciliation and it has no end date.	Indigenous as self governing	Self - Governing	
Sullivan and Stinson, Vol 21, N. 1 2006, p. 14-15	2006	Ontario Planning Journal	First Nation Planning Workshop Beausoleil First Nation	Ontario	Beausoleil First Nations	looking at self governance and wanting to address planning issues on reserve	Focus of indigenous as community and unique identifiable group	Self - Governing	
Stinson and Whyte, Vol 31, N1, 2016 p.22	2016	Ontario Planning Journal	Aboriginal - Municipal Planning - Update on the Duty to Consult	Ontario	all groups broadly	Update with the truth and reconciliation report, issues of capacity are key, indigenous are not stakeholders		Self - Governing	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig.)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Stinson, Vol 31, N1, 2016 p 16-17	Ontario Planning Journal	Lakeland District: Duty to Consult	Ontario - Lakeland	Rama First Nation	report on lakeland's engagement with Duty to Consult, how do we do it? trying to answer that question	Indigenous as self governing	Self - Governing	
Miller, Vol 24, n2, 2009, p. 3-5	Ontario Planning Journal	the Biggest plan: getting to the "how" is Northern Ontario's Challenge	Ontario - Northern Ontario	Northern Indigenous Communities in Ontario	focus on connectivity and cooperation	Indigenous as self governing	Self - Governing	
McCarthy, Vol 30, N 6 2015, p 2-3	Ontario Planning Journal	Planning Policy for Indigenous Peoples: Collaboration or Coercion?	Ontario - Northern Ontario	Northern Indigenous Communities in Ontario	Collaboration has to be a key component to northern planning - too often it is about taking from the land, and creating policies to do so, and is not about working with the indigenous communities	Indigenous as self governing	Self - Governing	Northern issue
Trnavsky and Kereskovits, Vol 30, N 6, 2015, p 22	Ontario Planning Journal	Educating a new generation of planners: Indigenous Planning	Ontario - Northern Ontario, Toronto	unnamed first nation community	Through Ryerson students are given opportunity to learn about indigenous planning through engagement, has to be a experienced to learn	Indigenous as self governing	Self - Governing	Northern issue
Stinson, Vol 32, N1 2017, p 18	Ontario Planning Journal	Aboriginal - Municipal Planning - Duty to Consult Tutorial	Ontario	Alderville First Nation, Hiawatha First Nation, Curve Lake First Nation, Scugog Island First Nation, All Groups Broadly	report on event in region	Indigenous as self governing	Self - Governing	
Sanchez and Ransom, Vol 53, n2, 2013, p. 26- 21	Plan Canada	Planning for Pipelines: the Carrier Sekani Experience	British Columbia	Carrier Sekani Tribal Council member first nation territories	Article looks at the experience and lessons learned in pipeline management in BC	Indigenous as self governing	Self - Governing	
Brinkhurst, Alec and Kampe, Vol 53, n2, 2013, p. 37 - 42	Plan Canada	Giving Voice to All: Traditional Syilx wisdom and practice shape contemporary community planning in the Fenticton Indian Band's CCP	British Columbia	Syilx Communities in BC, Fenticton Indian Band	Article looks at the use of the En'owkinwix process in Indigenous planning for the Syilx communities	Indigenous as self governing	Self - Governing	



Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Sandercock, Cook, Sparrow and Grant, Vol 53, n2, 2013, p. 48 – 51	2013 Plan Canada	Indigenizing Planning Education, Decolonizing Planning Practice: First Steps	British Columbia	Musqueam Nation	Looks at the success of the Indigenous Community Planning program at SCARP	Indigenous as self governing	Self - Governing	
Sandercock and Cook, Winter 2016, p. 49 - 52	Plan Canada	ways of knowing: engaging in partnership for indigenous planning education	British Columbia, Lower BC	Musqueam Nation	Looks at Indigenous Community Planning course at UBC, and some of the resulting initiatives	indigenous as group to consult and learn from - having unique skills and work, self governing	Self - Governing	Indigenous Planning
Stewart and Smoke, Winter 2016, p. 16-17	Plan Canada	Privileging Indigenous Knowledge	Canada	all groups broadly, authors are Anishnaabe, and member of Nisga'a Nation	looks at the role indigenous knowledge has in architecture and planning, looking at concept of indigenous knowledge and indigenous architecture	indigenous as group to consult and learn from - having unique skills and work	Self - Governing	Indigenous Planning
Viswanathan, Fall 2010, p. 33- 35	Plan Canada	Integrated, Equitable, and Transformative: A helpful future for planning	Canada	all groups broadly, very general	Article about future of planning, subheading of decolonizing planning focuses on addressing reconciliation with indigenous communities	Indigenous as self governing, part of history, a group that has been systemically oppressed.	Self - Governing	
Mitchell, , Shaw, and Miller, Winter 2016, p.46 -48	Plan Canada	A Roadmap to Independence: The K'ómoks first nation's proactive approach to sustainable management	K'ómoks first nation	K'ómoks first nation	Community's use of Comprehensive Community Plans case study	Indigenous as self governing	Self - Governing	Indigenous Planning
Hootovsky and General, Vol 53, n2, 2013, p. 43 - 47	Plan Canada	Six Nations of the Grand River Territory and the Grand River Notification Agreement	Ontario	Six Nations of the Grand River	Looks at Six Nations Notification Agreement and protocols from an indigenous perspective	Indigenous as self governing	Self - Governing	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Becharan, Vol 53, n2, 2013, p. 52 - 54	2013 Plan Canada	Learning From and Planning With	Saskatchewan	Indigenous communities in Saskatchewan	A young professional's reflection to their own journey to learn more about Indigenous Planning	Indigenous as self governing	Self - Governing	
Cossey, Vol 53, n2, 2013, p. 22-25	2013 Plan Canada	Who makes the Decisions: First Nations Land Use Planning Issues and Governance Trends	Canada	Indigenous Communities across Canada - not identified specifically. Focus on First Nations under Indian Act	looks at the relationship between municipalities and indigenous communities through the lens of the legal framework available through the Indian Act	Indigenous as self governing	Self - Governing	
Dyyle, Lireniere, and Filzner, Vol 53, n2, 2013, p. 32 - 36	2013 Plan Canada	By the North for the North: Stakeholder Driven Planning in the Thompson Region, Manitoba	Thompson Region, Manitoba	Nisichawayasihk Cree Nation	Looks at the Thompson Economic Diversification Working Group's model for stakeholder engagement	Indigenous as self governing	Self - Governing	
Patrick and David Espeseth, Winter 2014	2014 Plan Canada	A planning tool for the protection of drinking water sources in Canada	Saskatchewan	First Nations in Canada, saskatchewan treaty 6 First Nation	focused on how planners can help develop source water protection plans. Results came from studies initially developed for Aboriginal and Northern Development Canada for First Nations Communities	Indigenous as self governing	Self - Governing	
Damman and Bruce, Vol 27 n6, 2012, p 7 -9	2012 Ontario Planning Journal	New Reality for Federal Gas	Canada	all groups broadly	looks at changes to the federal Environmental Assessment systems - specifically mentions the requirement of consultation	indigenous as group to consult, self-governing	Self-Governing	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Miller, Vol 23, n 4, 2008, p. 23	Ontario Planning Journal	Planning for Uncertainty	Nunavut	Inuit	focus on climate change adaptation in Inuit and the north	focus on climate change	Self-Governing	
Bovron, vol 23 n6 2008, p. 29 - 30	Ontario Planning Journal	Degree by Degree: The IQ of climate change	Nunavut	local community	article looks at the role that traditional knowledge can play a role in climate change, looks at the way elders already acknowledged climate change	Indigenous as self governing	Self-Governing	
Rowe, Vol 24 n 4, 2009, p. 24 - 26	Ontario Planning Journal	Ministry of the environment proposes renewable energy approval process	Ontario	all groups broadly	Article looks at potential new energy approval process through the the ministry of environment - addresses indigenous as those who should be consulted	indigenous as group to consult, self-governing	Self-Governing	
Stinson, Vol 24, N.6 2009, p. 20	Ontario Planning Journal	OMG Shuts out First Nations input	Ontario	all groups broadly	OMB ignored the neglect of the inclusion of indigenous community and their objection	this is not acceptable - Stinson	Self-Governing	
Stinson, Vol 23, n1 2008, p. 30-31	Ontario Planning Journal	The Policy Basis for Consultation with First Nation Communities	Ontario	all groups broadly	How do you consult once you know you should	first nations through sovereign group	Self-Governing	
Bislin, Vol 22, N 3, 2007 p. 18 - 19	Ontario Planning Journal	Standards and Guidelines for Consultant Archaeologists	Ontario	All indigenous broadly	looking at changes to archaeological standards and expectations for consultation	group that needs to be uniquely consulted	Self-Governing	
Muto, Vol 30, No 5, 2015 p. 18	Ontario Planning Journal	Zoning aboriginal archaeological sites	Ontario - City of Hamilton	Six Nations	working with archaeological sites and indigenous communities post caledonia can be positive	Positive Consultation is possible	Self-Governing	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig.)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
General, McKibbin, Whye Vol 26, n 6 , 2011, p. 9-10	2011 Ontario Planning Journal	The Power of Consultations	Ontario - Halldimand	Six Nations, all groups broadly	Consultation isn't an option, and coordination can take different shapes, traditional lands also discussed	Indigenous as self governing	Self-Governing	
Stinson and Weste, Vol 27, n5, 2012 p. 20-21	2012 Ontario Planning Journal	Lakeland District: Professional Development	Ontario - Lakeland	Beauséjour First Nations, Metis Nation of Ontario	Report on events in region; included half day event focused on duty to consult	learning about consultation	Self-Governing	
Smith, Vol 30, N 6, 2015, p 16-17	2015 Ontario Planning Journal	Unincorporated Territory: Complex Planning Challenges	Ontario - Northern Ontario	all groups broadly, northern indigenous	Planning for space that is not incorporated or divided is, foreign to most planners, residents apply directly to ministry, land is used for traditional and modern use by indigenous communities	informational, indigenous exist in this space	Self-Governing	Northern issue
Prouse and McCormell, Vol 30, N 6, 2015, p 3 --5	2015 Ontario Planning Journal	Land use planning strategy need: Ring of Fire?	Ontario - Northern Ontario	all groups broadly, northern indigenous	Addressing the ring of fire (Nickel deposit in Northern Ontario, as well as other precious metals), PPS and Planning Act don't apply here.	North is still a "wild west" where indigenous communities needs aren't always recognized as policy doesn't require it	Self-Governing	Northern issue
McCormell, Vol 25, N 4 2010	2010 Ontario Planning Journal	Northern Growth Plan Needs Teeth for Implementation	Ontario - Northern Ontario	all groups broadly	proposed growth plan for Northern Ontario, project/ plan has 5 Themes: one is Forging a new relationship with indigenous peoples, partnering for power	report on its strengths	Self-Governing	
Stinson, Vol 22, N4-2007, p 30-31	2007 Ontario Planning Journal	Consultation with First Nation Communities	Ontario	all groups broadly	Basics of Indigenous Planning	the importance of consulting and doing it properly	Self-Governing	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Wade, Summer 2008, p. 18-20	2008 Plan Canada	Comprehensive Community Planning in the Atlantic Region, where we go from here	Atlantic Canada	all groups broadly in area	Looks as Atlantic Canada's experiences with CCPs. Focuses on 4 types of enablers: Relationships, Resources, Technology, and Governance	Indigenous as self governing	Self-Governing	Indigenous Planning
Yanmerwich, Summer 2008, Supplement B, 1-3	2008 Plan Canada	Accelerating to Action: An Implementation Toolkit for Community Plans	Atlantic Canada	all groups broadly	looks at how indigenous communities took community plans and put them into action	Indigenous as self governing	Self-Governing	Indigenous Planning
Mannell and Ternoway, Summer 2008, p. 21 - 23	2008 Plan Canada	The need to do more: Advancing planning with first nations communities	Atlantic Canada, Saskatchewan and Alberta	all groups broadly	Addresses the strengths of community planning in relation to indigenous communities, while also addressing the mental shift that is required to do such work.		Self-Governing	Indigenous Planning
Gallagher, Summer 2008, p. 35-38	2008 Plan Canada	INTERGOVERNMENTAL COMMUNITY PLANNING: The Stummon First Nation and City of Powell River Experience	British Columbia	Stummon First Nation	Case study of the Stummon First Nation and Powell River first nation relationship	Indigenous as group to consult, self-governing	Self-Governing	Indigenous Planning
Bones, Short and Diggon, Winter 2016, p. 37 - 40	2016 Plan Canada	New Century, New Approach to Marine Planning in B.C.	British Columbia	All indigenous broadly, local BC groups	addresses how first nations have teamed equal partners in provincial government's marine use plans	Indigenous as group to consult, self-governing	Self-Governing	Indigenous Planning
Ray and Harper, Summer 2008, p. 43-45	2008 Plan Canada	THE PATH FORWARD: First Nations Land Use Planning As A Linking Community Process	British Columbia	Lil'wat Nation	addresses case study which an indigenous nation used as land use plan to protect their traditional land	Indigenous as self governing	Self-Governing	Indigenous Planning

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig.)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Wilson, Summer 2008, Supplement pages 1 - 2	Plan Canada	OUNG ABOORIGINAL VOICES IN PLANNING A First Nations Planner Speaks About Building Capacity in Comprehensive Community Planning	British Columbia	Weiwakum First Nation	A first person account of a community's experience with participatory community planning	Indigenous as self governing	Self-Governing	Indigenous Planning
Martinson, Jasper and Petersberg, Winter 2016, p. 65 - 69	Plan Canada	Bringing decision making closer to home: a health and wellness planning ecosystem	British Columbia	all groups broadly	case study on how indigenous knowledge pertaining to health can be utilized to better service all community members	Indigenous as self governing	Self-Governing	Indigenous Planning
Hartveit and Anderson, Summer 2008, p. 29 -31	Plan Canada	FIRST NATIONS COMPREHENSIVE COMMUNITY PLANNING – A GOOD INVESTMENT FOR CANADA	British Columbia	all groups broadly	addresses INAC's sustainable development planning initiatives	Indigenous as self governing, but also assistance	Self-Governing	Indigenous Planning
Sherman, Summer 2006, p. 32 - 34	Plan Canada	Why Hire a planner?	British Columbia, Kwicksutaienuk-Ah-Kwaw-Ahmish First Nation	Kwicksutaienuk-Ah-Kwaw-Ahmish First Nation	how to article for first nations that want to hire a planner	Indigenous as self governing	Self-Governing	Indigenous Planning
Bennis, Higgins, Chief Petasavett, Summer 2008, P. 46-48	Plan Canada	TS'ENWECW'ETE TMICW Our Sacred Land	British Columbia, near Cache Creek	Bonaparte Indian Band	looks at case study of indigenous community which used a land and resource management plan to protect cultural heritage. Used GIS and public participation methods	Indigenous as self governing	Self-Governing	Indigenous Planning

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Callhoo, Summer 2008, Supplement p. 1 - 3	2008 Plan Canada	The FIRST NATIONS COMPREHENSIVE COMMUNITY PLAN PROCESS: Potential Impediments to Success	Canada	all groups broadly under Indian Act	"The main focus of this article is to provide an overview of potential impediments to implementing and fully realizing comprehensive community plans (CCP) for many First Nations throughout Canada and to encourage interested members of the Canadian Institute of Planners to strategically work with the relevant government bodies and non-government organizations (NGOs) to address these and other concerns that may hinder related work with First Nation communities."	indigenous as legally governed	self-governing	Indigenous Planning
Baker, Summer 2008, p. 53	2008 Plan Canada	Recognizing Urban Aboriginal Populations in Canadian Cities	Canada	all groups broadly	addresses the misconceptions about urban aboriginal life, while also addressing how planners can better serve indigenous youth	indigenous as group to consult and learn from - having unique needs in urban settings	Self-Governing	Indigenous Planning
Leach, Spring 2005, p. 4- 5	2005 Plan Canada	First Nations Land Capacity-Building	Canada	all groups broadly	a short commentary on the agreement between Cijp and the FN Land management centre	indigenous as group to consult, self-governing	Self-Governing	

Article (author, Journal), Year	Ontario Planning Journal/Plan Canada	Title	Region	Population (Indig)	Rationale for Planning Intervention/ Topic of Article	Discourse Style	Theme	Special Issue?
Isaac and Stinson, Summer 2008, supplement p. 1 - 4	2008 Plan Canada	Defining ABORIGINAL POPULATIONS: The Forecasting and Planning Challenge	Canada	all groups broadly under Indian Act	This article addresses some of the negative historical legacies that exist in relation to indigenous communities and how they result in challenges for planners as well.	Indigenous as group to consult, self-governing	Self-Governing	Indigenous Planning
Hall and Hodge, Fall 2016, p. 32 - 35	2016 Plan Canada	The death and Life of regional planning in Canada	Canada	all of Canada, all indigenous groups broadly	Looks at the future of regional planning and the obstacles which it faces. Addresses the changes that may be needed in the modern world	Indigenous as group to consult, self-governing	Self-Governing	
Cook, Summer 2008, p. 13-16	2008 Plan Canada	Building on Traditions of the Past: The rise and resurgence of First Nations CCPs	Canada	all groups broadly	Looks at indigenous community planning and the shift towards the comprehensive community planning model.	Indigenous as self governing	Self-Governing	Indigenous Planning
Curry and Donker, Summer 2008, p. 49-52	2008 Plan Canada	Evolution of Corporate Models in First Nation Communities	Canada	all groups broadly	looks at the close relationship of corporate goals and community goals in corporate governance structures in first nation communities	Indigenous as self governing	Self-Governing	Indigenous Planning
Mohammed, Winter 2016, p.4	2016 Plan Canada	Bringing Planning issues into focus	Canada	all groups broadly	commentary from president - discusses the unique role planners have at addressing recommendations from international, national, and local levels. Discusses knowing the local.	Indigenous as self governing	Self-Governing	Indigenous Planning



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Cook, Winter 2016, p. 12 - 14	2016	Plan Canada	Reconciliation in Practical Terms	Canada	all groups broadly	Description of articles in issue, small discussion of the growth of understanding in planning and the importance of indigenous planning today	Indigenous as self governing	Self-Governing	Indigenous Planning
Maloney, Winter 2016, p. 70-72	2016	Plan Canada	First Nations are not municipalities	Canada	all groups broadly	Commentary on how different planning for indigenous communities is to a municipality. It is about a mind shift not a geographical one. Its about collaboration as a way of life.	Indigenous as self governing	Self-Governing	Indigenous Planning
Aubin and Cook, Summer 2008, p 6-7	2008	Plan Canada	Indigenous Planning Special Edition	Canada	all groups broadly	A letter from the editors - a short walk through of the issue and acknowledgement of the importance of indigenous planning	Indigenous as self governing	Self-Governing	Indigenous Planning
McCarthy, Atlookan, Sugarhead, Herskovits, and Trivasky, Winter 2016, p. 18-21	2016	Plan Canada	(Re)Imagining our community: Changing the Planner and Planning with First Nations Youth	Eabametoong First Nation	Eabametoong First Nation	how you can plan with a focus on youth for long term planning	Indigenous as self governing	Self-Governing	Indigenous Planning
Trousdale, Cook and Chief Chamberlin, Summer 2008, p. 24-28	2008	Plan Canada	Hith Alis Lax Gwa-yas-dums: Moving from CRISIS to HOPE at Gwa-yas-dums Village Gifford Island, BC	Gwa-yas-dums Village	Kwikwasut'inuxw Haxwamis First Nation	article uses case study model to look at the effectiveness of COP model in this small community through looking at results and findings.	Indigenous as self governing	Self-Governing	Indigenous Planning
Longboat, Winter 2016, p. 33 - 36	2016	Plan Canada	Beyond Consultation: Lessons from Joint Stewardship	Hamilton	Six Nations, or Haudenosaunee	focuses on role of indigenous group to consult, consultation in land use planning through case study	indigenous as self-governing	Self-Governing	Indigenous Planning

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Viswanathan, Summer 2014, p. 52	Plan Canada	Planner's bookshelf: Reclaiming Indigenous Planning	international	all groups broadly	A Book review - books looks at indigenous planning as a discipline	indigenous as self-governing	Self-Governing	
Kelly, Summer 2008, supplement p. 1-2	Plan Canada	The United Nations Declaration on the Rights of Indigenous Peoples as a global strategic plan	international	all groups broadly	article looks at the UN declaration on the rights of indigenous peoples through a planning lens	Indigenous as self-governing	Self-Governing	Indigenous Planning
Stein, Many Guns, Malcolm, Mirau, and King, Winter 2016, p. 61 - 64	Plan Canada	Collaborating to preserve indigenous heritage in Lethbridge, Alberta	Lethbridge, Alberta	Kainai First Nation	Case study looking at how Lethbridge, indigenous communities on heritage	Indigenous as self-governing	Self-Governing	Indigenous Planning
Koch and Barry, Winter 2016, p.22-24	Plan Canada	Treaty Principles are planning principles: Learning from the experiences of manitoban planning practitioners	manitoba	all groups broadly	Attempts to answer the question: how can local planning practitioners support reconciliation?	Indigenous as self-governing	Self-Governing	Indigenous Planning
Kwon, Gunton, Rutherford, and Zeeg, Winter 2016, p. 41 - 45	Plan Canada	From reactive to proactive in First Nations planning: a case study of the metlakatla experience in British Columbia	Metlakatla First Nation	Metlakatla First Nation	case study on how indigenous community is attempting to use planning strategies to deal with development pressures through Cumulative Effects Management	Indigenous as self-governing	Self-Governing	Indigenous Planning
Grant, Winter 2011, p 23 - 25	Plan Canada	Planning for the Long term: Regulating for resilience	national	Haida Nation	Although a follow up to an earlier broader discussion about resilience, this article does specifically reference the Haida Nation and their nuanced vision with 1000 year old plans	indigenous as self-governing and learn from	Self-Governing	

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Erasmus, Nobleby and Kraft, Summer 2008	2008 Plan Canada	Governance and treaty making: the tlicho Land use plan	Northwest Territories	tlicho first nation	article discusses the tlicho experience with their unfulfilled treaty and the following comprehensive claims process. It addresses the next step as a plan	Indigenous as self governing	Self-Governing	Indigenous Planning
Natcher, Felt, Procter and the Nunatsiavut Government, Summer 2009, p. 62-64	2009 Plan Canada	Monitoring FOOD SECURITY in Nunatsiavut, Labrador	Nunatsiavut, Labrador	Inuit	Article looks at the potential barriers to food security as well as solutions that were pursued to deal with the issue	Indigenous as self governing	Self-Governing	
Mark, Summer 2008 supplement p. 1-3	2008 Plan Canada	Nunavut Land Claims Agreement, Section 11.4.1(b): a NEW FOCUS for Planning in the TERRITORY	Nunavut	all groups broadly in area	article looks at nunavut's unique situation in a planning context, while specifically looking at the Nunavut Land Claims agreement	indigenous as legally governed	Self-Governing	Indigenous Planning
Sullivan, Plan Spring 2012, p. 28 -33	2012 Plan Canada	Public participation and climate change Adaptation	Nunavut	Inuit	Article addresses the unique situation Inuit have in arctic as being very sensitive and aware of climate change. It looks at planning strategies used in a case study to utilize traditional knowledge in order to create plans for the future with climate change.	Indigenous as self governing	Self-Governing	
Dorries, Summer 2014, p. 43-45	2014 Plan Canada	Aboriginal rights brought to the provincial table: Ontario's new provincial policy statement	Ontario	all groups broadly	Article addresses changes to PPS in 2014. In regard to indigenous issues, looks at the role policy had in the Caledonia crisis, general overview of how it changes how planners address indigenous issues.	indigenous as group to consult, self-governing	Self-Governing	

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Piche, Winter 2016, p. 53 - 59	Plan Canada	Quebec Indigenous Communities and Urban Planning: A world apart?	Quebec	all groups broadly	Looks to address the relative scarcity of writing on Quebec and indigenous communities	Indigenous as self governing	Self-Governing	Indigenous Planning
Sully, Kelley, Garcea, and Walker, Summer 2008, p. 39 - 42	Plan Canada	FIRST NATIONS URBAN RESERVES IN SASKATOON: Partnerships for Positive Development	Saskatoon	Musteeg Lake Cree Nation	Looks at urban reserves in Saskatoon and the potential benefits not only to indigenous communities but also to municipalities	Indigenous as self governing	Self-Governing	Indigenous Planning
Viswanathan, McLeod, King, Macbeth, and Alexiuk, Fall 2013, p. 20 -23	Plan Canada	Are we there yet?: Making inroads to decolonize planning knowledge and practices in Southern Ontario	Southern Ontario	all groups broadly	General ideas about decolonizing practice and about the changes to the 2014 PPS	indigenous as group to consult, self-governing	Self-Governing	
Dugmore, winter 2012, p. 35 - 38	Plan Canada	Thunder Bay's Spirit Garden: Incorporating Cultural values in project design	Thunder bay	Fort William First Nation	case study of a highly successful public participation initiative undertaken in Thunder Bay with the indigenous communities.	indigenous as group to consult, self-governing	Self-Governing	
Miller, Roth and Palermo, Winter 2016, p. 25 - 32	Plan Canada	Planning in Partnership: The Wagmatcook First Nation Housing Pilot Project	Wagmatcook First Nation	Wagmatcook First Nation	case study on the housing project done with community and university	Indigenous as self governing	Self-Governing	Indigenous Planning
Cook, Vol 53, n 2, Summer 2013, p. 7 - 13	Plan Canada	Honoring Indigenous Planning	n/a	general overview, no specifics	introduction to indigenous issue - topic of reconciliation		Self-Governing	
Walker and Maturaga, Vol 53, n2, 2013, p. 15 - 17	Plan Canada	Re-situating Indigenous Planning in the City	Edmonton, Alberta (also New Zealand)	Indigenous in Edmonton area, not specifically acknowledged	article looks at how to address indigenous urbanism		Self-Governing	
Erlan and Hemphill, Vol 53, n2, 2013, p. 18 - 21	Plan Canada	Indigenizing and Decolonizing: An Alliance Story	G'wa'sala-Nakwax da'xw Nations Reserve	G'wa'sala-Nakwax da'xw Nations	addresses the role of insider and outsider planners in decolonizing planning		Self-Governing	

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Miller, Vol 22 No. 2007, p 42-43	Ontario Planning Journal	New Directions for Planning in Ontario	Ontario	all groups broadly, northern indigenous	Future of planning - looking at north, "crown lands" does not acknowledge who lives on them	first nations as stakeholders, also engagement of indigenous communities as priority	Stakeholder	
Nichols, Vol 20, N. 6 2005, p 3-4	Ontario Planning Journal	The True Spirit of the North: Collaboration in the Sault	Ontario	Chicopeas First Nations of Nawash, Thessalon First Nations	Canadian Urban Institute looked at collaboration - found northern Ontario had higher rate of collaboration specifically in Sault Ste. Marie	Indio listed as non-profit, referenced as stakeholder	Stakeholder	
Stinson, Vol 23, n 2 2008, p. 20	Ontario Planning Journal	New Ministry Created	Ontario	all groups broadly	Notification of change/elevation of status	N/A - about government ministry	Unreferenced	
Wellwood and Kobilauch, Vol 30, N 6. 2015, p 8 - 9	Ontario Planning Journal	Sudbury: Downtown Revitalization	Ontario - Northern Ontario, Sudbury	n/a	Revitalization efforts in Sudbury, besides quote - no identifier of indigenous communities	n/a	Unreferenced	Northern issue
Bowron and Davidson, Spring 2008, Vol 45 n1	Plan Canada	CIP Forays into Climate Change	Nunavut	n/s	discussion on conference held in Nunavut on climate change - no reference to cultural significance of community	n/a	Unreferenced	
Ball, Caldwell, Pranis, Spring 2007, p. 47 - 49	Plan Canada	Using Circles to Build Communication in Planning	N/A	n/a	circles as a form of engagement - indigenous in form but no direct reference	n/a	Unreferenced	