# Understanding Indigenous Planning Networks: Analyzing the Relationship Between Indigenous Planning and the Formalized Planning Profession in Canada

by

Kadence Bunke

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## Author'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

Indigenous planning has recently been receiving an increasing amount of attention within the formal planning profession in Canada. Professional bodies like the Canadian Institute of Planners have undertaken efforts to better define the profession's role and responsibilities as they relate to reconciliation; however, there has not been any analysis of the successes and failures of these efforts. Simultaneously, these formal bodies have committed to more fully engage with Indigenous approaches to planning, but there remains a lack of understanding within the wider profession as to what these approaches entail. The purpose of this study was to develop wider understanding of Indigenous-led planning processes while also critically analyzing reconciliation policies to address how formal planning bodies might improve their support of Indigenous planners and planning. Through analysis of Indigenous planning documents and key informant interviews, this study sought to clarify the 'Indigenous planning landscape' in Canada, which was defined as encompassing the history of Indigenous planning, the policy contexts that shape it, as well as the people engaged in Indigenous planning and how they relate and share knowledge with one another. The interviews, along with analysis of Canadian planning's reconciliation policies, also demonstrate the need to address a number of concerns if the planning profession is serious about reconciliation and decolonization, particularly as they involve tokenism and education. Interviewees also suggested potential pathways to creating an improved relationship between the formal planning profession and Indigenous peoples, including capacity development, better representation, and modifications to the education and accreditation processes. This study concludes with a number of recommendations for planning practice and presents possible future research directions, including conceptualizing a modified planning education model.

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# Chapter 1: Introduction

Planning can be difficult to define. It is a profession but also a process, carried out both formally and informally on virtually all land. According to the Canadian Institute of Planners (CIP), "planning addresses the use of land, resources, facilities, and services in ways that secure the physical, economic and social efficiency, health and well-being of urban and rural communities" (CIP, 2021a). This does little to help to narrow planning's scope. There are, however, some widely accepted truths about planning. Societies have engaged in planning since time immemorial (Jojola, 2013); many of the world's most admired cities came to be long before formal planning, but they were without a doubt planned in some capacity (Pugh and Rice, 2017). In Canadian society today, 'planning' largely refers to the process that became formalized via the creation of the planning profession in late 19th century London (Hall, 2014). A more recently acknowledged assertion is that planning, as we know it, is also inherently colonial (Porter, 2010).

The colonial origins of planning in Canada are much less disputed today. When colonizers arrived to the land now known as Canada, they imposed their own systems of land management on land they stole from Indigenous peoples. What is more opposed is the notion that the planning profession is complicit in ongoing colonial activity (Porter, 2006). However, a growing number of academics have addressed the undeniable colonial nature of planning and the continued dispossession of Indigenous lands that it enables (see for example Sandercock, 2004; Jojola, 2008; Porter and Barry, 2016; Dorries and Harjo, 2020). By contrast, there are Indigenous traditions of planning that exist despite and as a result of the prominence of Western, colonial approaches to planning.

Indigenous planning is incredibly diverse and originated long before colonization. For thousands of years, communities organized themselves and allocated land to suit their needs (Matunga, 2013). With the arrival of European colonizers, Indigenous peoples were stripped of countless cultural practices, including their approaches to planning, but these planning systems did not cease to exist entirely. There is now a somewhat recent resurgence of planning in Indigenous communities carried out by Indigenous planning practitioners (Matunga, 2013). A whole host of approaches are available to these communities – including the more 'Western' land use planning – but they are increasingly turning to Comprehensive Community Planning (CCP). CCP is a holistic, Indigenous-led, community-based approach to planning that allows communities to take the lead in a field typically dominated by non-Indigenous practitioners (Hardess and Fortier, 2013). A previously more restrictive, top-down version of CCP circulated within First Nations in the 1990s; thus, the process has colonial associations for numerous communities. Despite this, a growing number of communities have reclaimed CCP and used the process to create their own community plans – some with federal funding help, and others without. While federal assistance varies, the planning profession in Canada offers CCP planners and practitioners relatively little recognition or support.

Since CCP practitioners operate almost entirely outside of the formal planning profession, many have come to rely on alternative means to gain and exchange knowledge. Increasingly, Indigenous planning practitioners are turning to informal systems and knowledge-sharing networks to share planning knowledge (see for example Comprehensive Community Planning, 2020; FNBC, 2021). Although support for CCP is limited, the planning profession has started to recognize Indigenous planning and planners more generally. In 2019, both the CIP and

Ontario Professional Planners Institute (OPPI) published documents on Indigenous planning. The CIP released its *Policy on Planning Practice and Reconciliation*, while OPPI published *Indigenous Perspectives in Planning: Report of the Indigenous Planning Perspectives Task Force* (CIP, 2019 and OPPI, 2019). Both documents address the need for reconciliation in planning; the CIP's *Policy* lays out broad objectives for the organization and its members, while the OPPI report provides recommendations from the taskforce. Both documents address the need to not only make all planners more aware of Indigenous needs, but for the profession to build Indigenous capacity in planning; how this should be done is less understood.

It is clear that Indigenous awareness is becoming an essential part of Canadian planning, but professional planning's understanding of Indigenous approaches to planning remains limited from both a practical and academic standpoint. There is virtually no literature about Indigenous communities choosing to plan for themselves, while understanding of the history of Indigenous-led planning approaches and their continued development is inadequate. CCP – one of the most prominent Indigenous planning methods – is absent from the literature almost entirely. Some scholarly articles with CCP case studies exist (Hardess & Fortier, 2013; Millette, 2011; Prusak, Walker & Innes, 2016), but there is nothing written on the development of CCP networks nor their capacity-building capabilities. The limited literature is reflective of the broader lack of understanding within the profession of Indigenous-led approaches to planning, and is what prompted this thesis.

This research aims to understand and analyze on-reserve, Indigenous-led planning processes and how they might be better supported by formal planning bodies, namely the CIP. There is increased attention toward Indigenous planning seen through not only policy but also

publications and events such as the centenary edition of PLAN Canada's piece *Indigenous rights and planning: From recognition to meaningful coexistence?* (Barry and McNeil, 2019), or the CIP's National Indigenous History Month Webinar Series (CIP, 2020). Despite the attention, documentation of the history of Indigenous approaches to planning is scarce, and there is a simultaneous disconnect between the CIP's Indigenous planning policy and how it could best support tangible action. Moreover, the CIP is a non-Indigenous dominated space, and must therefore be examined critically. Using secondary documents and semi-structured interviews with Indigenous planning practitioners and non-Indigenous allied practitioners, I am looking to document the history of Indigenous planning on reserves, while also understanding how knowledge is shared in the field. These data sources will equally inform my analysis of the CIP's relationship with Indigenous planning and how it might transform to take on a more supportive role.

Planning on-reserve is not the only way Indigenous peoples plan, with the Haida Nation's *Land-Sea-People Management Plan* (2018) as just one example of how Indigenous communities are planning for their territories. Yet, on-reserve planning provides an effective window into how Indigenous communities have been able to move away from the structures of planning that were imposed by colonizers and to reclaim their own planning practices. Many Indigenous planning practices predate colonization (Jojola, 2013), however colonization profoundly impacted the tools communities had available. As will be discussed in Chapter 4, on-reserve planning has undergone significant changes and current approaches to CCP provide insight into how Indigenous-led planning can evolve out of earlier, government-initiated processes. Tracking this evolution demonstrates how communities can use the systems forced upon them to create today's

culturally aware Indigenous planning practices, but the focus of this document is initiatives that developed and evolved on-reserve. .

CCP's prominence, as discussed above, makes it a logical focal point, but Indigenous communities are also pursuing alternate means of planning. Further, some of the approaches to planning discussed in this thesis might now also occur off-reserve, and similarly, many of the findings about the CIP's relationship are likely applicable in both contexts. My hope is that my thesis will therefore contribute to a greater understanding of Indigenous planning more generally. Hirini Matunga writes about the 'third space' in planning, where "coloniser and colonised […] can come together to dialogue reconciliation, emancipation, collaboration and collective action for the future" (Porter et al, 2017, p. 644). Without knowledge of how Indigenous communities are planning, this is not possible.

Reconciliation discourse is prominent not only in planning but has taken off in professions across Canada following the release of the Truth and Reconciliation Commission (TRC) report in 2015; change is being pushed in all fields. Canadians are looking more seriously at reconciliation and decolonization within the country, with many transforming the work they do to be more supportive of Indigenous peoples' rights and interests. This has led to efforts to reform Canadian planning practice, albeit slowly, and with concern surrounding the profession's commitment to real change. There is also attention on how the CIP can significantly support Indigenous planning without recolonizing intentionally separate Indigenous practices. Even with the existing Indigenous planning task forces across various planning organizations, for example, concerns remain about how many Indigenous voices they include. This research will link CIP policies to the planning needs of Indigenous communities *now*, as a means of establishing an

evolving role for the CIP that is impactful while providing Indigenous planning with the space it needs.

This research looks to fill a gap for both planning theory and practice. Chapter 4 seeks to be a new contribution to the literature on Indigenous planning, laying out my conception of the Indigenous planning landscape. This involves the history and drivers of Indigenous planning on-reserve, the policy context they exist in, as well as the people engaged in the practice and the relationships between them. Interviews will also be used to inform recommendations for a new way forward in Canadian planning, looking at what experts currently engaged in Indigenous planning need from the CIP (if anything). My hope is that the results can serve to strengthen Canadian planning policy vis-à-vis collaboration and reconciliatory practice.

### 1.1 Statement of Positionality

Before moving forward, it is crucial that I contextualize my research by sharing the personal and professional perspective I bring to it. I am a white, settler woman. I have lived on the lands known as Canada for my entire life, always in major cities. There is Métis ancestry on one side of my family, which does not take away from my settler identity, nor do I claim to be Métis, but is information that impacts my position in taking on this work. Some extended family members have, in recent years, carried out genealogical research into my family's ties to one of Ontario's Root Métis Ancestors and are now registered members of the Métis Nation of Ontario, leading to ongoing conversations surrounding family history and identity (MNO, 2021). Prior knowledge of my family's history – however limited it was – and my subsequent early awareness of Indigenous issues influenced my interest in Indigenous planning research. Identity of both writer and reader influences the interpretation of this thesis (Reid, 2020), which is why I

have not only shared some background about myself, but also adopted the use of first-person language throughout.

I consider myself fortunate to have had ample exposure to Indigenous history and Indigenous perspectives throughout my education, whether it be learning from family, high school teachers, or Indigenous professors during my undergraduate degree. Authors Snow (2018) and Reid (2020) present important questions about being a settler graduate student conducting Indigenous research, including reflecting upon legitimacy and motivations. As highlighted by Indigenous academics like Wilson (2008), there is a history of research being conducted on and not with Indigenous peoples. In contrast with my earlier education, I found my planning courses to be almost entirely absent of Indigenous content, which is what drew me to work that could help bridge the gap between what is presented through Western planning education and Indigenous approaches to planning. As I continued my studies and was able to take an Indigenous Planning course, my concept of what 'planning' means underwent major change. With my existing education, I was able to make some connections between what planning courses were teaching me and what I had learned about the realities of life in Indigenous communities, but in a land-based profession like planning, being conducted in a settler-colonial country such as Canada, I felt this type of information needed to be part of the base curriculum.

I knew in doing this work, I would need to not only research something because I found it interesting, but also because it would benefit Indigenous planners. Moreover, I was interested in a final product that could play a role equally in theory and practice. Consultations with members of the community of interest – highlighted in greater detail in Section 3.4.1 – directed the

development of the research objectives, which address some practical needs Indigenous planners expressed having while also aiming to advance planning theory.

### 1.2 Research Objectives

The purpose of this research is to situate Indigenous-led planning, specifically Comprehensive Community Planning, within the larger history of Canadian planning, while understanding steps the CIP can take to reach respectful partnership with Indigenous peoples. There are three objectives guiding this study:

1. To trace and document the history of Indigenous-led planning initiatives on reserves in Canada;
2. To identify CCP networks and understand how they are used to disseminate knowledge; and
3. To highlight how the Canadian Institute of Planners' (CIP) approach to reconciliation might be modified to better serve Indigenous planning needs.

### 1.3 Structure of this Thesis

This thesis is comprised of seven chapters, including this Introduction which introduces the topic, provides background on the study, and outlines the study significance. A Literature Review follows in Chapter 2, containing two distinct sections; the first section presents the existing literature on Indigenous approaches to planning, while the second synthesizes theories of settler-Indigenous relationships and allyship as a means of guiding future respectful partnership recommendations for the CIP. Chapter 3 is the Methodology, which outlines the theoretical and methodological approaches employed for data analysis. This study uses two qualitative methods of gathering data – semi-structured interviews and secondary document

analysis. Chapters 4 and 5 contain the results from document analysis and interviews and are laid out thematically. Chapter 4 is devoted to laying out the history and landscape of Indigenous-led planning in the Canadian context. The gaps in the literature identified in the first section of the literature review justify the creation of this chapter, recognizing it as a new and important contribution to planning discourse. Chapter 5 addresses the intersection of Indigenous planning with the CIP and Western capital-p 'Planning'. Both of these chapters contain analysis of the data as well as discussion of findings. The final chapter discusses multiple recommendations for professional planning practice that resulted from this research.

# Chapter 2: Literature Review

This research seeks to understand the history and growth of Indigenous-led planning and planning knowledge, while also critically evaluating planning bodies such as the CIP to determine if they might be able to take on a more supportive role in Indigenous planning. As such, this literature review has two key goals, each presented in their own section. The first is to understand what is already written – and simultaneously not written – about Indigenous planning. Topics covered will include the colonial origins of planning and then Indigenous approaches to the practice, both within mainstream planning and separate from it. Clear gaps left in this section justify dedicating Chapter 4 to mapping out the Indigenous-led planning landscape in the Canadian context.

The second goal of this literature review is to bring together concepts on settler-Indigenous relations as a means of creating principles to guide future respectful partnership between the CIP and Indigenous communities and planners, particularly given that the CIP is a non-Indigenous dominated space. This will be done by examining solidarity and allyship literature while also addressing reconciliation and decolonization and what they look like in the planning realm. This second half will shape my analyses of documents and semi-structured interviews in the latter half of this thesis. Here as well, the gaps will help to identify new ways in which the CIP's relations with Indigenous communities may need to be conceptualized.

## 2.1 Indigenous Planning

This section is intended to highlight what the literature has to say about Indigenous planning, both historically and recently. This history begins with the colonial origins of Western planning, however it is first necessary to address what is meant by 'planning'. Generally,

planning can be broken down into two categories: a process, but also a regulated profession (Fischler, 2011). Planning as a process, or an act of generally attempting to improve or organize space, has existed as long as people have inhabited the planet, whereas planning as a profession is relatively modern (Fischler, 2011). Given the rise of specialized knowledge, there is a misconception that one must be a recognized planner to participate in planning (Fainstein and DeFilippis, 2016). Planning is both a process and a profession; as highlighted by Matunga (2013), 'planning', a term for a universally practiced activity, has taken on a more formalized meaning in Western cultures. Many Indigenous planning practitioners are not professionally trained in planning, but they are nonetheless engaged in the act of planning, which is why it is important to recognize both 'types' of planning in this research. Indigenous planning exists beyond and should not be defined by mainstream planning (Porter et al., 2017). Moreover, there are longstanding barriers to participating in planning that must be addressed.

### 2.1.1 Planning's Colonial History

There is consensus amongst Indigenous planning scholars that Western planning is a fundamentally colonial practice (Jojola, 2013; Matunga; 2013; Porter, 2010; and Sandercock, 2004). On the lands now known as North America, Indigenous communities were engaged in their own forms of planning long predating the arrival of Europeans (Jojola, 2008; Prusak, Walker & Innes, 2016). When Europeans did arrive, they brought with them their planning practices; what was seen as the 'blank slate' of the colonies was deemed the perfect place to experiment with different ways of controlling and developing land (Jacobs, 1996; Porter, 2006). These measures would also help colonizers in their attempts to dispossess Indigenous peoples of their own lands. A variety of "spatial technologies of power", from mapping to place naming to

zoning, were all put in place as means of asserting control over Indigenous lands (Sandercock, 2004, p. 118). These same tools and technologies continue to enable dispossession and oppression through planning and require critical reflection in the practice.

In her book *Unlearning the Colonial Cultures of Planning*, Porter (2010) states that "planning's own genealogy is colonial and its work a fundamental activity to the ongoing colonial settlement of territory" (p. 12). There is a false belief that the end of the colonial era brought with it the end of colonialism. Many practices continue to perpetuate colonial attitudes or their colonial roots continue to shape planning, regardless of who the planner might be (Porter, 2010). This is true of both Western and Indigenous planning activities: some Indigenous approaches bring with them the concern that communities are being coerced into using colonial planning tools and therefore risk preserving their marginalization through their own work (Thompson-Fawcett, Ruru & Tipa, 2017). When adopting a CCP, for example, a planning model that began as government imposed, there are questions as to whether a community is "pandering to the desires of a colonial system" (Thompson-Fawcett et al., 2017, p. 260).

Ultimately, the suggestion that diversity in planning will fix its transgressions absolves the profession (and its whiteness) of responsibility by suggesting Indigenous peoples themselves need to improve planning (Edmonds, 2010). If anything, the work falling to the marginalized group will only force people with their own forms of planning to buy into the dominant, colonial system instead of maintaining their own (Webster, 2016). When the marginalized group is the one being forced to undertake reconciliation, no real progress is being made (Lamalle, 2015). Going forward, planning must concern itself with the best ways to recognize and address the needs of Indigenous communities. There are two general approaches that will be addressed in the

following sub-sections: Western planning partnerships with Indigenous planning, and Indigenous-led planning processes.

### 2.1.2 Western Planning with Indigenous Peoples

Although still lacking, Indigenous needs have been given a small amount of space within Western planning. Certain planning theories such as advocacy planning pushed planners to recognize the need to work with Indigenous communities (Minkin, Whitelaw, McCarthy & Tsuji, 2014). Paul Davidoff's advocacy planning theory, based on promoting democratic pluralism, "challenged planning educators to widen the scope of planning and work for social change in diverse communities" (Checkoway, 1994, p. 141). It encouraged planners to involve marginalized groups in the planning process as a means of decentralizing power. Davidoff's theory is seen as informative in the context of carrying out planning with Indigenous communities, although it is subject to criticism (Minkin et al., 2014). Minkin et al. (2014) note that the empowering, inclusive nature of advocacy planning aligns with Indigenous interests, but the insistence on a professional leading the process diminishes the value of this model when applied in community. Wider reflections on advocacy planning note that power dynamics between planners and the groups they seek to include make pluralism difficult, while the assumption that marginalized groups hold uniform interests can be dangerous (Peattie, 1968). Advocacy planning is highly illustrative of planning *for*, as it does not afford Indigenous groups any opportunity to represent themselves in the process.

Comprehensive planning theory, an approach based on connecting different goals under one plan, also similarly informed early state-based approaches to Indigenous planning. The notion of linking shorter term and long-range goals together within a singular, long-range plan

guided Government of Canada-initiated planning in Indigenous communities (Booth & Muir, 2011). These plans, however, were forced upon communities and therefore became a burden, leaving behind a negative impression of involvement in the planning process.

Some of the literature indicates that non-Indigenous-Indigenous partnerships can successfully empower Indigenous communities as they engage in creating their own plans. Importantly, Western planners can use their specialized knowledge to help Indigenous communities who may lack planning expertise navigate the complexities of the process (Sandercock, 2004). While long-term goals should look to reforming Western planning (and its values) entirely, assistance at succeeding within the current system can be most helpful in the short-term (Sandercock, 2004). That said, these planning partnerships should still incorporate Indigenous principles; research shows that they are more likely to fail if they do not (Lane & Hibbard, 2005; Millette, 2011).

Another concern returns to the ideas introduced by advocacy planning, which seeks to represent diverse interest groups and promote pluralism (Davidoff, 1965). Under this model, planning can fall into the trap of treating Indigenous groups as though they are any other 'interest group'. The reality, however, is that they are not generic stakeholders, but inherent rights holders of the land in question; planning partnerships that do not acknowledge this risk failing (Jojola, 2013; Porter et al., 2017). Similarly, planning partnerships between Western and Indigenous groups need to be just that: partnerships. Too many Western planners present an unwillingness to share control, which once again has caused efforts to plan with Indigenous communities to fail (Porter, 2013; Sandercock, 2004; Webster, 2016).

Not all attempts within Western planning to plan with Indigenous communities have negative outcomes. When they do succeed, these partnerships have been linked to achievements such as improved protection of Indigenous interests, better recognition of lands as well as the completion of community-based plans (Lane, 2005). Importantly, Lane (2005) notes that Indigenous involvement in state-based planning activities sheds light on how a given community can best go about protecting their lands. Despite some success, there is a much stronger noted interest from communities to gain the skills to be able to take on planning themselves, separate from Western, state-based processes (Prusak, Walker & Innes, 2016). As such, attention has increasingly been turning to Indigenous-led planning.

### 2.1.3 Indigenous-led Planning

Indigenous planning is often regarded as an 'emerging' form of planning, but only in the context of modern mainstream planning can it be viewed this way. Indigenous communities have been undertaking their own planning for thousands of years (Walker, Jojola and Natcher, 2013). As written by Ted Jojola (2008):

> Indigenous planning represents both an approach to community planning and an ideological movement. What distinguishes indigenous planning from mainstream practice is its reformulation of planning approaches in a manner that incorporates "traditional" knowledge and cultural identity. Key to the process is the acknowledgment of an indigenous world-view […] rooted in distinct community traditions that have evolved over a successive history of shared experiences (p. 42).

The aforementioned 'ideological movement' can be seen through the emergence of Indigenous planning theory, led by key scholars such as Jojola (2008 and 2013) and Hirini Matunga (2013). Notably, there is no singular Indigenous approach to planning; the different culture and customs of each Indigenous Nation make the creation of any general theory difficult

(Booth & Muir, 2011). Despite the concerns surrounding generalized Indigenous planning theory, there are some elements that have been identified in the literature as more or less universal. Authors from multiple settler states, including New Zealand, Australia, the United States, and Canada highlight common themes, including the importance of sovereignty and self-determination (Lane, 2005; Hibbard, Lane & Rasmussen, 2005), the rejection of Western planning principles (Millette, 2011; Ugarte, 2014), and the decolonization of mainstream planning practice (Webster, 2016).

Decolonization, defined by Ugarte (2014) as "resistance to and liberation from structural colonial forces" (p. 405), is an approach that many Indigenous communities adopt when planning. Discussion about the need to decolonize all of planning practice has grown, but is often viewed as hollow, with decolonization becoming a buzzword that fails to consider what Indigenous communities actually want or need (Tuck and Yang, 2012). The decolonization issue points to a final common element, which is that people in the Indigenous planning community are often not only busy with their own planning activities, but also forced to work for the betterment of the practice as a whole, in absence of anyone else undertaking the task sufficiently. Summarized by Matunga (2013), "Indigenous planning must position itself as a theory and practice of internalized self-definition and externalized advocacy" (p. 28). Planning becomes a much larger task when it must also assume the role of community spokesperson.

As Jojola (2008) is quoted as writing above, Indigenous planning consists of not only theory but equally 'an approach to community planning'. Like with theory, there is consensus that, despite cultural differences, many Indigenous communities enjoy general similarities in how they plan. Some of these similarities include the use of Traditional Knowledge (TK)

(Hibbard et al., 2008), attempting to engage all community members in the planning process (Prusak et al., 2016), and planning with great flexibility. To Matunga (2013), key characteristics of Indigenous planning include factors such as “a strong tradition of resistance” and “[r]ecognition that the central tenets […] are essentially community/kinship and place-based” (p. 5). The place-based element is particularly important: planning must be contextualized to the people/community, space and environment, knowledge, practices and beliefs of different Indigenous communities for it to be properly encompass differing needs (Matunga, 2013). This is frequently a motivating factor behind why communities choose to undertake planning projects on their own terms.

A number of authors make use of case studies to detail a specific Indigenous community’s efforts to plan (see for example: Hardess & Fortier, 2013; Prusak et al., 2016; Minkin et al., 2014; Webster, 2016). Bearing in mind the downsides of generalizing when discussing Indigenous planning, the popularity of the case study approach is understood, but leaves behind an incomplete picture. An in-depth look at one Indigenous community’s approach to CCP does not help to understand the larger patterns present across Indigenous planning, even if they vary slightly from one community to the next. It becomes difficult to understand the history and progression of Indigenous planning, especially compared with the breadth of information available on Western planning. Despite general attempts to define Indigenous planning, including the ones provided from Jojola (2008) and Matunga (2013) above, there remains a limited understanding of what it encompasses, how it is evolving, and how specialized knowledge is being shared.

## 2.2 Gaps in Indigenous Planning Literature

There are a numbers of gaps and limitations to the literature presented throughout Section 2.1. The literature demonstrates general understanding of planning's colonial history, as well as more recent Western efforts to plan for Indigenous needs. Some historical accounts of Indigenous planning speak to its longstanding existence, however there is no clear picture of how contemporary Indigenous planning has evolved, nor is there literature explaining some of the more common approaches to Indigenous planning today, like Comprehensive Community Planning (CCP). The few accounts of CCP that do exist are either outdated and proposing its future use (Millette, 2005; Minkin et at., 2014), context-specific (Hardess & Fortier, 2013), or critiquing CCP's previous failures (Booth & Muir, 2011). None of the limited existing literature covers CCP more generally.

The absence of dependable CCP literature underscores the fact that there is "very little written about the ethical, methodological, and epistemological approaches to community design and planning by Indigenous communities" (Jojola, 2013, p. 457). Despite the lack of academic literature on the topic, there is evidence that CCP is a prominent Indigenous planning activity, making this research timely and worth pursuing. Comprehensive community plans have become a favoured approach to planning in many Indigenous communities; multiple guidebooks on how to engage in CCP have been written. There are also networks to connect practitioners and provide further education, such as First Nations in BC Knowledge Network, or FNBC, an online network for the exchange of all sorts of information between communities (FNBC, 2021). Comprehensive Community Planning is only one form of Indigenous planning, and there are a variety of organizations that exist to support communities in their land management and planning

efforts, including the National Aboriginal Land Management Association (NALMA) and the First Nations Land Management Resource Centre (LABRC). Information about who these organizations are and what they do, however, is nonexistent in the literature.

The highly limited understanding of what planning in Indigenous communities looks like now is what Farthing (2015) would classify as a "neglected question" (p. 66). Thus, creating Chapter 4, a reference on the landscape of Indigenous planning processes and history, is a crucial step to eliminating this gap in the literature. However, further understanding of the interactions between Indigenous and non-Indigenous actors within planning is required. Indigenous communities' own planning processes are often a means of reclaiming decision-making that has been taken from them by "colonial dominance" (Burnham, Bastedo & Longboat, 2018, p. 11). As professional planning prioritizes changing this relationship, there needs to be an understanding of the components of respectful partnership. The second half of this chapter focuses on Indigenous-settler relations through reconciliation and decolonization literature and by addressing forms of partnership already visible in planning. This literature will provide a framework for addressing what future respectful partnership between the CIP and Indigenous planners and communities might look like.

### 2.3 Indigenous-Settler Relationships

The second part of this literature review presents material relating to Indigenous-settler relationships as a means of informing potential future directions for the CIP's Indigenous planning initiatives and reconciliation efforts. As mentioned in the introduction, the CIP, in pursuing Indigenous planning support, must strike a balance between introducing supportive initiatives without (re)colonizing Indigenous peoples' intentionally distinct efforts. The literature

on this topic within the realm of planning is limited, thus I have turned to texts discussing Indigenous-settler relationships and the language that surrounds them more broadly. This work is divided into four sub-sections: I first look at reconciliation and decolonization discourse; the next section addresses the common terminology used to describe this work. The third section presents the concepts of two-eyed seeing and braiding, both of which are frameworks that come up frequently in cross-cultural work between Indigenous peoples and settlers. The fourth section highlights existing Indigenous-settler relations these relationships, examining work already undertaken by various planning organizations to improve reconciliation within the field. I end the section by noting the gaps in the literature that remain.

### 2.3.1 Reconciliation and Decolonization

Reconciliation and decolonization are two concepts increasingly getting attention in planning discourse. The Oxford Dictionary (n.d.) broadly defines reconciliation as "the restoration of friendly relations." When referring to settler-Indigenous relationships, however, the idea of reconciliation is much more complex. Decolonization, meanwhile, is a word often misused as interchangeable with terms like reconciliation or allyship (Leung & Min, 2020). While reconciliation is considered one element of decolonizing, "a reconciliation process is not a sufficient condition for decolonization in Canada" (Freeman, 2014, p. 213-14). This subsection provides an overview of the literature on both concepts to serve as background for understanding changing Indigenous-settler relationships in the planning field.

Reconciliation became central to Canada's dialogue during the Truth and Reconciliation Commission (TRC), which was intended to facilitate reconciliation amongst residential school survivors and their family members via the creation of a historical record of Canada's residential

school system (CIRNAC, 2020). The TRC ended its work in 2015 and published a report with the findings, as well as 94 "calls to action" (recommendations). There is strong criticism of the term 'reconciliation' in this context, suggesting it attempts to smooth over relations without requiring a larger shift in the government or the public's consciousness (Davis et al., 2017). Moreover, 'reconciliation' suggests returning to a conciliatory state, but that arguably never existed after the arrival of settlers.

There is ample criticism of Canada's approach to reconciliation, often citing that it is nothing more than a top-down effort to improve government image without any meaningful change. Freeman (2014) argues that Canada needs to shift away from this high-level government policy version of reconciliation to a process that everyone is involved in. Successful reconciliation includes the involvement of all parties, while ensuring the burden of the process does not fall to the marginalized group(s) (Lamalle, 2015). Many organizations are quick to label their work as reconciliatory when it may in reality contain very little transformative content (Freeman, 2014). It comes down to the need for reconciliation to be viewed as a serious process and not simply a buzzword that can be incorporated into any project.

Decolonization falls victim to similar concerns. Section 2.1.3 went over some of the details, particularly as they pertain to increasing calls to 'decolonize planning'. Tuck and Yang (2012) emphasize that the easy addition of 'decolonization' into existing discourse is "yet another form of settler appropriation" (p. 3). In her overview of different perspectives on decolonization, Ugarte (2014) identifies some factors to look out for, including who ends up responsible for undertaking decolonization work: settlers, Indigenous peoples, or both groups.

A few authors offer further perspectives on the push toward decolonizing planning. Porter (2010) writes that "the decolonization of planning must proceed as a complex renegotiation of values, knowledge, meaning, agency, and power" (p. 153). The most basic assumptions about planning practice need to be challenged, and Indigenous perspectives and knowledge must be fundamentally incorporated into practice (Dorries, 2012). Planning falls within a much larger political and social context, meaning the profession is constrained in how it alone can approach decolonization (Ugarte, 2014). However, decolonization should not be seen as something that can occur within the bounds of a profession; the goal should not just be to 'decolonize planning', but for decolonization generally, which will serve to address injustices beyond those of the planning profession (Dorries & Harjo, 2020).

#### 2.3.2 Terminology

As planners and other professionals increase their awareness of and involvement in efforts to decolonize or transform the work they do, the language to describe their work changes too. There are a variety of terms that get used, and that equally face criticism, when discussing relationships and partnership between Indigenous peoples and settlers. This can lead to confusion, when multiple different words are being used to mean the same thing, and can lead to terms being applied incorrectly (as seen above, when reconciliation and decolonization are treated as interchangeable).

The term "ally" might be the one that appears most frequently in literature referring to Indigenous-settler relationships. In its most basic sense, an ally is "a person or group that provides assistance or support in an ongoing effort, activity, or struggle (Merriam-Webster, n.d.). People have long been assuming the role of ally in the fights for disability, gender, LGBTQ+,

and racial justice (Carlson, Leek, Casey, Tolman & Allen, 2019). Allyship continues to be a popular lens through which to examine ongoings injustices and inequalities, including in planning. During the interviews I conducted with non-Indigenous planners and practitioners, three out of the four interviewees referred to themselves as “allies” or “allied professionals”. Despite its prominence in practice, there is a growing body of literature critiquing the term.

Disapproval of the term ‘ally’ is mostly rooted in criticisms of the concept of allyship itself, which suggest it does not ask enough of privileged people or groups, instead setting them up to get away with bare minimum contributions (Carlson et al., 2019). Kluttz, Walker & Walter (2020) point out that calling work to support Indigenous peoples ‘allied work’ perpetuates the idea that there is an ‘us vs. them’, “or in the best cases an ‘us and them’; neither supports learning toward an ‘all of us’” (p. 53). Even if the different sides are striving for a mutual goal, they remain divided, and are not gaining the same thing if it is achieved.

The idea of being an ally often re-centres settlers in solidarity and decolonization discourse (Kluttz et al., 2020). Prior to freely adopting this language, Kluttz et al. (2020) suggest settlers address the structures that perpetuate the need for Indigenous social movements at all. Another recurring question concerns who has permission to identify as an ally; Smith, Puckett & Simon (2015) note the incorrectness of people self-identifying as allies, but as seen throughout the interviews I conducted, it is relatively common. The title of ally should be one that is earned through action, and not a descriptor of one’s work.

A common alternative to the term ally is language that refers to carrying out solidarity work. This language puts the focus on action for settlers rather than creating an identity for them. Operating in solidarity with (Carlson et al., 2019), decolonizing solidarity (Kluttz et al., 2020), or

simply solidarity work (Tuck and Yang, 2012) are all common choices to discuss the work of professionals engaging in meaningful relationships with Indigenous peoples. This thesis uses a combination of terms. While most instances will refer to solidarity work or simply Indigenous-settler relationships, non-Indigenous planners who partook in interviews will be referred to as 'allies', largely because this was a term the majority used to define their own work, which I think is important to address.

An integral part of this work is understanding how Canada has benefitted from and continues to benefit from colonization. Current Canadian society is a direct result of colonization, thus "[settlers] are the beneficiaries of past and present injustices, particularly with respect to the occupation of Indigenous lands" (Davis et al., 2017, p. 399). These implications pertaining to land are especially important when considering notions of allyship in professional planning. For there to be change, settlers need to challenge their views, particularly "their own investment in and relationship with colonialism" (Cannon, 2012, p. 21). There are various ways that these efforts are already underway within the planning practice, with a focus on changing planning and improving Indigenous-settler relationships.

#### 2.3.3 Relationship Frameworks

There are two key frameworks that often emerge when discussing Indigenous-settler relationships: Two-Eyed Seeing, and Braiding. Both concepts, originally introduced in professions other than planning, have been popularized across fields where collaboration between Indigenous and non-Indigenous peoples is commonplace. This section will briefly outline both concepts as a means of understanding their potential applicability in the planning process.

The term ‘Two-Eyed Seeing’ was coined by Albert Marshall, a Mi’kmaw Elder, in 2004. Two-eyed seeing is used to explain how bringing Indigenous and Western perspectives together – first introduced in science but now applied to many different fields – can strengthen knowledge (Bartlett, Marshall & Marshall, 2012). This approach differs from braiding, defined below, in that it allows one lens (either Indigenous or Western) to be chosen over the other when more beneficial; however, two-eyed seeing often involves cooperation between both lenses (Goodchild, 2021). Frequently, two-eyed seeing is used when referring to research processes, as it discusses the intertwining of systems of knowledge (Reid, 2020).

In a similar capacity, ‘Braiding’, as is defined by Jimmy, Andreotti and Stein (2019), involves “interweaving [Indigenous and Western] strands to create something new and contextually relevant” (p. 21). They emphasize that a braided approach is not intended to replace the different approaches, but rather act as a supplemental form of knowledge that is stronger combined than the two are separate. There needs to be understanding of “historic and systemic” harms, as well as measures in place to commit to long-term partnership in order to seriously adopt a braided approach (Jimmy, Andreotti & Stein, 2019, p. 23).

To continue to use a braided or two-eyed seeing approach, both Indigenous and Western partners need to be actively involved in the process. Each of these frameworks presents possible applicability in planning, whether it be in the development of policy or in collaborative planning processes. Indigenous planning literature does not adopt this language at present, but some of the partnerships present in planning, such as those shared in the following section, already make use of concepts similar to two-eyed seeing and/or braiding.

### 2.3.4 Relationships Within Planning

Broadly speaking, there are two approaches to solidarity work in planning: at the level of the individual planner (or planning organization/firm), or from an entire regulatory body. This thesis is concerned with the CIP's approach to Indigenous relations, so my work is focused on the latter. Planning scholarship has on a few occasions tried to contend with what Indigenous-settler relationships look like or could eventually look like in the field. These efforts include analyses of changes already underway as well as suggestions for how planning might frame future relations.

Ed Wensing's (2018) article looks at Queensland, Australia's new 2016 planning statue and at the Planning Institute of Australia's (PIA) revised accreditation regulations requiring planners to be educated on Aboriginal, Torres Strait Islander, and Indigenous peoples' traditions and knowledge. His paper analyzes what both of these changes will mean for Australian planning as well as for the rights of Indigenous peoples. Prior to these changes, there was little to no discussion of these rights in mainstream Australian planning systems; the limited discussion that was underway remained tokenistic and left planners inadequately aware of Indigenous rights and interests (Wensing, 2018).

The two 2016 changes intended to make Indigenous peoples legally visible in Australian planning. Queensland's new *Planning Act* put into explicit writing the requirement of the profession to "valu[e], protect and promote Aboriginal and Torres Strait Islander knowledge, culture and tradition" (Wensing, 2018, p. 172). Previous policy from other professions set the precedent for this change. There are likely to be challenges encountered as planners must now bring in Indigenous knowledge and perspectives on all future endeavours, but Wensing (2018)

deems the precedent set here by Queensland one worth celebrating, so long as other regions follow suit.

At the same time, the PIA updated its Reconciliation Action Plan and changed planning education policy to include requirements for Indigenous content in planning schools (Wensing, 2018). Understanding of Indigenous history and ways of being, as well as specific content related to Indigenous approaches to planning were assessed as 'marginal' in existing accredited PIA planning programs, and there was a noted need to eliminate the bias from how 'mainstream' approaches to planning were being taught (Wensing, 2018). While viewed as a positive change for planning education across Australia, it presents a notable challenge in that there are very few planning educators knowledgeable in the field. Wensing (2018) suggests programs should work thoughtfully to develop respectful and relevant content, and not rush it to meet requirements as quickly as possible.

By contrast, Canada's planning organizations are not so far advanced where Indigenous relations are concerned. No comparable changes have occurred in Canadian planning. In 2019, the CIP released its *Policy on Planning Practice and Reconciliation*, part of a growing body of Indigenous planning resources created by the organization. The *Policy*, however, makes no mention of partnership between Indigenous and non-Indigenous planners; its focus is on improvements within Western planning practice (CIP, 2019). The Ontario Professional Planners Institute's (OPPI) report titled *Indigenous Perspectives in Planning* was also published in 2019. This report puts forth numerous recommendations, suggesting that, amongst other things, the Professional Standards Board (PSB) should require accredited planning programs to include a

course on Indigenous planning and cultural training (OPPI, 2019). This is only provided as a recommendation in Ontario, whereas it has become a requirement in Australia.

Despite limited change to Indigenous-settler relationships in Canadian planning, there is some guidance as to potential future directions for the profession available in the literature. Libby Porter and Janice Barry's (2016) book *Planning for Coexistence: Recognizing Indigenous Rights through Land-use Planning in Canada and Australia* looks extensively at Indigenous coexistence and how it intersects with planning systems. In the introduction, they note that planning is a logical forum for Indigenous recognition to be addressed, seeing as it is "an arena where issues about the use, management and future of place are contested, negotiated and settled" (Porter and Barry, 2016, p. 2). Planning has long grappled with how to understand and accommodate difference. Some successful planning processes have led to improved relationships and even government-to-government collaboration between First Nations and settler states, but most of this has been in the realm of environmental planning (Porter and Barry, 2016).

Porter and Barry use the language of the 'contact zone', "the social spaces where cultures meet, clash and grapple with each other, often in contexts of highly asymmetrical relations of power", to examine interactions taking place between Indigenous peoples and settlers within planning (Barry and Porter, 2012, p. 174). Their work suggests the need for a "continuing renegotiation" of coexistence to appropriately recognize Indigenous rights through planning, and that the contact zone is an apt means of doing so (Barry and Porter, 2012, p. 174). *Planning for Coexistence* examines contact zones in multiple settings and at different scales, using analysis of planning documents to understand how Indigenous rights were being recognized. The

penultimate chapter also considers professional competencies planners might need in order to foster relationships between planners and Indigenous peoples.

The existing relationships that can be seen in planning, as well as the means of conceptualizing them are key elements in understanding how the CIP might turn its policy into action and renew relationships with Indigenous communities as well as Indigenous planners. Without it, the profession risks falling short of meaningful change, and continuing its legacy of dispossession. Chapters 4 and 5 of this thesis will present analysis of the CIP's policy alongside other Indigenous planning documents to highlight how change might occur in Canadian planning, and to address means of tangibly improving Indigenous-settler relations in the field. Given planning's complicity in historic and ongoing dispossession of Indigenous lands and rights, the profession must find ways to hold true to its commitment to reconciliation and decolonization.

### 2.4 Justification/Gaps

This second portion of the literature review has brought together perspectives on allyship, solidarity, reconciliation, and decolonization in the Canadian context. The diverse thoughts on what decolonizing planning practice should entail point to the need to conduct interviews and gain insight on the topic from experts currently active in the field. The theories and attitudes summarized here will also serve to frame the document analysis and interviews.

A further result of this chapter was the identification of a gap in the literature on Canadian planning practice's approaches to relationships between Indigenous peoples and settlers. Despite the presence of policies on planning practice and reconciliation (CIP, 2019; OPPI, 2019), no critical examination of these policies has been conducted nor have any future

steps for planning's relationships been conceived. While there is established literature that frames these types of relationships, there is a gap in addressing how Canadian planning is currently working to improve its relations with Indigenous peoples and planners. The purpose of the latter half of this research is to address these gaps and generate possible future directions for the CIP's reconciliation policy.

# Chapter 3: Methodology

## 3.1 Overview

This study uses a qualitative approach that combines semi-structured interviews and secondary analysis of Indigenous planning documents including Comprehensive Community Planning (CCP) handbooks and training materials. This chapter will address the purpose of the research and theoretical approach taken, as well as the ethical considerations, methods, study limitations, and rigour.

## 3.2 Research Purpose and Objectives

This research is concerned with situating Indigenous-led planning, specifically Comprehensive Community Planning, within the larger history of Canadian planning. It also aims to understand steps the CIP can take to reach respectful partnership with Indigenous peoples. The objectives guiding this study are:

1. To trace and document the history of Indigenous-led planning initiatives on reserves in Canada;
2. To identify CCP networks and understand how they are used to disseminate knowledge; and
3. To highlight how the Canadian Institute of Planners' (CIP) approach to reconciliation might be modified to better serve Indigenous planning needs.

## 3.3 Theoretical Approach

My research is informed by a constructivist ontology while my epistemological position is interpretivist. Ontological claims address "what we believe constitutes social reality" (Farthing, 2016, p. 23), while Grix (2002) notes that constructivism believes social phenomena

are given meaning by social actors and are also under constant revision. Thus, meaning is not fixed and is dependent on social actors. In my study, I was interested in participants' personal experiences in the realm of Indigenous planning as well as their input on CIP improvement based on their unique expertise. A constructivist ontology aligned with not only the research interests but also my personal beliefs, as outlined in Section 1.1, because I see meaning as differing from one person to the next and always subject to possible change.

While ontology is the foundation of one's theoretical approach, epistemology follows it, and is concerned with the theory of knowledge; it focuses on knowledge gathering and wants to understand what can be known (Grix, 2002). Similarly to my ontological position, the interpretivist epistemology believes that knowledge is not an objective truth but is socially constructed (Farthing, 2016). Under interpretivism, peoples' experiences of a phenomenon are understood to be subjective. Once again, this view was best for my research because of the subjective nature of Indigenous planning. As evidenced by the existing literature, there is not even clear consensus as to what comprises Indigenous planning, therefore the material is immediately subjective. In my Statement of Positionality, I note that knowledge can and should undergo change, such as overall knowledge of what planning entails as planners are exposed to perspectives beyond the typical, Western narrative. Additionally, interpretivism is an appropriate epistemological position for this research given the vastly different interpretations Indigenous actors might have of a given concept or event versus those of non-Indigenous actors.

### 3.4 Ethical Considerations

A University of Waterloo Ethics Committee approved this study, its data collection procedures, and its prior engagement with an Indigenous community of interest (Indigenous

planning practitioners). The documents consulted were all publicly available and therefore there were no associated ethical considerations.

Participant confidentiality was of the utmost importance during this study due to the small nature of the Indigenous planning community. At the time of recruitment, participants were provided with a consent form where they had to check yes or no to five questions including their agreement to participate, be recorded, and interest in being sent results (Consent Form included in Appendix C). Participants also had the option to not complete the form and instead provide consent verbally at the beginning of their interview, if that was preferable. Regardless of their choice, I went over the form in each interview, reiterating the ability to withdraw as well as the conditions around recording. Participants were given the ability to ask questions prior to recording, as well as at any point throughout the interview.

Interview transcripts were sent to participants to provide the opportunity to review their contributions. This was a crucial step because of the limited nature of the community of interest; I wanted to ensure they had final control over any potential quotations being used in this study. Despite using anonymous quotations, there is a minimal risk to participants of having opinions traced back to them because there are relatively few Indigenous planners, which could hold work-related consequences. As such, the opportunity to omit or clarify information was provided. No participants asked for information from their transcript to be omitted; two provided clarification on small errors in the transcript attributed to audio recording quality.

Participants were also made aware of the possible risks to their personal data associated with carrying out interviews via video call. All were comfortable proceeding using Microsoft Teams, with the exception of one call that was already scheduled to occur over the phone. The

interviews were audio-recorded only, and after completion all data was stored securely, with personal identifiers removed. The study strived to pose more of a benefit through its findings than potential risk to participants.

### 3.4.1 Respectful Research with Indigenous Communities

Early engagement with Indigenous planners and CCP practitioners was vital to this study and its commitment to respectful research. Following the Government of Canada's Tri-Council Policy Statement 2 (TCPS2) Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada, the community of interest – Indigenous planners and CCP practitioners – was identified and engaged with early on (TCPS2, 2018). Unlike some of the examples provided in TCPS2 Chapter 9, the community of interest for this research is informal given that there is no single organization representing Indigenous planners. Similarly, the work encompasses broad Indigenous perspectives and is not focused in one First Nation or community. Instead, people with different specialties, from planners with experience in community as well as Indigenous planning scholars, were sought out to partake in preliminary discussions. These informal conversations touched on the nature of the research and how it could be shaped to deliver results that not only contribute to planning theory and practice but would also be directly useful to Indigenous planners and CCP practitioners.

The need for mutual benefits in research is strongly emphasized, with TCPS2 Chapter 9 (2018) stating "research should be relevant to community needs and priorities" (Article 9.13). This direction from the federal government echoes the perspective shared by Indigenous scholars. In her book *Decolonizing Methodologies: Research and Indigenous Peoples*, Linda Tuhiwai Smith (2012) notes the history of research existing within a specific system of power

and therefore not benefitting Indigenous communities. Bearing this in mind, Indigenous research today should be approached as something that positively impacts the researched (Tuhiwai Smith, 2012). Indigenous perspectives and theories need to be central to research efforts. Deborah McGregor (2017) examines the TRC and its impacts on research to conceptualize what she refers to as 'reconciliation research'. Her suggestions include being critical of existing knowledge making claims on what is known about Indigenous peoples, using research to challenge power structures, and respectful engagement such that Indigenous peoples are not treated as research subjects but rather active participants (McGregor, 2017).

These perspectives and suggestions all informed this research. The focus of early engagement was to shape my study in a way that was useful to people involved in this area of work. What resulted from these discussions was a clear interest in documenting or tracing the history of Indigenous planning, with a focus on Comprehensive Community Planning. No single work has attempted to outline the history of Indigenous approaches to planning, breaking down the different strategies currently available to Indigenous communities. This can make the planning process confusing, and is especially unhelpful when non-Indigenous planners are unaware of the different tools a community can access. Discussion of the CIP and its role was also highly animated. Despite speaking with Indigenous planners who are involved with the CIP, they still felt the organization's role as it relates to supporting Indigenous planning is unclear. The perspectives shared during this engagement are directly reflected in the two results chapters of this thesis, and they also heavily influenced the codes included as part of data analysis. Chapter 4 focuses on the landscape of Indigenous planning and its modern evolution, while

Chapter 5 addresses the intersection of Indigenous planning with the CIP and western, capital-p 'Planning'.

## 3.5 Methods

### 3.5.1 Methods of Data Collection

#### 3.5.1.1 Secondary Documents

The first component of my research involved the analysis of available Indigenous planning training materials and Canadian policy statements on Indigenous planning, from both Indigenous and non-Indigenous sources. When selecting the documents to include in my analysis I began with internet searches to identify the scope of what material was available. All of the documents that were included in analysis are available to the general public; some could be downloaded directly from Google, while others required me to register to be sent a PDF. Two of the six documents included in this thesis needed registration, but there were no criteria for registering (i.e., anyone willing to sign up is able and allowed to access these documents).

After compiling the dozen documents I located, I divided them into two categories: policy statements and training materials/guides. In the first category, I scanned all of the PTIA websites for relevant policy. Only the CIP and OPPI had any significant, published policies, so these were the sole two included. I wanted as many documents in the second group as possible to be from Indigenous sources or from organizations focused on Indigenous planning, but some were written to some degree by the federal government. This category included CCP handbooks but also material from organizations that assist in Indigenous planning and land management more generally (the Lands Advisory Board's First Nations Land Management Resource Centre (LABRC) and the National Aboriginal Land Management Association (NALMA)). Overall, the

documents can be seen as a review from least to most connected to Indigenous planning, beginning with the Government of Canada and formal Canadian planning bodies through to documents created by First Nations.

The intention of this exercise was to synthesize existing material on Indigenous planning training, as well as how non-Indigenous planners are being educated on Indigenous issues. A secondary goal of the exercise was to use the materials to situate Comprehensive Community Planning in the larger context of Indigenous approaches to planning. I considered a combination of age and relevance of the materials when determining if they could help meet these goals. The policy material from both the CIP and OPPI are very recent, and foundational to the creation of this thesis, thus no further factors went into my decision to include them. Other documents, such as *Gaining Momentum: Sharing 96 Best Practices of First Nations Comprehensive Community Planning,* were slightly older. It was published by the New Relationship Trust (NRT) and Beringia Community Planning Inc. in 2009, but most aspects of CCP addressed in it still apply today, so it was also included. Two further elements that led to the exclusion of documents were an inability to identify the source and its ability to act as a standalone resource. If a document was part of a larger training module and did not make sense to be used on its own, it was excluded. A total of six documents met the criteria and were analyzed. The table below lists the six secondary documents analyzed as part of this research.

| Organization/Author | Title | Year Published |
|---|---|---|
| Canadian Institute of Planners (CIP) | Policy on Planning Practice and Reconciliation | 2019 |
| First Nations Land Management Resource Centre (LABRC) | Lands Governance Manual: A Guide to Best Practice for Land Governance | 2020 |
| Indigenous Services Canada (ISC) & British Columbia First Nations | CCP Handbook: Comprehensive Community Planning for First Nations | 2016 |
| New Relationship Trust (NRT) and Beringia Planning | Gaining Momentum: Sharing 96 Best Practices of First Nations Comprehensive Community Planning | 2009 |
| Nishnawbe Aski Development Fund (NADF) | Comprehensive Community Planning Toolkit: Finding Bimadizowin (The Good Life) | 2017 |
| Ontario Professional Planners Institute (OPPI) | Indigenous Perspectives in Planning: Report of the Indigenous Planning Perspectives Taskforce | 2019 |

*Table 1: List of Documents Reviewed*

#### 3.5.1.2 Semi-Structured Interviews

Semi-structured interviews were used in this study because they were viewed as the best way to provide conversations some structure while still allowing interviewees to share personal stories. It was important to allow for story-based interviews in this study because storytelling is a well-documented Indigenous research method (Datta, 2017; Tuhiwai Smith, 2012). Semi-structured interviews allow for questions that are more or less predetermined, but can be reworded and reordered to suit each individual interview (Berg and Lune, 2017). Moreover, a semi-structured format provides the interviewer the opportunity to probe participants further than

in a structured interview. There were two distinct groups of participants for this study: Indigenous peoples who work in planning, and non-Indigenous individuals involved in Indigenous planning work. Across both groups there were people who hold or have held a role with either the CIP or OPPI in creating Indigenous planning policy, this meant some questions overlapped. The questions asked to both groups fell into the same broad categories, but with slightly different foci; they were addressing career choices and trajectory, the evolution of 'Indigenous planning' and CIP directions. An example of the general question guide is provided in Appendix A.

Recruitment occurred by contacting potential interviewees directly after they were identified by myself and my supervisor, based on their positions as planners working in Indigenous communities or their involvement in Indigenous planning policy creation. The small number of people engaged in this work in the Canadian context meant there was no need to recruit publicly. This also led to the study not having a specific geographic boundary; participants are from across the lands known as Canada. I began recruiting potential participants in February 2021 and carried out interviews during March and April 2021. To mitigate risk and allow study participants to speak freely, no personal identifiers including their names, job titles, and communities where they live/work were included. There were a total of seven participants in this study, identified only as 'Indigenous Practitioner' or 'Non-Indigenous Allied Practitioner'. The table below provides a breakdown of participants.

| **Indigenous or Non-Indigenous Practitioner** | **Interview Platform** | **Identifier** |
|---|---|---|
| Non-Indigenous Practitioner | Microsoft Teams | Allied Practitioner 1 |
| Non-Indigenous Practitioner | Microsoft Teams | Allied Practitioner 2 |
| Indigenous Practitioner | Microsoft Teams | Indigenous Practitioner 1 |
| Non-Indigenous Practitioner | Microsoft Teams | Allied Practitioner 3 |
| Non-Indigenous Practitioner | Microsoft Teams | Allied Practitioner 4 |
| Indigenous Practitioner | Microsoft Teams | Indigenous Practitioner 2 |
| Indigenous Practitioner | Phone call/email exchange | Indigenous Practitioner 3 |

*Table 2: Interview Participants*

The interviewees that participated in this study brought with them a wealth of expertise gained through years of experience in Indigenous planning. Of the seven participants, five played a role in the creation of the CIP or OPPI policies: two were involved exclusively with the OPPI policy, one with only the CIP policy, while two participants were engaged in both. Some participants contributed to the policies, while two in particular had leadership roles during their respective development. Beyond these two documents, the study participants are also highly experienced with regards to understanding the needs of planning in-community. Two participants' work was almost exclusively focused on comprehensive community planning, with another participant having transitioned away from CCP only to broaden their practice. These individuals were all involved in the creation and implementation of CCPs across numerous Indigenous communities. An additional two participants work on CCPs as part of their practice,

but not exclusively. A final testament to participant credibility is the length of their involvement in the field. Career length ranged from five to over twenty years, with four of the seven interviewees having been involved in the realm of Indigenous planning for more than a decade.

When reaching out to potential participants, they were provided with an information letter (see Appendix B) detailing the nature of the study and the types of questions they might be asked. Due to the COVID-19 Pandemic, all interviews were conducted remotely, either by Microsoft Teams or telephone call at the participant's preference. One interview ended up being an email exchange after scheduling conflicts arose. The interviews were all between 40 and 60 minutes, where I explained the study objectives and methods, reiterated information from the consent form, and let participants know how I was recording the call before getting into the questions. After each interview, I transcribed the content and sent it to participants for review within two weeks. This step allowed interviewees to be in control, while also reassuring participants that I was taking all possible steps to tell their stories as they intended.

#### 3.5.2 Methods of Data Analysis

##### 3.5.2.1 Secondary Documents

The documents were analyzed in several stages. During my initial read through of all the material, I made note of the following criteria:

- Was the document/program developed by Indigenous or non-Indigenous sources (or a combination)?
- Is the document part of a larger training program, or is it a standalone resource?
- What form of planning does the document concern itself with? Does it reference CCP?
- Is the document easily accessible?

Some of these elements were also part of the criteria that helped determine if a document should be included in the study as outlined under 3.5.1 Data Collection. Second and in some cases third deeper readings of the documents were done using a framework I developed to analyze their roles in both capacity development and the advancement of respectful relations within planning. An initial question had to do with how the document defined Indigenous planning (if it did). Analysis related to capacity development looked at the documents' intended end user(s), practical application (does it provide steps for implementation or does it serve as more of a policy) as well as the role assigned to non-Indigenous planners (if any).

The similarities and differences in the format and content of the documents were also observed and common themes noted. I was looking to understand if a document was intended to serve as a field guide for community planners and practitioners, or if it was designed to be read as informational but not necessarily instructional.

The OPPI and CIP policies were excluded from capacity development analysis due to their inapplicability. Instead, using the definitions put forward in Section 2.4, I set out to understand how successful current policy is at advancing solidarity and relationships within planning. The way each policy framed settler-Indigenous relationships was recorded as well as how it defined reconciliation and/or decolonization (if it did) and what steps the associated organization planned to take to reach these milestones within the profession. Finally, with both the guides and the policies, I looked at their ability to fill in the pieces of Indigenous planning history. Some material focused only on what constitutes Indigenous planning, whereas other documents helped to contextualize it.

This analysis allowed me to gain insight into some of the existing material that is playing a role in shaping Indigenous planning networks, but the documents alone do not provide enough information, as a majority of them act more as guides than they do tell a story. Semi-structured interviews with key actors in Indigenous planning were needed to examine how the field is changing and how people are actively sharing knowledge. Interviews were also necessary for feedback to gauge the effectiveness of existing Indigenous planning and reconciliation policy and to hear how the profession might improve on this matter from the people most involved.

#### 3.5.2.2 Semi-Structured Interviews

Interview analysis for the two groups (Indigenous Practitioners and Non-Indigenous 'Allied' Practitioners) was done separately but concurrently, bearing in mind that some information would be present in both groups. Analysis of all the data was done through open coding, using a combination of inductive and deductive processes, although predominantly inductive, meaning that I did not approach the work with a predetermined code but rather it was developed based on the data (Christians & Carey, 1989). That said, a deductive process was also used for some of the codes based on themes that emerged from the literature and early engagement, such as knowledge exchange. The codes were established and refined as I conducted interviews; one of the many benefits to choosing open coding is its flexibility, as well as the ability to encompass a wide variety of themes (Berg & Lune, 2017). Open coding seeks to break down data and reorganize it into what Christians and Carey (1989) have termed 'relatable stories', a framing that suited the nature of this study well. Per Berg and Lune (2017), I ensured I was asking the data "a specific and consistent set of questions" in line with the study's identified objectives (p. 192).

Line-by-line analysis of each interview was conducted as the first step to highlight all of the possible codes (Benaquisto, 2012). This was followed by classifying the codes and then comparative analysis, where I analyzed the data from the two separate groups to see if and how it worked together. The codes were: Indigenous planning, knowledge exchange and/or sharing and training, representation, professional status, education, and reconciliatory action. Subcategories emerged from these codes, including capacity development, tokenism, and accreditation processes. Other themes that were related but not necessarily pertinent to the study objectives were also revealed, including online engagement and conducting in-community work during COVID.

The final piece of interview analysis involved examining the transcripts for new information about Indigenous planning, to help in the completion of Chapter 4: The Indigenous Planning Landscape. While some of this information was captured through codes, such as knowledge exchange or professional status, I made sure to highlight any noteworthy information that could help in documenting a clearer picture of the approaches to and evolution of Indigenous planning. A number of interview participants have been longtime, key figures in the field, meaning that they have actively played a role in the evolution of some planning processes, making them the foremost experts to consult on the subject. During line-by-line analysis, all material relating to the history of Indigenous planning was coded, and later cross-referenced with both existing literature as well as the secondary documents. Some of the information that was revealed was already known but interviewees were able to provide greater depth of detail or more context, whereas other information was all but absent from existing Indigenous planning resources and literature.

### 3.6 Limitations

There were a number of limitations associated with the methods of this study, nearly all related to the COVID-19 pandemic. Data collection occurred later than originally planned due to delays in the ethics approval process assumed to be related to changing provincial restrictions. As a result, the interview participant recruitment period began later than intended, meaning there was a shorter period of time to attempt to recruit participants. Contact with potential participants was not consistent; one participant set up an interview but abruptly stopped replying. The responses to interview questions might have looked different were it not for the pandemic (as an example, community internet access for remote meetings may have been a lesser concern), while the participant list would likely have also changed as more community planning facilitators might have been available were they not dealing with COVID-related issues in their communities.

Conducting the interviews was also limited to remote options because of COVID. While a positive outcome of this was that I was able to reach out to potential participants from distant communities, it also meant that there were technological constraints. The quality of internet connection varied from one participant to the next so calls occasionally cut out or buffered. Quality of audio also varied, a consequence of which was some audio recordings being harder to understand than others. Neither connection concern impacted the study results, but they made the process more challenging.

A final limitation had to do with a large portion of existing ‘Indigenous’ planning approaches or models only applying to First Nations planning (therefore not applicable to Métis or Inuit peoples, and also usually not available to urban Indigenous populations). While

understanding the history of things like planning under the Indian Act is important to the larger history of First Nations planning, they cannot be identified as Indigenous planning because they are not accessible to all Indigenous peoples. As such, Chapter 4 does include some information that is not relevant to all Indigenous planning, presented with the caveat that it is a necessary element of the larger, federal government-led history of planning options historically only available to First Nations.

## 3.7 Rigour

Baxter and Eyles (1997) note the tension between the inherently creative qualitative research process and the need for standardized evaluation. To address this, they identified four criteria for assessing rigour in qualitative research methods: credibility, transferability, dependability, and confirmability (Baxter & Eyles, 1997). These measures of rigour help to ensure a study's findings will be accepted by the academic community. This section highlights how all four criteria were evaluated in this study.

Credibility, defined as the degree to which an experience can be recognized by those who have had it and understood by those who have not, is identified as the most important principle guiding qualitative studies (Baxter & Eyles, 1997). A study's credibility can be enhanced via recruitment process, interview practices and analysis strategies. Recruitment generally involves either random or purposeful sampling; the latter is more common in qualitative studies as it allows for "information-rich" participants who are able to speak freely regarding the research questions (Baxter & Eyles, 1997). Moreover, purposeful sampling goes until the point of data saturation, meaning low sample sizes are not a concern. This study employed purposeful as well as snowball sampling.

Interview dynamics including power relations, ethnocentricity, and biases can impact study credibility by changing how a participant interacts with the research (Baxter & Eyles, 1997). To avoid this, I ensured participant understanding and comfort with the study and they were made aware of their rights. As a settler, I understood the implications of my taking on this research, particularly when it came to my interviews with Indigenous practitioners. I ensured the questions I asked were not aimed at gathering Traditional or Indigenous Knowledge, but rather to gain understanding of Indigenous experiences of planning. During all of my interviews, I explained what brought me to this research, and how I intended to use the information I was gathering.

To further strengthen interview credibility, source and method triangulation were used. Source triangulation involved the use of quotations from multiple participants, whereas method triangulation validates findings via the use of more than one method (in this case, interviews as well as document analysis) (Baxter & Eyles, 1997). Finally, as an analytical technique, this study used member checking to provide participants with the opportunity to review their contributions for accuracy (Baxter & Eyles, 1997). Participants were provided with transcripts of their interviews to ensure adequate representation of their contributions.

Transferability seeks to address the applicability of study findings in other contexts – while still important, it is of less concern than finding credibility (Baxter & Eyles, 1997). Qualitative studies are often context-specific, but there are measures to improve transferability to other contexts, including full description of the study context and participant group(s) and detailed description of how constructs have been developed (Baxter & Eyles, 1997). This study intentionally has all of ‘Canada’ as its study site to try and provide generally applicable findings

for Indigenous planning across the country's different contexts. Importantly, as noted in the literature review, the few existing CCP studies are highly context-specific, which makes arriving at general conclusions about CCP difficult. By contrast, this work set out to create an overview of Indigenous planning and CCP, in hopes that future studies might be able to take this information and apply it in their own more specific settings. Additionally, this chapter contains great detail on data collection as well as data analysis to help with study transferability.

Dependability is concerned with the consistency of findings across space and time as well as the study's ability to deal with change (Baxter & Eyles, 1997). Researcher-induced changes are the focus in qualitative studies, which includes focusing on achieving consistency in data interpretation; proper definition of constructs and ensuring long enough data collection periods are both important aspects (Baxter & Eyles, 1997). The authors outline five strategies for ensuring dependability, which include low-interference descriptors, mechanically recorded data, multiple researchers, participant researchers, and peer examination. This study used the first two strategies: audio recordings of interviews were used as a form of low-interference descriptor, while notes were also taken during the interviews. After each interview, the audio recording was transcribed as mechanically recorded data. The notes taken during the interview were used to help identify some larger points and themes that emerged during the session, and made identifying some of the codes during the open coding process more obvious.

Confirmability is the final of four measures of rigour. This measure examines how biases or perspectives of the investigator influence interpretations of findings and is concerned with objectivity (Baxter & Eyles, 1997). Findings are to be determined by the respondents and not by the researcher's perspectives or motivations. The focus here is on the research audit trail, which

follows the data from raw data to synthesized findings (Baxter & Eyles, 1997). This is frequently done by examining process notes. For this study, both the mechanical recording of findings and analysis helped establish confirmability, as did providing participants with transcripts to member check their contributions. The materials that help ensure confirmability also help to establish the other three criteria.

# Chapter 4: The Indigenous Planning Landscape

One of the main questions that came up when shaping this study surrounded documenting (what I have termed) the 'landscape' of Indigenous planning. The notion of the Indigenous planning landscape as I have conceptualized it considers the history and drivers of Indigenous planning, the legal and policy context within which Indigenous planning operates, as well as the people engaged in the practice and the relationships between them. Using the data from both interviews and secondary documents, this chapter is dedicated to outlining that landscape. This work was initially looking exclusively at Comprehensive Community Planning, but early engagement with members of the community of practice indicated that in order to wholly understand CCP, the process would need to be situated within the larger history of other Indigenous approaches to planning. As indicated in the Study Limitations (Section 3.6), some of the material in this chapter pertains only to First Nations planning, but is included because of its role in the larger history of planning. A clear story emerges about the history of the most prevalent Indigenous approaches to planning, how communities have reclaimed planning processes as their own, as well as how Indigenous planners share and gain knowledge.

## 4.1 What is Indigenous Planning?

The challenge of neatly defining Indigenous planning was a recurring discussion throughout all of the interviews, echoing sentiments also present in the literature. The term 'Indigenous Planning' is used not only to refer to planning occurring on Indigenous lands and in Indigenous communities, but is also frequently applied to the planner's identity. Much in the same way that Fischler (2011) breaks it down into planning the profession and planning the process, *Indigenous planning* can similarly be a term referring to an identity and/or process.

Several non-Indigenous Allied Practitioners expressed concern or hesitation about the term 'Indigenous Planning' potentially misrepresenting them or their work. Although classifying their work as an Indigenous planning role can be viewed as accurate due to the position involving planning with Indigenous communities, Allied Practitioner #1 worried about being identified as an Indigenous planner, saying "[my colleague and I] we're both hesitant to call ourselves Indigenous planners because I'm not Indigenous and neither is my colleague […] we don't want to lead people to believe we're claiming some sort of Indigenous ancestry."

Discussion of identity helped to define the two interview groups themselves. While contacting people to participate in this study, I had not yet come up with the 'Indigenous Practitioner' and 'Allied Practitioner' identifiers to distinguish the two types of practitioners in these results chapters. Potential participants were invited to partake in this study for a number of reasons, including involvement with the CIP or their Provincial and Territorial Institutes and Associations (PTIA)'s Indigenous planning initiatives, or CCP experience. These are not binary categories, which meant there was crossover between them; thus, the interviewees and I decided collectively that recognizing participants as either Indigenous or non-Indigenous was the simplest yet most effective way to convey their roles, while also allowing them to speak to multiple different issues (such as in-community planning while also addressing their relationship to the formalized profession). The challenge of choosing how to identify and group participants speaks to the larger question of pinpointing what Indigenous planning entails altogether.

Opposite to the concerns addressed above, there is a parallel issue where Indigenous identity is automatically equated to someone holding a certain expertise. Although many – if not most – Indigenous peoples in the field of planning are indeed engaged in some form of

‘Indigenous planning’, others are conducting work that would fall into different subcategories and specializations. In the case of this study, all of the participants are engaged in Indigenous planning, but Indigenous Practitioners noted they were quick to be pigeonholed because of their identities. Allied Practitioners overwhelmingly shared the sentiment that they want more Indigenous counterparts carrying out this work, but also noted that people frequently assume any Indigenous practitioner is all-knowing regarding Indigenous issues, which can quickly become burdensome. These experiences align with academic literature on Indigenous planning which suggests that, because we are not in a postcolonial society, the burden of ‘Indigenous issues’ falls to Indigenous planners (Sandercock, 2004).

Returning to Indigenous planning’s identity/process split, it is clear that pinpointing identity poses a challenge; defining the process of Indigenous planning is not clear-cut either. Although it is often approached – particularly by non-Indigenous organizations – in the same way one might attempt to provide a singular definition of a specialization like transportation planning, the term Indigenous planning encapsulates such a wide array of processes and activities that it is hard to define. One Allied Practitioner, involved on an advisory board in the creation of an Indigenous planning policy, said without a doubt the most challenging part of the policy drafting process was landing on a definition of Indigenous planning that satisfied all participants. When so many different groups and organizations are attempting to prioritize and include Indigenous planning in their policy agendas, it becomes a problem if they are unable to understand what it entails.

The easiest way to define Indigenous planning is not to try and sit and write a comprehensive definition of the term itself: as has been said before, the process is holistic, often

community-led, and looks to incorporate traditional knowledge (see for example, Jojola, 2008 and Matunga, 2013). This is by no means a dismissal of the efforts that have been made to outline the field, however, this work is more interested in addressing the main processes of 'Indigenous planning' available to communities and planners today.

Planning as a process can describe a virtually endless list of activities; the following sections present background information on and analysis of how the legal and policy context of planning and land management options have shaped the Indigenous planning landscape. Some of these processes are only applicable to First Nations and therefore cannot be termed Indigenous planning, but these approaches – as well as the limits on who they apply to – make up part of the larger planning history and have been included. By developing an understanding of the different policies that relate to planning or the types of planning available to a community, a more holistic image of Indigenous planning is developed.

## 4.2 What has Shaped Indigenous Planning Today?

This section is concerned with understanding and analyzing the legal and policy contexts that have played a role in shaping Indigenous planning, with a central focus on Comprehensive Community Planning (CCP), as it is currently one of the most prevalent planning approaches used by Indigenous communities. To comprehend how and why CCP rose to prominence, it is necessary to look at the wider policy context, and to address how other forms of planning available to Indigenous communities (or, often, only to First Nations) have influenced it. Despite its widespread adoption today, CCP has its origins in a model of government-imposed, colonial planning, and this legacy carries with it some lasting hesitation towards CCP that needs equal acknowledgement in the planning literature.

### 4.2.1 The Role of the Indian Act

A starting point for understanding the legal context of Indigenous planning is the *Indian Act* (the *Act*). The *Indian Act* is the Government of Canada's primary piece of legislation that regulates First Nations peoples and their reserve lands (Canadian Encyclopedia, 2020). The *Act* is only concerned with people who have 'Indian Status' as determined by the federal government, meaning it does not apply to Métis or Inuit peoples nor to 'non-status' First Nations. The *Indian Act* first came into being in 1876, and has been amended numerous times since, predominantly to remove discriminatory sections; however, it is still overwhelmingly viewed as problematic (Borrows, 2008). Despite this, it remains in place, and is a primary way that First Nations' lands are regulated.

A main land-related function of the *Indian Act* has to do with individual property rights; reserve land is officially owned by the Crown. However, there are three main forms of on-reserve property which are: customary rights, certificates of possession (CPs) and leases (Flanagan, Le Dressay and Alcantara, 2010). While not the focus of this thesis, these different types of property rights all present their own challenges. Customary rights are typically granted by the band council when a family has occupied land for a long time, but as the name suggests these rights are usually undocumented and as such not enforceable in court (Flanagan et al., 2010). Certificates of possession provide proof of possession and are legally enforceable, but can only be transferred within the band, thus they differ from ownership compared to the common Canadian market (Flanagan et al., 2010). Other sections of the *Act* pertaining to land have to do with the management of lands, maintenance of infrastructure such as roads, and land surrender or land being taken for public purpose (Government of Canada, 2021). The *Indian Act* recognizes a

First Nation's exclusive right to use and occupy its land, however, some sections dictate that First Nations lands can legally be taken by municipalities, provinces or other local authorities if authorized by the Governor in Council (Government of Canada, 2021).

Many First Nations continue to plan under the *Act*, using tools such as the Reserve Land and Environmental Management Program (RLEMP). RLEMP is a land management program run by Indigenous Services Canada (ISC) that funds First Nations to develop the capacity to manage all aspects of their land, while remaining under the *Indian Act* (ISC, 2017). Participation in the program is often viewed as a viable option for communities that are seeking to gain control over some aspects of their land management, but that might be lacking certain knowledge or capacity. Moreover, interview participants explained that planning under the existing set of tools, as opposed to a First Nation forging its own path, is often the simplest means to an end when it comes to needing to fulfil planning-related projects.

As highlighted by Borrows (2008), many of the *Indian Act*'s measures take control away from First Nations – control they previously held themselves for thousands of years. In the NADF (2017) CCP Toolkit, the *Indian Act* is cited as a key source of community trauma that might need to be addressed while planning. Interview participants mentioned that they had the greatest success with getting community members interested in planning when the process was as far removed from colonial entities as possible. This is understandably challenging, because so many Indigenous forms of planning have at some point been coopted by the Canadian government. Even with CCP, which today has a reputation for being a process based in the community, was first pushed by Indian and Northern Affairs Canada (INAC).

### 4.2.2 Early Comprehensive Community Planning

While CCP is now a planning approach many Indigenous communities are interested in of their own accord, it was first implemented in First Nations through INAC in the 1990s and early 2000s as a very top-down planning model.[1] As established by multiple interviewees, INAC introduced a process it called 'Comprehensive Community Planning' as a means of better organizing and prioritizing Indigenous infrastructure and land management funding. The 'funding envelopes', as they are referred to, could more clearly allocate certain amounts of the federal budget to these priorities when they were grouped together under a 'Comprehensive Community Plan.' What this meant, however, was that this early form of CCP was not undertaken as a community choice; if a community was in need of infrastructure funding, this was the simplest way to cooperate with federal government procedures and reach that end goal. The overall CCP approach was still viewed as more culturally aware than other planning initiatives pushed by INAC and the federal government. The three CCP guides analyzed as part of this study do not mention its origins as a federally-promoted process, however the *CCP Handbook* from British Columbia was written by BC First Nations in partnership with Indigenous Services Canada (ISC), the modern-day iteration of INAC (ISC, 2016).

Some communities undertake CCP without external partners, but others still rely on financial assistance from ISC, which has resurfaced concerns of who is really in charge of the planning, and introduced questions of recolonization. The structure built into ISC's version of CCP does not leave room for some of the discussions communities wish they could have,

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[1] This department has undergone multiple name changes. It was first Indian and Northern Affairs Canada (INAC), from 1966-2011, then Aboriginal Affairs and Northern Development Canada (AANDC) from 2011-2015, then Indigenous and Northern Affairs Canada (INAC again) from 2015-2017. In 2017, it was split into two departments: Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) and Indigenous Services Canada (ISC).

participants said. For one community, decolonization "in as many ways as possible" was a top priority that emerged during their planning phase, but reliance on federal government funding meant it was all but removed from discussion. Sentiment in the community was that planning was being done for them, despite their active involvement; the limitations on what could and could not come out of the process can be viewed as a form of control. This presents a clear risk of recolonizing planning through an approach that, if done with limited federal government involvement, can be highly adaptable to meet community-specific needs via planning. It is also a threat to sovereignty, or "a people's capacity to guide and control their own fate" (Lane and Hibbard, 2005, p. 173). Sovereignty is frequently listed as a condition for decolonization, and Indigenous planning can be a key tool as it allows communities regain control over lands and assert their political authority (Lane and Hibbard, 2005). If a community is not driving their own planning process, these conditions are harder to achieve.

#### 4.2.3 Increasing Self-Governance In Planning

In 1996, the Framework Agreement on First Nation Land Management was signed between the Minister of Indian Affairs and 13 First Nations, partially as a response to increasing frustration with the limitations imposed on land management under the *Indian Act*, (LABRC, 2021). These 13 First Nations led efforts advocating for the Framework Agreement, pushing to be exempt from the 44 lands-related sections of the *Indian Act.* In 1999, the Government of Canada ratified the Framework Agreement, passing the *First Nations Land Management Act* (FNLMA). This marked a major step in First Nations planning, as it led to the development of Land Codes, which remain a prominent approach to land management adopted by First Nations today.

Essentially, a Land Code is a land law that will replace the aforementioned sections of the *Indian Act* with a community's own laws about land management (NALMA, 2020). A Land Code is not a form of plan itself, but is often part of a First Nation's larger planning process, and is commonly written in partnership with a planner. Broadly, a Land Code will delineate the reserve lands, provide general rule about that land's use and occupation, and address dispute resolution processes as they relate to the land (LABRC, 2020). Once a community has an operational Land Code, they can then work on creating different plans such as a land use plan (LUP) or environmental management plan. Importantly, Land Code planning is an option only available to First Nations, which is a clear limitation to its applicability.

Interview participants were mixed on their feelings towards Land Codes. One Allied Practitioner expressed that the development of Land Codes as they have witnessed it has had overwhelmingly positive results. Meanwhile, another Allied Practitioner noted that for First Nations undertaking a Land Code, even though it is by choice,

> [T]hey're still having to [work within] a framework that isn't their own. Versus if a community just comes on their own and says, we want to be able to plan how our land is used and where we're going to preserve it and what we're going to do, they have much more flexibility and say in what that looks like.

Thus, even though developing a Land Code is pitched as a step on the road to self-governance, it is not without its ties to colonial, externally-controlled forms of planning. For many First Nations, the development of a Land Code leads to the creation of a land use plan, however it is increasingly a precursor to creating a Comprehensive Community Plan.

## 4.3 The Current CCP Context

The above section outlines some of the key history and policies that have shaped how Indigenous planning exists today. As mentioned, the negative history that is attached to virtually every form of planning has influenced how communities undertake their own planning, including CCP. Comprehensive community planning today is a separate process, but is nonetheless descendant from the one promoted by INAC. For some communities, just knowing it was an INAC approach made CCP, as one Indigenous Practitioner put it, “a bit of a turnoff.” This is the context within which the more community-led version of CCP has developed and risen to prominence.

CCP is characterized as being highly community-specific; this is one of the features that increases its appeal, because no external organization is imposing a one-size-fits-all model onto all Indigenous communities. Despite this, some of the existing material on the practice is remarkably similar. The CCP documents analyzed in this study are the *CCP Handbook: Comprehensive Community Planning for First Nations* (CCP Handbook), written by British Columbia First Nations in partnership with ISC (ISC, 2016); the Nishnawbe Aski Development Fund (NADF) *Comprehensive Community Planning Toolkit* (NADF, 2017); and *Gaining Momentum: Sharing 96 Best Practices of First Nations Comprehensive Community Planning* (96 Best Practices) written by New Relationship Trust (NRT, 2009). Although written following different structures, all three documents are instructional (as opposed to purely informational) and practical, as they each include tips on how to apply the material they present to an actual CCP process. Moreover, these tips have a lot in common; they all present highly similar figures demonstrating the phases of the CCP ‘plan cycle.’

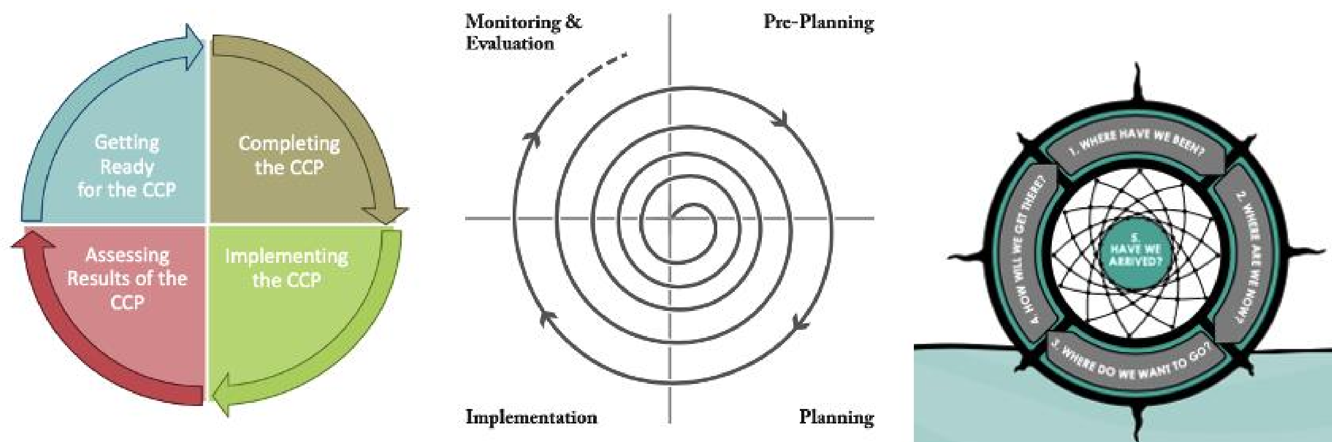


*Figure 1: The CCP Plan Cycle as presented, from left to right, by New Relationship Trust (2009), ISC (2016), and NADF (2017)*

The similarities continue through the step-by-step breakdown of the comprehensive community planning process. Part of the reason for these similarities is that the analyzed documents have all influenced one another, but they indicate that the underlying structure to CCP is more ordered than is often presented. This means that a key benefit to CCP is its transferability, even as it remains a distinct process for each Indigenous community that pursues it.

The benefits of this comprehensive, community-based approach to planning have been noticeable and noteworthy, leading to its spread through Indigenous communities. As an Indigenous-led process, CCP originated in the West and has slowly travelled East across the lands known as Canada. British Columbia is viewed as the birthplace of current approaches to CCP, as the modern treaties and stronger self-governance powers that exist for First Nations within the province have allowed Indigenous communities to really undertake progressive planning. This is also why the first CCP guidebook created was BC-specific. These foundations

allowed CCP to prosper in BC, which led to capacity in Indigenous communities also growing, thus enabling the sharing of expertise. The CCP process has looked different for Indigenous communities in other regions, but has all been influenced by the work that continues to be done in BC. As CCP has become increasingly prevalent it has also undergone change, as the data makes it clear that it is now more adaptable, holistic, and Indigenous-led.

Interviewees emphasized that they have witnessed and been a part of a clear evolution of CCP, including both positive developments in communities and potential threats to the process. Generally, they noted that CCP is now much more Indigenous-led and culturally grounded, younger community members are increasingly taking an interest in planning, and communities are more open to seeing the benefits of planning. Conversely, participants also highlighted the pressure to formalize CCP as an increasing threat Indigenous communities have to face.

The shift toward Indigenous-led CCP is something that has gradually been occurring since INAC introduced the process to communities. One Indigenous Practitioner noted how the first CCP workshop they attended was led exclusively by white planners, but now similar workshops are "led almost entirely (if not entirely) by Indigenous planners." Other participants' experiences echoed this, noting that when their communities first engaged in CCP, external, white consultants were hired on to facilitate the process, but as interest and capacity grew over time, they were able to fund an in-community planner position to take the lead. There is a clear link between increased interest and planning becoming more community-led. When community members feel that their input is valuable, interest in planning is likely to grow. As was shared by one Indigenous Practitioner:

> When I first starting working, it was hard to get people [in the community] to take that long-term and strategic approach to community development. It was really about

> responding to crises that were happening, and trying to find a way to meet needs as they came up, whereas, it has been a bit of a longer haul to say, 'Okay, planning is important, and we could alleviate all this stress that we're dealing with today if we had prepared for it several years back'.

It took work for community members to realize that constantly having to move from fixing one crisis to the next was abnormal and a product of the federally-imposed funding envelope cycle, but that it was a situation that could be ameliorated. Once there is a community-wide understanding of what CCP is and how it can be implemented, the process is able to be successful. Success is also tied to tangible outcomes, which is why some community opt to independently fund the entire process; this option is not available depending on a community's capacity and economic situation, but when it is possible, it gives them the entire say.

Another part of this shift has been noticeably more interest from youth in the community looking to engage in planning. As they realize the benefits planning can have for their community – and the potential role it can play in decolonization – they are keen to get involved. As will be detailed in the next chapter, there remain significant barriers to accessing planning in terms of education, which jeopardize the growing interesting emerging from young people across Indigenous communities. Despite this, the younger practitioners and community members who do get involved are pushing for further evolution of CCP, entirely distinct of any ties to ISC.

The predominant concern as CCP does continue to gain traction and spread beyond the West Coast is that there is growing pressure to formalize the process. One of the key elements of a CCP is that it can be – and should be – different for every community. As outsiders have become aware of its the popularity, there has been increasing interest in giving CCP more structure. This might not be a problem *if Indigenous communities and CCP practitioners were*

*asking for it,* but this is largely happening without internal interest and is serving as another form of recolonization. The CCP guides reviewed as part of this study emphasize that they should be seen only as reference points because the process is not the same for each community. Attempts to turn CCP into a structured model aim to transform it into a process that is more palatable for non-Indigenous planners, which detracts from the purpose of a community undertaking a CCP. One Indigenous Practitioner had been dealing with government pressure to combine CCP with existing land-use planning models used in First Nations. Western planners' refusal to hand over control and/or their inability to view Indigenous planning like CCP as distinct processes rooted in inherent rights are major barriers to successful partnership (Jojola 2013; Webster 2016), and it is seen here when they attempt to co-opt or take control of CCP.

The organizations and associations that enable sharing information or networking within planning oftentimes do not serve the needs of Indigenous planners and practitioners. As a result, these practitioners have created their own support and knowledge exchange platforms elsewhere. Given that much of Indigenous planning already exists outside of the formalized profession, these channels for exchanging information often go ignored. As part of the interviews, I was able to gain insight into how Indigenous Practitioners build up their communities of practice, and also ask Allied Practitioners about the roles they have played in knowledge exchange.

## 4.4 How do Indigenous Planners Exchange Knowledge?

The flow and exchange of knowledge within planning – particularly the increasing rate of transfer of ideas and theories around globe – has gained attention within planning academia (see for example Friedmann, 2005; Harris & Moore, 2010; Healey, 2013). There is also some writing on how individual planners or policymakers share knowledge with each other at a smaller scale

(Hurley et al., 2016). Moreover, there is understanding in Canada that planners have the CIP and their respective Provincial and Territorial Institutes and Associations (PTIAs) for continued education, workshops, and networking. The same cannot be said for Indigenous planning, particularly Comprehensive Community Planning. Many CCP practitioners are not engaged with the CIP or their PTIA, either by choice or because their work falls outside of the realm of formal 'Planning'. Instead, these practitioners are required to look outside of the formalized network of knowledge exchange in Canadian planning to create their own networks, thus enabling the possibility to collaborate with and learn from other Indigenous planners.

Interviews highlighted that there are four key ways Indigenous planning practitioners as well as non-Indigenous allied practitioners are exchanging knowledge and learning from one another. First, there are networks that have been created specifically by and for CCP practitioners to collaborate, mentor one another, and host workshops and events. These networks exist in a mix of formats, including online. Second, there are Indigenous practitioners who have sought out support or ways to strengthen their knowledge by looking outside of planning, often turning to other fields, such as sustainable development. Next, Indigenous practitioners emphasized the role of community as a knowledge network itself. Finally, there are training materials and workshops that are not necessarily tied to these aforementioned networks, but that are relatively widely circulated and should be regarded as a form of knowledge exchange in their own right.

#### 4.4.1 Networks With Other CCP Practitioners

Two of the most common explanations as to why practitioners were not members of the CIP or their PTIA (or were members but did not participate in events) are that their work is not formally recognized as planning, or disinterest because of planning's colonial legacy in Canada.

Similarly, there was a shared sentiment among Indigenous and non-Indigenous practitioners alike that having Registered Professional Planner (RPP) status meant very little in terms of credibility when working in community. For these reasons, two of the Indigenous Practitioners interviewed, as well as two of the Allied Practitioners, discussed how they partake in networks outside of the formal profession. These CCP networks were created in a bottom-up, grassroots fashion – in many cases started only by one or two individual comprehensive community planners – and now hold key roles in the system of Indigenous planning knowledge exchange.

Perhaps the longest standing and strongest network of CCP planners and practitioners is the Comprehensive Community Planning network, based out of British Columbia and found at comprehensivecommunityplanning.org. This network of CCP practitioners first emerged in the late 2000s, but really took off in 2012 when it piloted a CCP mentorship program, which allows people experienced in CCP to partner with newer practitioners or communities in need of stronger Indigenous support. The mentorship program remains successful and in place today, and is credited as one of the reasons CCP in British Columbia continues to set the standard for Indigenous communities across Canada. The network hosts a variety of CCP workshops in BC, and has in the past hosted a handful of national workshops. One participant noted that the national-level work seemed to hit its peak in 2016, but other workshops and networks have remained strong. This network has allowed not only for the exchange of expertise but has also been a foundational tool for Indigenous planners to build relationships with one another.

For some CCP practitioners – particularly those not located in British Columbia – finding community can be more challenging; however, the Comprehensive Community Planning Facebook group has helped to remedy that. The group is a digital offshoot of the British

Columbia CCP network, but being online means it is more accessible for anyone in the community of practice. Membership in the group is by request, but almost exclusively used by CCP practitioners or Indigenous community leaders, with some non-Indigenous allied practitioners also partaking. I am not a member, so my knowledge of the group and its use has all been gained through interviews. Participants mentioned the Facebook group, with just over 900 members, is predominantly used as a place for practitioners to bounce ideas off of one another or to seek help or answers to CCP-related questions they may have. It was described as "phenomenal" by one Indigenous Practitioner, while an Allied Practitioner explained that it helps contribute to the close-knit nature of the CCP community.

The use of social media in planning is not new, and it has been getting more attention as a potential participation mechanism for planners to engage the public (Evans-Cowley, 2010). CCP documents and guidebooks also mention the power of social media, suggesting it as a tool to advertise workshops and garner feedback on different stages of a plan (ISC, 2016). There is less attention on how planners use social media to communicate with one another, but CCP practitioners have highlighted its potential as an official professional network and not just a social tool. The *CCP Handbook* notes that the Facebook page has been a site of constantly flowing "conversations, questions, stories and ideas" since its inception (ISC, 2016, p. 9). In a community of practice as small and geographically dispersed as that of CCP, social media has filled a void created by the inability to collaborate with other nearby practitioners. For Indigenous planners seeking further options for networking and strengthening their practice, the answers might not be found in a group of planners, but rather in other fields altogether.

#### 4.4.2 Looking Beyond Planning

Some Indigenous planners and planning practitioners have taken to looking outside of the typical planning realm for support and to exchange knowledge. Interviewees who mentioned joining networks or gathering information elsewhere – two Indigenous Practitioners and three Allied Practitioners – noted that they were driven equally by the lack of space in Western planning as well as personal desires to make their own practice more inclusive and holistic. Sustainable development was the most commonly mentioned external field where practitioners were seeking knowledge. Participants cited the similarities between some aspects of sustainable development and Indigenous principles surrounding land as a reason why it is appealing. Given the all-encompassing nature of comprehensive community planning, one practitioner noted that they felt their work has a stronger connection to sustainable development than it does to more Western land use planning.

Another type of knowledge that some interview participants have pursued can broadly be defined as information to improve rapport with members of the community. This was done even if it meant drawing from vastly different fields and looking outside of land-based professions altogether. For one Indigenous practitioner, turning to trauma response training was the answer, a field which is more typically associated with health-related work. As they highlighted,

> In community planning […] the challenge becomes communities are experiencing such high levels of trauma and post-colonial trauma that you really have to wade through a lot of that when you're doing engagement. When you're going out and talking to people, there is a really good probability that you're going to come across someone that has trauma in their life […] and knowing how to deal with that as a non-health practitioner became a focus for me.

This practitioner's point of view on the importance of being able to support members of their community affirms some of the key principles of CCP. No one else specifically spoke about

trauma-related training, but five of the seven interviewees mentioned the need to seek out resources in other sectors and be adaptable when working with Indigenous communities. These practices are very much in line with the values-based nature of Indigenous planning, which underscores the need to be responsive in planning and to incorporate a wide range of community values (Jojola, 2013). The success of CCP lies in its ability to lead to connectedness, and the incorporation of diverse knowledge enables more community members to feel connected.

#### 4.4.3 The Community as a Knowledge Network

In planning, members of the community or the public are typically viewed as stakeholders, or in other words as a group who has to be consulted. Fischler (2011) highlights a commonly held belief of planning, saying it "is a profession whose mandate is to give expert advice […] Professional urban planners are not the only ones who "do" urban planning; they "do" urban planning on a professional basis but work alongside many other actors" (p. 108). The planner as 'expert' is centered here, which has long been the mindset of mainstream Western planning, where the community's input is sought for approval on more-or-less finalized ideas, but not for actual planning suggestions. Opposite to this, all of the Indigenous practitioners interviewed as part of this study stressed the central role of the community in their planning exercises, not only for approval but for actively shaping the process, to the point where the planner is not the central figure.

One Indigenous Practitioner described their community's CCP as the "community voice", which encapsulates how everyone takes on an active role in the process. As is implied by the name, community is essential to CCP, but interviews emphasized that it cannot be about one planner or a handful of planners leading a community's process; CCP is about those planners

being willing to take on more of a facilitating or administrative role in a community-driven and owned exercise. Many communities use the language of a ‘plan champion’ to describe the individual(s) who have stepped up to lead the CCP. The level of planning expertise one holds in this type of role is tied to community capacity; a larger community or one with more funds to spare might have a professionally-educated planner take the lead, while others might be community members with a passionate interest, but regardless it should be a formalized and paid position (NRT, 2009).

For whoever is leading the process, whether they are a ‘planner’ or not, the community serves as an essential network of information. In the same way that interviewees mentioned using the Facebook group to bounce ideas off of other CCP practitioners, they also highlighted how sometimes the main support they need originates from within the community. One Indigenous Practitioner explained that the expert status of an outsider planner means very little in their community, because the community members are the experts and leaders of their planning process. Arnstein’s (2019) ladder of participation can be applied to analyze the Indigenous community network through a model often used to understand control in Western planning. As seen below in Figure 2, the Ladder of Citizen Participation, popularized by Arnstein in 1969, is divided into eight levels either falling into the larger categories of Nonparticipation, Degrees of Tokenism or Degrees of Citizen Power. A typical Western planning process is said to fall somewhere between Informing and Consultation, within Degrees of Tokenism, levels which are shaped by a one-way flow of information and listening to but not necessarily incorporating citizens’ input (Arnstein, 2019).

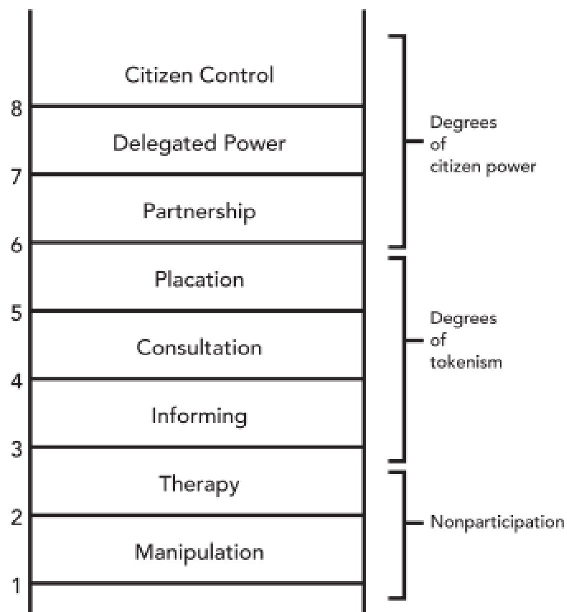


*Figure 2: Ladder of Citizen Participation (Arnstein, 2019)*

By contrast, interview participants suggested the CCP process would fall somewhere between Partnership and Citizen Control. The description of each level is geared more towards a municipal setting, but Partnership is where those in charge of the process mutually agree to share power with the citizens; Delegated Power, which is less relevant, involves citizens having the majority of seats on a decision-making board; the highest rung, Citizen Control, sees the community handle the entire planning process (Arnstein, 2019). In terms of making a planning process equitable, the citizen power rungs are the ones scholars believe the profession should strive to reach, which Indigenous planning is succeeding in of its own accord.

The Seven Generations Principle presents another way to view the importance of the community's role in knowledge exchange. Jojola (2013) explains that in many Indigenous cultures, the three generations before and the three generations after one's own generation make up the 'intergenerational family' spanning seven generations. As the generation in the middle,

your knowledge is made up from that of generations past and “informs the present and, together, it builds a vision towards the future (Jojola, 2013, p. 457). Thus, when planning, every community member brings with them the knowledge of generations past; the wealth of knowledge only expands the more participants there are. This sentiment was echoed in Indigenous Practitioner 1’s interview, when they suggested that the role of expert when planning in-community, if it were to fall to anyone, would not be a formal planner but to the community members themselves, who collectively bring such a varied “package of knowledge.”

#### 4.4.4 Training Material

Knowledge exchange and transfer not only involves the flow of information between parties but also considers ways in which planners might go about gaining knowledge individually. This is commonly done through training, which might involve consulting some form of prepared resource, webinar or attending a workshop. Indigenous planning training material is much more abundant than it once was, and encompasses material designed to bring awareness to non-Indigenous planners as well as material that helps Indigenous peoples involved in planning improve their practice. This section will be focused on material that helps better equip Indigenous planners, but tools for the education of non-Indigenous planners are featured in the following chapter.

Taking on a leading role in a community’s CCP does not always require formal planning education, which means people need other tools to gain the necessary technical knowledge. A number of organizations have aimed to fill this gap with the creation of a whole host of training materials, ranging from more general CCP guidebooks to very specific resources on topics such as financing a plan or ethics. Some of this material has a very clear audience, likely the

community planner or plan leader, while other resources are created with the planning team in mind but designed as a broader community education piece. Several interview participants were involved in the creation or dissemination of training materials, and cited the importance of having resources designed to fill in the gaps that otherwise exist for Indigenous planners working in remote communities, without other planning colleagues, or without formal planning knowledge. In other words, their work was focused on building capacity.

Capacity development was a recurrent theme throughout interviews, both when discussing training as well as the CIP (which will be addressed in the following chapter). As it related to training material, capacity development meant creating resources to build up internal planning abilities with the eventual goal that, as summed up by Allied Practitioner 2, "communities won't need to hire [outside consultants] anymore." The resources and training materials interviewees had a hand in making included written resources, courses on specific elements of CCP (usually delivered online), and webinars. Some of these resources are delivered to Indigenous communities directly, while others are part of online databases intended for any Indigenous planners or First Nations to freely access. CCP-specific guides are a key type of training document available; three were analyzed as part of this study.

As noted in section 4.3, there are a number of similarities between the CCP guides. These documents serve as a community's foundation that can be referred to throughout planning: the ISC (2016) and NADF (2017) documents are designed so that a community can follow along with the steps while they plan. This is a key feature for these guides to be used independently as resources, because a planner or planning team is able to use them to guide themselves through the process. By providing communities with blank worksheets such as Gantt Charts and

timelines tailored to CCP, they can eliminate some of the pressure placed on community planners, thus simplifying the planning process in the face of limited capacity.

Outside of CCP, there are a number of databases compiling Indigenous planning resources, such as the LABRC's (First Nations Land Management Resource Centre) website, where hundreds of resources are available for First Nations to learn about everything from land governance to mapping (LABRC, 2020). The materials are a mix of guides, recorded webinars and online courses that all help to break down the "nitty gritty" of Indigenous planning. Interviewees explained that resources such as these play a key role in improving capacity; some small organizations, while they lead their own workshops, do not have enough of a staff to make their own material, thus they must rely on reputable content generated elsewhere. A different option for sourcing knowledge is a platform such as the First Nations in BC Knowledge Network (FNBC), which describes itself as "a hub for First Nations in the province to share ideas, tools and best practices on many aspects of governance and community development" (FNBC, 2021). No participants directly mentioned FNBC, but it is where the 96 Best Practices document was sourced, and it provides a way to not only find but also upload relevant resources.

Training material can become a way for Indigenous planners to pass on their knowledge, as seen through the numerous Indigenous-created resources discussed here. A community planner quoted in the NADF (2017) Toolkit remarked that "[h]aving the opportunity to assist in the development of the CCP Toolkit, my only wish is that I had the toolkit when I started" (p. 11). This summarized the attitudes of interviewees, who all expressed gratitude at existing material leading to the betterment of their practice. The limited availability of resources in the

past is what led some interview participants to partake in the creation of future material or policies, citing their ability to impact Indigenous planning's future.

### 4.5 Chapter Conclusion

This chapter examined the evolution of Indigenous approaches to planning combined with the sharing of Indigenous planning knowledge to culminate in an understanding of the 'landscape' of the field. Knowledge sharing proved to be especially crucial to Indigenous planning processes, as it has been the tool that has allowed Indigenous planning to span Indigenous communities. There is a wealth of planning knowledge in Indigenous communities, particularly that has risen as a means of reclaiming practices that were present pre-colonization. Key takeaways from this chapter emphasize the nuance that exists but is often overlooked in Western discussion of 'Indigenous planning'; it is not a monolith but a diverse field unto itself, made up of many different planning processes. Western planning should acknowledge the vastness of the field and work to build more detailed understanding of what exactly is 'Indigenous planning.'

Another key discussion has to do with the Indigenous planner themself. The identity-forward nature of the term means it can quickly turn into a misnomer. It also brings to the forefront a key issue in the field – one that is addressed at length in the following chapter – which is that there are relatively few Indigenous peoples in planning. To one Allied Practitioner:

> The last thing this world needs is more – this is bit sensitive – but is more non-Indigenous folks saying, "We do Indigenous planning!" […] And I acknowledge that that includes me as well […] I've come to this work through a lot of great experiences but I need to check myself and make sure that I'm reinvesting all the time.

When a greater understanding of the different forms of Indigenous planning is achieved, it becomes easier to comprehend whose work falls under the appropriate title.

The following chapter will build on the questions addressing Indigenous planning's relationship to Canadian practice, and the Canadian Institute of Planners in particular. Though many of the processes and knowledge exchange networks are the result of and a response to Western planning's colonial legacy, Indigenous planners continue to have complex relationships with the formalized profession. As professional organizations such as the CIP are simultaneously turning their attention to increased reconciliation in the practice, it is presently a critical time to understand how Indigenous planners and the CIP interact.

# Chapter 5: Indigenous Planning & Professional Planning in Canada

The Canadian Institute of Planners (CIP) has been increasingly undertaking efforts focused on reconciliation in planning, most notably with the release of its 2019 *Policy on Planning Practice and Reconciliation*, as well as through growing its Indigenous website, PLAN Canada magazine, and conference content. However, there has been minimal analysis of the successes and failures of the CIP's actions. As seen in the literature, there is some general writing on Indigenous relationships and coexistence in planning, but material that focuses on the Canadian context is limited. A stronger understanding of the relationship between the CIP and Indigenous planning and how this relationship can evolve is needed for the CIP's recent efforts to tangibly impact the profession. A number of themes emerged when analyzing the data, indicating that some of the CIP's actions might be impeding reconciliation and decolonization of planning, while there are some clear future directions that practitioners support. Concerns, which were particularly evident through interviews, centered around the concepts of tokenism and recolonization, with specific apprehensions about current accreditation and education processes. Conversely, both the secondary documents and interviews provide insight into ways CIP-Indigenous relationships might improve, including meaningful Indigenous representation and capacity development, alongside changes to accreditation and education.

## 5.1 Changing Directions in Canadian Planning

Interview participants had different perspectives on the current effectiveness of Canadian approaches to Indigenous policy and reconciliation in planning, but there was consensus that awareness has noticeably improved since the mid-2010s. One Indigenous Practitioner recalled:

> I contemplated joining OPPI and CIP and I never did, only because at that point in time [early 2000s], Indigenous planning was not really on the radar, there were no real resources, a lot of it was focused on municipal planning and it just didn't align with the work that I needed to do so I didn't see the value.

While still not a member of either organization, this participant has now contributed to some of the formalized profession's Indigenous planning advisory work, noting that they felt a perspective like theirs would be a benefit to the process. The CIP and OPPI published their Indigenous planning documents in 2019, prompted largely by the Truth and Reconciliation Commission's (TRC) final report and Canada's signing onto the United Nations Declaration on the Rights of Indigenous People (UNDRIP), both which occurred a few years prior. These CIP and OPPI documents differ in their function because of the nature of the organizations.

The CIP is a nonprofit organization whose role is largely educational, and is considered the voice of Canadian planning. On its website, CIP notes that it offers "leadership, advocacy, expertise, and education" (CIP, 2021a). By contrast, the PTIAs such as OPPI are the 'regulatory bodies', which means they provide some similar membership supports compared with CIP but are also the ones in charge of accreditation and accreditation requirements. What this means for policy is that anything the CIP publishes is "more of a recommendation and a guidance" versus OPPI's ability to direct its membership. This can be noted throughout the two documents; the CIP Policy provides policy objectives, which can be seen as general goals the organization holds for its membership, whereas the OPPI *Indigenous Perspectives in Planning: Report of the Indigenous Planning Perspectives Task Force* includes more actionable recommendations like amending professional requirements for new planners (OPPI, 2019). Due to the limited applicability of CIP policy, interview participants were not addressing how goals have or have

not been implemented, but rather focused their commentary on the organization's overall Indigenous planning stance as expressed through the CIP's work.

### 5.1.1 A Note on Reconciliation and Decolonization

Language plays an important role when discussing Indigenous planning. The literature review highlighted some of the key differences between reconciliation and decolonization, and how their frequent use as interchangeable is incorrect. Authors such as Tuck and Yang (2012) address how non-Indigenous use of the word 'decolonization' without incorporating true decolonizing elements into work being done takes away from the term's power. By contrast, interviewees were quick to note the fear that the term decolonization often induces in Western planners. On discussing decolonization with planners, one Indigenous Practitioner said:

> I don't know if you've ever thrown that word out there in front of non-Indigenous professionals, they don't like the word decolonizing. I don't know why, to me it's not a swear word at all, it, it's a word that should build hope in everybody.

Not once in the *Policy on Planning Practice and Reconciliation* does the word decolonization appear. In OPPI's *Indigenous Perspectives in Planning* report, 'decolonization' is used one time, in the sub-heading of 12$^{th}$ short-term recommendation, "[t]hat OPPI encourage the dialogue, research, and process to identify steps towards the decolonization of planning" (OPPI, 2019, p. 22). Both policies, however, each use a variation of the word 'reconciliation' between 30 and 40 times: in the CIP's case, it is also present in the policy name.

The absence of decolonizing language in Canadian planning's policies suggests they did not go far enough to actually incorporate any elements of decolonization. As Tuck and Yang (2012) stress, applying the term 'decolonization' to ongoing work without any true decolonization efforts is a form of settler appropriation. Thus, the CIP not invoking language of

decolonization work was the right move in this context, however the decision to create a policy that was unable to meet the definition of decolonized planning potentially points to fears of coming across as too radical. Some interviewees suggested that although decolonization was notably absent from the policies, it came up during meetings; two participants in particular (who will not be identified by group to preserve anonymity) noted that the stronger Indigenous perspectives present at the table in both the CIP and OPPI's advisory groups were left out of final documents. Knowing the adverse feelings that many Western planners have towards decolonization, this is not necessarily a surprise, but it lessens the strength of the final policies.

Planning's role in wider decolonization processes needs to be considered. Much of the literature identifies reconciliation as a step on the journey to decolonization. Writing about post-secondary institutions in Canada, Gaudry and Lorenz (2018) present a 'three-part spectrum' of inclusion: Indigenous inclusion, reconciliation indigenization, and decolonial indigenization; this spectrum translates well to planning. Indigenous inclusion involves increasing the number of Indigenous peoples in the field, but expects them to adapt to the status quo in the profession, while reconciliation indigenization is defined as "a vision that locates indigenization on common ground between Indigenous and Canadian ideals", noting that this moves beyond mere inclusion by attempting to bring about tangible change to universities' structures (Gaudry and Lorenz, 2018, p. 219). Decolonial indigenization, meanwhile, "reorients knowledge production to a system based on different power relations between Indigenous peoples and Canadians" (Gaudry and Lorenz, 2018, p. 223). This final step on the spectrum is something they argue universities in Canada are nowhere close to reaching; the same is true of planning. Much like universities, planning is a place of colonialism, which makes radical change all the more difficult. Interview

participants unanimously agreed that Canadian planning undertaking reconciliatory change was a good thing, but they differed in thinking about whether current efforts are enough. For some participants, reconciliation was not the ideal starting point.

Rather than view reconciliation as a precursor to decolonization, several participants positioned decolonization as an earlier step on Canada's reconciliation journey. This came down to their inability to engage on equal footing within the planning practice without first achieving decolonization. One Indigenous Practitioner explained "reconciliation is just a buzzword in my world […] there is nothing to show that there is true effort in decolonizing structures that are causing us harm." This is echoed by Gaudry and Lorenz (2018), who note that rather than lead to substantive change, reconciliation too often becomes an "aspirational rhetoric" that does nothing to tangibly benefit Indigenous peoples (p. 222). If the planning profession in Canada wants to work towards a reconciled relationship with Indigenous peoples, planning practice might first need to be decolonized to allow Indigenous planners and ways of planning to lead the way and occupy space.

One Allied Practitioner suggested that the CIP needs to take a stronger stance and "mak[e] statements that [CIP] knows are right even though there might be pushback from some membership", but consensus was the organization is not there yet. Multiple participants felt that some of the efforts could be classified as "checkbox exercises", noting that if the CIP is serious about improving planning it is time to "walk the talk." This information is the backdrop to all of the other findings related to the CIP. Regardless of the success of some actions, and adding to the concerns, is the fact that the CIP has not taken steps to prioritize decolonization, despite consensus that it is a necessary part of reconciliatory planning.

## 5.2 Tokenism & Representation

A recurring concern focused on the need for the CIP and Canadian planning more generally to move beyond tokenism when it comes to Indigenous planners. Tokenism is defined as "the practice of making only a perfunctory or symbolic effort to do a particular thing" (Oxford Dictionary, n.d.), usually only "in order to give the appearance of fairness" (Cambridge Dictionary, n.d.). In particular, it has been how the CIP includes – or does not include – Indigenous planners in its initiatives that has been flagged as potentially tokenistic. There are two layers of criticism: the first is that CIP is quick to emphasize work from any of its relatively small number of Indigenous planners as a means of highlighting their presence in the organization. Meanwhile, there are not enough Indigenous planners at the table when it comes to the CIP's leadership and policy decisions.

In Porter et al. (2017), Lyana Patrick writes that "tokenism often permeates efforts to 'Indigenize' settler spaces. What I advocate for is a deep rethink of settler colonial relationships while generating spaces of belonging and inclusion" (p. 649). This captures the CIP situation well; the CIP is indisputably a settler space, and one that is attempting to update itself as a means of better accommodating Indigenous interests in planning. In the *Policy on Planning Practice and Reconciliation*, the CIP notes it strives for "a future in which reconciliation is meaningfully embedded in planning practice" (CIP, 2019, p. 5). As encapsulated through Patrick's statement, the notion of embedding reconciliation into an existing space, as opposed to creating an entirely new space centered on belonging, could be a driving force behind tokenism within CIP.

At present, the CIP does not know what percentage of its membership identifies as Indigenous. There are some guesses, but because the organization has never conducted surveys

of membership composition – nor does it require the disclosure of such information when joining – there is no certainty. The limited estimates are drawn from the 2019 National Compensation and Benefits Survey, which included a question asking respondents if they identified as part of an equity-seeking group. Of the CIP's more than 7,500 members, 1,850 participated in the Survey; of these participants, 1% self-identified as Indigenous (Bramm Research, 2019). This survey result reiterates the commonly held thought that the number of Indigenous RPPs/MCIPs is low. Interview participants felt that the CIP makes efforts to combat this perception by putting the spotlight on work from its Indigenous members. Allied Practitioner 3 spoke about the experiences of their close friend and Indigenous planner, who felt any efforts to engage with the formalized profession led to her being pointed at as an example of "this brilliant young First Nations planner" as if to prove that her membership equaled progress by the CIP. This type of gesture felt particularly hollow when not accompanied by meaningfully incorporating any Indigenous values into practice, but did serve to provide the CIP with an outward facing example of an Indigenous presence in the organization.

Other participants shared these concerns, noting that they felt their presence or the presence of other Indigenous peoples at the table in some discussions was done to meet a baseline requirement of Indigenous participation. Some participants felt their involvement was likely nothing more than a tokenistic gesture, but also viewed it as a first step. To one Indigenous Practitioner, if their participation was just the CIP "putting a feather in the old reconciliation hat and moving on", it was nonetheless the best they could personally do, and it would hopefully spark worthwhile change later on. This is a well-studied phenomenon in other fields, where tokenistic involvement gives way to greater power and meaningful inclusion (see for example

Bess et al., 2009, Parker and Murray, 2012). A larger problem arises if tokenistic involvement does not lead to organizational change.

### 5.2.1 Representation

Participants were quick to express that the power of policy directions from the CIP is greatly diminished in the face of limited Indigenous representation within the organization. Despite increased reconciliation as well as equity, diversity and inclusion (EDI) efforts, there has been longstanding criticism of the lack of diversity on the CIP's Board of Directors and among its staff. This is a discussion that goes beyond the scope of Indigenous planning, as Canadian planners have been speaking up about the need for the diversity of planners to reflect the diversity of people they plan for (Ahsan, Belay, Moriah and Nash, 2019). It is important that Indigenous representation not get swept into the larger category of equity and diversity, because of the inherent rights Indigenous peoples hold (Porter et al., 2017).

Demand for change within planning has gained some traction. During the 2020 Board of Directors election, many planners took to Twitter to encourage fellow CIP members to vote for under-represented and BIPOC (Black, Indigenous and People of Colour) candidates, with some Tweets earning as many as 70 likes and 36 retweets (Anbalagan, 2020; Syvixay, 2020; Viswanathan, 2020). The most-liked of the Tweets, by Preethi Anabalagan (2020), urged voting members to "make note of candidates who unwaveringly commit to anti-racist, anti-colonial work and advancing BIPOC members/perspectives." The social media campaign appears to have had some impact, as multiple Directors of diverse backgrounds were elected, including Tonii Lerat, who now serves as the only Indigenous Board member. Interview participants still felt the CIP could further improve Indigenous representation, but some noted the benefit of overall

diversity on better outcomes for Indigenous planners. Decolonization efforts do not only benefit Indigenous planners but everyone, participants noted, especially BIPOC planners, so the more diverse the profession becomes, the more momentum decolonization discussions can have.

### 5.3 Recolonization

A number of participants shared their concerns about Western planners co-opting Indigenous planning models for their own gain, or intervening in Indigenous planning where they are not explicitly asked to do so. I have referred to this practice throughout this thesis as recolonization, as it sees Western planners and planning organizations – or non-planning, government organizations – forcing their own processes and ideals onto intentionally distinct Indigenous practice. There are clear issues with this, including the fact that most Indigenous planning models today, like CCP, exist as a direct response to Western-imposed forms of planning.

Authors such as Webster (2016) have noted the lack of willingness some Western planners have regarding sharing control of a planning exercise. When discussing one individual planning consultant, such behaviour is a nuisance, but when looking at Indigenous planning broadly, refusing to relinquish control can be viewed as recolonizing. Indigenous Practitioner 1 felt that constant non-Indigenous intervention "forces [Indigenous peoples] into this continued process and conversation of colonial thought" which led to feeling disempowered in planning. Similarly, Indigenous Practitioner 3 discussed the mounting pressure they face from outside forces to formalize CCP or transform it to better align with land use planning, which can be viewed as attempts to make the process more palatable to the Western planner.

Indigenous planning is distinct for a reason. Jojola (2008) writes about communities historically being "subjected to" planning, which is what risks reoccurring if recolonization attempts are not taken seriously (p. 38). At a time when discussion of planning's historical transgressions is at its peak, one might expect the profession to be extra cautious, but as some interviewees noted, many planners still do not consider Indigenous planning to be their problem. This is a concern that relates to some of the suggestions compiled in this chapter; if planners are properly educated on the history and nature of Indigenous planning, (re)colonizing behaviour will likely decrease. Similarly, this presents an opportunity for planning to adopt a braided approach, as articulated by Jimmy, Andreotti and Stein (2019). If the CIP committed to collaborating with Indigenous planners, the combination of both Western and Indigenous knowledges would not only strengthen the practice, but could also introduce the strength of Indigenous perspectives to all planners. Another option is for planners to be presented with the tools to appropriately assist Indigenous planning, when they are wanted.

### 5.3.1 Improving Capacity

Participants shared if and how they believe the CIP can appropriately intervene in community-based, Indigenous planning, and responses varied, but consensus was if there is any role for them, it is to lend a hand to increase community capacity. In Chapter 4, I addressed some of the ways training materials can be a capacity building tool, but Indigenous-led planning support was another capacity development technique interviewees brought up. There is a gap in the CIP's Indigenous work when it comes to planning in Indigenous communities. This is a tricky space to navigate, as there is a need for capacity in Indigenous communities (where the majority of Indigenous planning is taking place), but participants stressed the need for any

support to also be Indigenous-led. If the CIP wants its commitments to reconciliation to have the strongest impact, supporting ongoing, community level planning work would be a place to start.

CIP involvement in Indigenous community-level planning is highly contentious. Participants expressed clear opposition to having non-Indigenous CIP involvement in their community planning, but were more open to the concept of professional planning involvement if it came from Indigenous planners. An Indigenous Practitioner explained that any such work would need to be "100% Indigenous and […] really rooted in community planning experience." An Allied Practitioner, meanwhile, saw supporting community planning as "an opportunity for CIP to grow and to expand how they define themselves." This suggests that when a community lacks the capacity to plan, CIP involvement to help improve that capacity, instead of creating a constant reliance on outside consultants, could positively alter a community's planning outcomes. For one Indigenous Practitioner, their community had written a number of plans but never moved past the writing stage, because they lacked the tools for implementation. When this community member – and trained planner – was able to not only lead the process but stay and see implementation through, the community finally saw tangible outcomes and gained faith in the CCP process.

Not every Indigenous community will have these same conditions, which is where the CIP could step in and provide the necessary training, tools, or funding for these things. The CIP Policy notes that capacity building should be an exercise in self-determination, "working with the community to define its own planning processes and identifying where planning skills could supplement and reinforce community strengths" (CIP, 2019, p. 8). In other words, if the CIP

approaches Indigenous capacity development correctly, the outcome will be one that no longer requires outsider intervention in a community's plan.

## 5.4 Accreditation Challenges and Changes

Planning is an accredited profession, which means that to practice formally as a planner, one needs to have passed through the accreditation process successfully and obtained Registered Professional Planner (RPP)/Member of the Canadian Institute of Planners (MCIP) status. There are however a number of barriers to accreditation, which means choosing not to pursue RPP/MCIP status is relatively common amongst Indigenous planning practitioners. Although regarded as all but essential for conducting planning work recognized across the provinces and territories, many Indigenous practitioners have opted to not seek professional status, and as a result, "a lot of Indigenous planning is not being done by Professional Planners" (Allied Practitioner 2). The reasons for this stem from three key areas: 1) disinterest in the CIP; 2) a lack of value added from obtaining RPP status; and 3) the nature of the process. Interview participants provided insight into these three reasons as well as possibilities for improving the process, which might include better pathways to RPP status without education or CIP recognition of unaccredited planners.

### 5.4.1 Barriers to Accreditation

Opinions of the CIP itself are a driving factor behind Indigenous planners not seeking professional status. As has been established, the CIP carries with it a colonial legacy, and despite the growing push to accommodate Indigenous perspectives and reconciliation, many still feel negatively towards the organization. This reason for rejecting accreditation makes particular sense when viewing Indigenous planning as a paradigm parallel to settler planning, as presented

by Prusak, Walker and Innes (2016); seeking approval from within the settler institution you are trying to counter would go against this. For some Indigenous practitioners, there might not be a negative opinion of the CIP but no opinion at all. The organization's irrelevance to a majority of community-based planning such as CCP means that practitioners simply do not consider it. For the Indigenous planners who are working in their communities and are familiar with the CIP, many still forgo professional status because they noted it does not bring any tangible benefit to the work they are doing.

A related reason for not pursuing accreditation was that receiving outsider recognition would not improve the legitimacy of the work being carried out in Indigenous communities. Fellow community members are interested in a planner's connection and commitment to the community, not their credentials; as one interviewee explained, "we don't need to have the badge or the letters" to work in community. If anything, it was noted that credentials might be seen as the planner mistakenly viewing themself as the expert. One Indigenous Practitioner explained that although they contemplated joining both the CIP and their PTIA while pursuing an accredited planning degree, they felt the organizations did not align with their work and therefore it did not prove to be worthwhile. Some participants had even played a role in the creation of policy or previously worked with the CIP, but were still not RPPs or MCIPs because ultimately they felt the status would not be beneficial to their practice. However, opposing the CIP is not the only reason against pursuing professional status, in some cases it is because the accreditation process has not been designed to serve Indigenous planners.

Interview participants summed up the accreditation process as confusing and even "alien" for Indigenous planners. Becoming an RPP/MCIP requires several years of tasks that include

logging work hours, mentorship, and ethics exam, and a final professional examination (PSB, 2021). If a community planner's work was even to be recognized as professional planning, a lot of the tasks they would have to complete on the road to accreditation would not be relevant to their work. Discussing their reasoning for not joining any professional planning organizations, Indigenous Practitioner 2 said:

> A lot of it was based on municipal planning, which is not relevant, well I wouldn't say not relevant, but it's not always conducive to the work happening on reserve.

This same sentiment permeated throughout the Indigenous practitioner interviews, who suggested that most work occurring within the professional organizations was outside the scope of community-based Indigenous planning. Without any sort of membership alternative, interviews suggest it would be unlikely for the CIP to attract community-based Indigenous planners, because professional status would not change the credibility or quality of their work.

All three of these reasons suggest the CIP is not doing enough to serve its Indigenous membership or to act as a welcoming environment for future Indigenous practitioners. As has been discussed in Section 5.3, the CIP could help to address community-level capacity in planning, but to do so would require increased trust in the organization. The disinterest in or barriers to professional status stand to impede future partnership. This is not necessarily an issue from an Indigenous perspective, if practitioners are content to carry on their work without professional planning's support, but it does present a problem for the CIP's goal of enhancing Indigenous involvement in the profession. The CIP should consider accreditation alternatives or new pathways through the process if it is to succeed in boosting Indigenous membership.

### 5.4.2 Eliminating the Barriers

There are options for the CIP to boost Indigenous membership, or to at least improve its ability to serve a diversity of planning professionals, whether or not they meet the criteria of a capital-p 'Planner'. One of the simplest suggestions brought up by interviewees was the idea that the path to accreditation might be modified to include less traditional backgrounds. The accreditation process is controlled by the Professional Standards Committee (SC) and implemented by the Professional Standards Board (PSB), working in conjunction with the Provincial and Territorial Institutes and Associations (PTIAs) to grant membership as candidates meet the requirements. To become an RPP, there are two main paths to candidacy, the first of which requires an accredited planning degree and the second, the Prior Learning Assessment and Recognition (PLAR) route, designed for people currently employed in a recognized planning role **and** who hold a four-year degree in a non-planning field (PSB, 2021). This presents an obvious barrier to accreditation for Indigenous planners who are either engaged in community work that might not get recognized as planning and/or do not have a degree. According to the 2011 National Household Survey (NHS), 48% of the total Aboriginal identity population in Canada held some form of postsecondary degree (compared with 64% non-Aboriginal), but only 9.8% of those degrees were at the bachelor level or above (Statistics Canada, 2015). An alternate route to RPP status that allows Indigenous planners to demonstrate competency without education requirements could help reduce the difficulty that might otherwise stand in the place of reaching RPP status.

Outside of the PSB, there is also the possibility for the CIP to create a form of membership that makes space for planners who do not have their certification. At present, there

is a ‘Public Subscriber/Professional Ally’ category of membership within the CIP, but it is listed as the membership category for people who “have an interest in Canadian professional planning” but do not quality for any other type (CIP, 2021b). However, it is clear that non-accredited Indigenous practitioners have more than just an interest in planning, as they are planners, just not in a way the profession recognizes. Public Subscriber/Professional Ally is also not a CIP Voting Member, which means that under this category a member would not have a say on matters like future board members. Participants suggested creating pathways for “non-accredited but experienced” Indigenous planners would be a way to improve CIP-Indigenous relationships without forcing the accreditation process on people, which might not align with their experience or their needs. This type of membership could bypass the PSB process and be an opportunity for the CIP to “support enhanced opportunities for Indigenous people to enter the planning profession” as is stated in the Policy (CIP, 2019, p. 5).

Targeting such a membership category at only Indigenous practitioners might not be feasible. Instead it could be a means to reach not only reconciliation goals but also larger equity, diversity, and inclusion (EDI) goals by allowing people from other groups traditionally marginalized in planning to be CIP members, such as Black or disabled planners. This membership category could also serve as a stepping stone to help the CIP improve education options for Indigenous planners or non-planners lacking the tools but seeking to enter the field.

### 5.5 Education

Closely tied to accreditation was the relationship between Indigenous planning and education. Education was the most mentioned future direction for the CIP to pursue, to both increase awareness of Indigenous issues amongst all planners and to provide more Indigenous

peoples the tools and opportunities to pursue planning. This section takes a closer look at both of these areas, considering some of the current issues in planning education as well as how they can be amended to improve planning practice and implement the CIP's policy objectives.

### 5.5.1 Educating Non-Indigenous Planners

Improving planners' knowledge of Indigenous history, Indigenous planning, and Indigenous needs when planning has gained attention during the growing push for reconciliation. The CIP Policy includes an objective to "recognize and uphold Indigenous planning approaches, law, and governance systems" as well as one that endorses "[p]lanners understand the jurisdictional and legal context of planning, as it relates to treaties and the rights of Indigenous peoples" (CIP, 2019, p. 5). There is good reason to believe such policy objectives are necessary, based on what interview participants shared. Two Allied Practitioners noted that they continue to encounter other non-Indigenous planners who do not believe Indigenous planning is of any concern to their practice. They said it came down to planners "not necessarily making the connection to their work" as it relates to Indigenous planning, regardless of what their specialty might be. This is not an opinion only held by individual planners; in 2019, the Association of Municipalities of Ontario (AMO)'s *Municipal Governments and the Crown's 'Duty to Consult'* Report concluded that municipalities do not have an independent duty to consult with local Indigenous peoples on decisions that may impact them (AMO, 2019). Officially, this is a duty that falls to the Crown, but as Allied Practitioner 2 explained, "being a good neighbour, thinking about the public interests, building a relationship, that's what we should be doing regardless of what is mandated."

Decisions and attitudes such as these reflect the need for better education. Luckily, there are a number of ways that knowledge of Indigenous peoples and planning can be improved. Recurrent suggestions from interviews were that participants would like to see Indigenous curriculum requirements in accredited planning programs as well as mandated Indigenous Continuous Professional Learning (CPL). A further possibility, as supported by the literature, would be a commitment to adopt a two-eyed seeing or braided lens when it comes to all planning education, whether it be inside or beyond the classroom (Goodchild, 2021). None of these recommendations is particularly novel, as they are in line with what is present in planning documents such as the CIP Policy, but given the lack of change, they need to be reiterated. Participants who attended planning school more than a decade prior felt not much had changed since their degrees, as most of Canada's planning schools do not have Indigenous planning classes, and if they do, they are not a requirement.

Of the 19 universities in Canada with planning programs accredited by the PSB, six offer some form of dedicated Indigenous planning course; three of the six schools feature more intensive Indigenous planning specializations or focus areas. Others might feature Indigenous planning in a course dealing with larger topics such as diversity in planning. Participants felt that at the bare minimum one Indigenous planning course should be mandatory, but several mentioned that a separate course on Indigenous history is equally important so future planners can understand the context in which they work. The CIP Policy outlines the need for planners to not only learn about Indigenous planning and cultural practices, but to also understand intergenerational trauma and historical causes of Indigenous engagement with the government and in public policy processes (CIP, 2019).

For already practicing planners, education is a bit harder but could be done through CPL. Continuous Professional Learning is a requirement for practicing planners, and the hours get logged via your PTIA. CPL is made up of a mix of structured 'learning units' as well as self-directed ones; the CIP has a CPL 'Core Program' members can attend to achieve learning units. While Indigenous planning is featured in some CPL content, there are no minimum requirements for a certain number of learning hours to be on Indigenous topics. With OPPI, planners check a box to indicate if their CPL activity was Indigenous-related, but there is no obligation. Interview participants were vocal about wanting to see that change. One of the recommendations in OPPI's Taskforce Report is to make 'Indigenous cultural training' for current members a priority via CPL. There is clear support for education reform, a move that would also help professional planning decolonize by recentering Indigenous approaches and histories in planning practice.

A different but nonetheless related form of improving knowledge has to do with planning organizations collaborating with partners outside of the profession to address Indigenous issues and reconciliation. The main example identified during interviews is the Canadian Institute of Planners' work being undertaken in conjunction with other land management-related organizations such as Engineers Canada and the Canadian Society of Landscape Architects, which are referred to as allied professions. CIP and Engineers Canada, for example, have both been working on reconciliation policies tailored to their respective professions, and as such have partnered or have plans to partner on initiatives to either improve member education or for outreach to Indigenous groups. The reasoning for this approach, as Allied Practitioner 4 noted, has to do with ensuring the allied professions are equally aware and "talking with one voice" while simultaneously not taking up Indigenous capacity by all separately requesting discussions

about essentially the same topics. As a further step to improve education, planning (and the allied professions) should also seek to open pathways to increase involvement of Indigenous peoples as planners.

### 5.5.2 Opportunities for Indigenous Planners

There are a growing number of accredited Indigenous planners (RPPs/MCIPs) practicing across Canada, but as noted in Section 5.2 the CIP does not currently have numbers as to how many. The CIP has not previously conducted surveys of membership composition or demographics, however in May 2021, the *Equity, Diversity and Inclusion Insight Survey* was launched for its membership, featuring questions about languages spoken, ethnicity, Indigenous status, and gender. The intent is for the results of this survey to inform future CIP equity, diversity and inclusion (EDI) efforts by creating a benchmark of the membership's current composition. Regardless of the numbers, it is understood that there are few Indigenous planners, a key reason for that being inability to accessing a planning education. Interviewees suggested many Indigenous communities are seeing younger generations gain an interest in planning, but there need to be ways for them to access education, such as better training programs, more funding opportunities, or college-level planning degrees.

Chapter 4 looked at some of the ways knowledge is exchanged amongst Indigenous planners, and one key finding was that training material holds an important role in the sharing and creation of Indigenous planning expertise. For many community-based planners, getting a formal planning degree from a university is not realistic, nor is it necessary. Alternative means of training that exist can allow an Indigenous planner to gain the needed knowledge outside of a formal school setting. Allied Practitioners engaged in some training work spoke of developing

planning knowledge by running CCP workshops geared at building capacity and technical skills. One participant's organization was investigating the possibility of formalizing their training programs so that participants' knowledge is recognized by a certificate. They noted the need to be on the ground in Indigenous communities to make this kind of work come to life, because nothing else is filling the education gap. Education through organizations other than the CIP or PTIAs was also presented as an exciting prospect for the many people who see CIP intervention in Indigenous planning as risking recolonization. Organizations that specialize in Indigenous planning are better suited to deliver training in a way that meets community-level needs, versus forcing community members to go elsewhere to pursue further education. However, for some would-be planners, a formalized education is the better option, but they need to be able to access it.

The interview data suggested participants want to see more Indigenous students being able to access planning degrees, which is supported by statements on the need to increase Indigenous enrolment in planning in both the CIP and OPPI documents. OPPI specifically says that "if more Indigenous students choose planning as a career, as is the goal here, the representation of Indigenous Peoples and Indigenous ways of knowing in planning would be enhanced" (OPPI, 2019, p. 23). With a statement such as this, there is a need to ensure the burden of improving the practice does not fall to the marginalized group (Lamalle, 2015). However, it represents professional planning's apparent eagerness to grow the number of Indigenous students. Interview participants cited two ways to make it happen: by providing improved funding opportunities and by introducing college-level planning programs.

At present the scholarships or funding opportunities aimed at Indigenous students in planning are limited. Many post-secondary institutions offer funding specifically for their Indigenous students, but the applicant pool is school-wide, not limited to a planning program. Participants indicated the CIP and the affiliated Planning Student Trust Fund (PSTF) are currently reviewing their scholarships and bursaries to introduce Indigenous-specific opportunities. Others, however, emphasized the need not only for funding while students are enrolled in programs, but funding to get them there. Allied Practitioner 3 stressed that if you are going to be "talking to young people about planning as a profession and getting them excited and encouraged to take up those roles within the community, [you need to have in place] the supports for them to do so." For other would-be planners, support might not only come in the form of financial aid but also alternate education options.

In Canada, there are no accredited college-level planning programs. A few colleges offer some form of planning certificate, and many offer complementary programs such as diplomas in GIS (Geographic Information Systems) and Mapping, but none of these programs is recognized by the PSB. When suggesting that the PSB review the accreditation process and potentially include pathways that improve Indigenous access to planning, granting college degrees accreditation would be a tangible action to take. In the National Household Survey, of the 48% of the total Aboriginal population holding some form of post-secondary degree, 20.6% of these were college or other non-university diplomas and certificates (compared to the non-Aboriginal population with 21%) (Statistics Canada, 2015). These numbers indicate that college planning programs would be easier for Indigenous students to access, meaning that such a change could result in an increase in Indigenous professional planners.

# Chapter 6: Conclusion and Recommendations

The set of planning approaches and practices known under the umbrella of Indigenous planning arose in response to dominant, colonial planning forces (Matunga, 2013). Indigenous planning existed on the lands known as Canada long before colonization, but has seen a resurgence as Indigenous peoples reclaim approaches to planning for the land and their communities. Despite the prominence of Indigenous, community-based planning models like Comprehensive Community Planning, questions continue to surround Indigenous networks of planning and their ties to the formal planning profession. This thesis has explored the history and evolution of Indigenous planning and its relationship to the formalized profession in Canada, as a means of simultaneously situating Indigenous planning practices and addressing the profession's reconciliation journey.

The findings of this research hold implications for both planning theory and planning practice. In absence of appropriate supports for their work within formalized planning, the vast community of Indigenous practitioners – particularly CCP practitioners – have developed or sought out their own, robust networks to improve their practice and exchange information. Indigenous planning needs to be understood as a parallel response to the violence of settler planning (Prusak, Walker and Innes, 2016). Study participants indicated they are increasingly turning outside of planning channels altogether – both Western and Indigenous planning – to instead seek out knowledge and strengthen their work through other fields, such as sustainable development. These external networks are in part because "a lot of Indigenous planning is not being done by professional planners"; thus, their work is not accepted by the formal profession, but also because Indigenous planning practitioners are finding increasing value in external

sources of knowledge. This suggests that practitioners have a keen interest in keeping their work as holistic and Indigenous-focused as possible, to move away from colonial planning histories and to best support their communities.

At the same time as Indigenous planning has been continuing to forge its own path, the formalized profession in Canada, in light of renewed national reconciliation discussion, has begun to prioritize Indigenous planning. Professional planning has demonstrated an interest in not only improving understanding of Indigenous needs amongst non-Indigenous planners, but to also involve more Indigenous peoples in the profession. Participants found that although the CIP's reconciliation efforts are an improvement from the previous near-total absence of Indigenous acknowledgement in planning, the profession has a long way to go. Some efforts were perceived as tokenistic, particularly as they related to the low current numbers of Indigenous planners within the CIP. Interview participants echoed that there are plenty of barriers that presently prevent Indigenous planners and planning practitioners from joining the CIP, while there are even more barriers to accessing a planning education in the first place. There was a resounding interest in seeing the CIP address and remove some of these barriers by altering membership requirements, introducing new education options, and finally, understanding that some Indigenous planning is intentionally separate from the formal profession and should not be recolonized. Finally, participants wanted to see the CIP take a stronger stance on reconciliation, and importantly, they wanted the organization to take its work further and take discussion of decolonization seriously.

## 6.1 Addressing the Research Objectives

There were three main research objectives guiding this research, which include: (1) tracing the history of Indigenous planning on reserves in Canada, (2) understanding how CCP networks form and are used to disseminate knowledge, and (3) to identify the success of the CIP's current approach to reconciliation and how it might be improved or modified. This thesis has worked to address all three objectives via a literature review, document analysis, and interviews, and has also identified areas for future research to continue to answer these questions.

The history of Indigenous planning approaches as well as the ways Indigenous planners network and exchange information became clearer by outlining the Indigenous planning landscape. The available literature presented a solid background as to what Indigenous planning entails, but this thesis has worked to fill gaps in the history of different planning approaches and the political and legal contexts that explain why these approaches became prominent. Using Chapter 4 to outline the Indigenous planning landscape, a basic understanding of different approaches to planning on reserve, as well as how and why they became widespread, has begun to be outlined. This chapter also looked at the dissemination of knowledge amongst Indigenous planners and planning practitioners. The findings suggest Indigenous planners have sought out networks beyond the formalized planning profession, and in some cases outside of any sort of planning-related field, as a means of finding community and improving their practice. The channels through which Indigenous planners are gaining and sharing knowledge appear to be robust, and deserve more thorough understanding within the world of planning.

When it comes to the CIP, there were a number of reasons to be hopeful about how the organization has chosen to approach better inclusion of Indigenous planning and Indigenous

planners, but more progress is necessary. Interview participants were content that the CIP has created a reconciliation policy and is making more space for Indigenous material in its conferences and publications, but felt that there is a need for greater change to actually incorporate Indigenous peoples and their planning perspectives into the profession. There remain enough barriers in place to joining the CIP or obtaining a planning education that a career path in professional planning remains unattainable for many Indigenous peoples, even those engaged in planning work in their own communities.

### 6.2 Recommendations

A number of recommendations for professional planning in Canada have resulted from this thesis. While many of these suggestions align with what has already been put forward in the CIP's *Policy on Planning Practice and Reconciliation,* they are nonetheless worth reiterating. The recurrence of these recommendations speaks to the urgency with which the planning profession should be addressing them, if the profession wishes to take reconciliation and decolonization more seriously.

The first recommendation is for planning to undertake discussion of decolonization. One of the more critical findings of this research suggests that Canadian planning's reluctance to include decolonization in its reconciliatory efforts is policy downfall, as there is ample literature on the role decolonization must play in any true reconciliation process (McGregor, 2017; Gaudry and Lorenz, 2018). As the CIP undertakes more Indigenous planning initiatives, attention could shift to decolonizing perspectives, and future iterations of any Indigenous planning policy or guidelines should address the need for decolonization within the profession.

Several changes to the accreditation and education processes should be pursued to reduce barriers Indigenous peoples face to joining or accessing professional planning. With these recommendations comes the stipulation that not all unaccredited or non-CIP member Indigenous planners are looking to join these organizations; many are more than happy to continue their work separately. However, for present and future Indigenous planners looking to be involved with the formalized planning profession, some of beneficial changes suggested include:

- Creating a membership category that does not require RPP/MCIP status but that does allow for more involvement in professional activities than the CIP's current Public Subscriber option. Letting non-accredited Indigenous members vote is one way to increase representation of more perspectives in Canadian planning.
- Working with the Professional Standards Board (PSB), introduce an alternate route to RPP status that recognizes Indigenous community planning work, and does not require a university education.
- Similarly, introduce accreditation for college-level planning (and related degrees).

For non-Indigenous planners, there also need to be changes to accreditation and education, most notably by introducing requirements to take courses on Indigenous planning and Indigenous history, either while in planning school or (for practicing planners) as Continuous Professional Learning (CPL). A planning school's continued accreditation should be contingent on the introduction of such courses.

A final recommendation is aimed at reconsidering how the profession frames planning. At the beginning of the literature review, I detailed the distinction that is often made between planning as a process, and planning as a profession. It is understood that humans everywhere

participate in some form of planning, but a widely held perspective is that not everyone who plans should hold the title of 'planner' (Fischler, 2011). While working in one's community might not earn them membership within the Canadian Institute of Planners, I believe this thesis has demonstrated that there is room for much wider interpretation of what constitutes planning and what makes someone a planner.

## 6.3 Future Research Directions

This study has made steps towards addressing the research objectives; however, the results present some opportunities for future research. While this thesis has shed light on some of the networks being used by Indigenous planners and CCP practitioners to gain and exchange knowledge, further research could examine these groups more in-depth. Several participants spoke of turning to networks outside of planning, and undertaking a larger study of the planning-adjacent fields that inform Indigenous practitioners could be worthwhile. Additionally, there were findings outside the scope of this study that might be areas for future research.

### 6.3.1 Extensions of my Research Objectives

The potential for a new planning education model is a topic that could be explored beyond the scope of Indigenous planning. The absence of any accredited, college-level planning programs in Canada was mentioned as a barrier to Indigenous participation in the profession. At present there is not a clear understanding of what an accredited college planning program might entail, nor how it could be designed to differ from university-level planning programs while still meeting the Professional Standards Board's competency needs. Overall, there would likely be great usefulness to a study investigating the development of new alternative means of entering

the planning profession and how they might reduce barriers for Indigenous peoples and other marginalized or underrepresented communities.

Future Indigenous planning work from the CIP might benefit from the application of Gaudry and Lorenz's (2018) three-part spectrum of inclusion to analyze the progress that can be attributed to the *Policy on Planning Practice and Reconciliation* and subsequent initiatives within planning. This framework, developed to analyze the level of indigenization within Canadian post-secondary institutions, could be adapted to suit planning practice, and could be used to measure how well Canadian planning practice is holding up to the goals and objectives set out in Indigenous planning policies.

Another possible area of future research involves expanding the scope of the Indigenous planning landscape to also encompass planning off-reserve. Some participants spoke of the gradual adoption of planning approaches like CCP in more urban contexts, which could be examined more thoroughly. At the same time, there are many legal cases concerning Indigenous rights and title that can be examined to create a more fulsome understanding of the legal context that shapes the planning landscape. While on-reserve planning was deemed an appropriate focus for this study because of its importance informing other Indigenous approaches to planning, it is not the only example of Indigenous planning, and further research should reflect that.

### 6.3.2 Other Findings – Engagement Challenges and COVID-19

Through the course of coding interview data, there was one recurring theme that was not directly related to the questions of detailing Indigenous planning or the role of the CIP. I have chosen to briefly write about this material here because it has indirect relevance to the study, and because its prevalence indicates it might be a topic worthy of further analysis.

An unexpected but noteworthy finding pertained to the challenges of doing engagement in Indigenous communities, particularly remote or online engagement, a condition that was exacerbated by the COVID-19 pandemic. The pandemic not only brought changes to how planners had to conduct work, but also to how people might be able to engage in their communities' planning processes. As with nearly every other field, planning work in Canada shifted to be predominantly remote beginning in March 2020 – at the time of writing, remote work remained the norm for the majority of office jobs across the country. Remote or digital engagement is not a new concept in the world of planning; conducting public participation online has gained popularity in recent years (Evans-Cowley, 2010; Hofmann, Münster and Noennig, 2019). Pre-COVID, the ability to reach more and diversified groups of residents, particularly in large urban centres, has drawn the planning profession to using online surveys and even social media campaigns to generate feedback on proposed developments (Williamson and Ruming, 2020). The shift to digital has been accompanied by discussion around the pros and cons of online engagement (Hofmann, Münster and Noennig, 2019), but for Indigenous communities the questions and concerns that surround digital engagement are slightly different.

Engaging with community members has always been a distinct process in Indigenous contexts. As highlighted in the CCP guides, it can require meeting with people in their own homes or otherwise hosting individual meetings or turning feedback sessions into fun community events (ISC, 2016; NADF, 2017). While online engagement has been touted as an option, particularly in the *CCP Handbook* (ISC, 2016), interview participants noted the challenges this has always presented, especially in remote communities. Many members of these communities lack reliable Wi-Fi connections, which makes digital-first engagement a real challenge,

especially when you are trying to capture the voices of all members of the community. With COVID, however, in-person engagement came to a halt, leaving some communities with no options to continue their plans. Participants noted this to be a real challenge that left some communities' plans in limbo and brought attention to the precarious nature of many community planning exercises. When engagement is forced to be digital without equitable access, it can mean there is no option for engagement at all.

Future research might consider examining the impact of COVID-19 on comprehensive community planning to understand how Indigenous communities' planning interests were slowed down by the pandemic, and what sort of tools could improve planning when in-person participation is not possible. Analysis of digital engagement options and their accessibility to Indigenous communities could improve upon some of the recommendations in CCP documents. The possibility of professional planning sharing its digital engagement expertise to strengthen Indigenous digital engagement should also be explored. As the situation improves, it could also be worthwhile to understand the impact that the pandemic had on planning progress across Indigenous communities, and how they have been responding as they recover.

### 6.4 Conclusion

This thesis set out to understand and analyze Indigenous approaches to planning, and how they might be better supported by the CIP. The results of this study fill a major gap that previously existed in Indigenous planning literature by bringing about a better understanding of how Indigenous planning knowledge is being shared, and how Indigenous planners are (and are not) engaging with the formalized profession. As this thesis is being written, Canada is undergoing renewed discussion and protest surrounding the country's colonial legacy, with

children’s remains being recovered at former residential school sites (Dickson and Watson, 2021). While there has been mounting pressure for change and reconciliation in many professions for years, there is now a renewed sense of urgency, and seemingly, more people listening. Like other fields, planning is at a time of reckoning with its colonial past and present, and this thesis has addressed some key ways the profession can change, while simultaneously highlighting the need for Indigenous planning to have the ability to remain distinct from the formalized profession.

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# Appendix A: Interview Question Guide

As I used semi-structured interviews, the questions listed on this page are a general outline of what guided all of my discussions, and do not include the follow-up questions that ensued as interviews occurred.

1. How did you come to the field of planning/your current role?
   **Possible prompt:** if not through a planning education, what else introduced you to the field?

2. Can you tell me about any experience you have working on community-based plans?

3. What experience do you have (if any) with participating in Indigenous planning events/networking? Do you have connections with other Indigenous planners outside of your community/area of practice?

4. Has the field changed since you first got involved, and if so how?

5. Talk about your experience with the CIP or your PTIA and any involvement you've had with them.

6. Do Canadian planning policies and tools adequately support your work?

7. What do you think about the CIP's current approach to reconciliation?

8. How (if in any way) can Canadian planning better support Indigenous planning efforts?

9. Is there anything else you would like to talk about, anything to add, or anything important you think I missed?

# Appendix B: Interview Information Letter

**Title of Study: Research Study:** Understanding Indigenous Planning Networks

**Principal Investigator/Faculty Supervisor:** Dr. Janice Barry, PhD, School of Planning, University of Waterloo. Email: Janice.barry@uwaterloo.ca

**Student Investigator:** Kadence Bunke, MES Candidate, School of Planning, University of Waterloo
Email: kbunke@uwaterloo.ca

To help you make an informed decision regarding your participation, this letter will explain what the research study is about, the possible risks and benefits, and your rights as a research participant. If you do not understand something in the letter, please ask one of the investigators prior to consenting to the research study.

**What is this study about?**
You are invited to participate in a research study about the growth of Indigenous-led planning networks and formal support of Indigenous planning. The purpose of this research is to trace the history of Indigenous-led planning movements, specifically Comprehensive Community Planning (CCP), to identify how knowledge-sharing networks are growing, and to analyze the Canadian Institute of Planners' (CIP) current and potential role in the process. This research is important because Indigenous approaches to planning have existed as long as the colonial planning frameworks that define the profession in Canada, but there is a gap in the literature on the topic.

This work is being undertaken as part of my (Kadence Bunke) Master's research. The research will help update knowledge in the profession, while also addressing the CIP's push for reconciliation within the field.

**I. Your role as the participant**

**What does participation involve**
Participation in the study will consist of one one-on-one interview, held over the phone or video chat, that is expected to take 45 to 60 minutes. The interview will ask questions about your role in the planning field, any experience you might have with Comprehensive Community Planning, your experience with the Canadian Institute of Planners, and your experiences with education and knowledge exchange. These interviews will accompany a thorough document analysis of existing CCP materials, as well as reconciliation material from the CIP.
With your consent, interviews will be audio-recorded to ensure an accurate transcript of the interview. Recording is not a requirement, however, if you wish to participate but not be recorded. Recordings would only be accessible by the research team.

**Who may participate in the study?**
In order to be involved in this study you must be at least 18 years of age and work in some

capacity in a planning role or have previously worked in a planning role.

## II. Your rights as a participant

**Is participation in the study voluntary?**
Your participation in this study is completely voluntary. You may decline to answer any question(s) you prefer not to answer by requesting to skip the question. Further, you may decide to end the interview at any time by advising me of your decision.

**Will you receive anything for participating in the study?**
You will not receive payment/reimbursement for involvement in the study. If you wish to know the results of the study, you can leave your email (which will not be associated with your responses) and a summary of the results will be sent to you once completed, anticipated end of Summer 2021.

**What are the possible benefits of the study?**
Participation in this study may not provide any personal benefit to you, but it might provide the opportunity for you to critically reflect on your own practice. Your participation will also will contribute to an understanding of Indigenous planning networks and their history, as well as to how this should be supported by the profession. If the research demonstrates that the CIP needs to alter its practice, it may encourage changes in future policy directions.

**What are the risks associated with this study?**
There are some risks associated with online data collection. If you choose to conduct the interview via online video chat, please note that whenever information is transmitted over the internet privacy cannot be guaranteed. There is always a risk your responses may be intercepted
by a third party (e.g., government agencies, hackers). University of Waterloo researchers will not
collect or use internet protocol (IP) addresses or other information which could link your participation to your computer or electronic device without first informing you.

**Will your information be kept confidential?**
Your participation will be considered confidential. Identifying information will be removed from
the data that is collected and stored separately. Your name will not appear in any paper or publication resulting from this study, however with your permission, quotations may be used with reference to your role (e.g. "Community Planner in Edmonton"). Please be aware that due to the focus of the study and the specialized expertise held by participants, it is possible that others may be able to discern your involvement in the study by recognizing comments made by you in study results, even with the use of anonymous quotations. You will be given the opportunity to review your contributions prior to use in study results and may request that certain quotations not be used. Collected data will be securely stored for a minimum of two years on a password protected computer and external hard drive, as well as in a locked office. You may withdraw your consent and request that your data be removed from the study by contacting me prior to the completion of my thesis draft (anticipated May 2021). It is not

possible to remove your data once results have been submitted.

**III. Questions, Comments or Concerns**

**Who is sponsoring/funding this study?**
The Canadian Social Sciences and Humanities Research Council (SSHRC) is funding this study.

**Has this study received ethics clearance?**
This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE# 42796) If you have any questions for the Committee contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or ore-ceo@uwaterloo.ca

**Who should you contact if you have questions about your participation in this study?**
If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact Kadence Bunke at 613-407-8762 or at kbunke@uwaterloo.ca You may also reach out to the faculty supervisor, Dr. Janice Barry, at Janice.barry@uwaterloo.ca with questions.
Dr. Janice Barry, PhD, School of Planning, University of Waterloo. Email: janice.barry@uwaterloo.ca
Kadence Bunke, MES Candidate, School of Planning, University of Waterloo Email: kbunke@uwaterloo.ca

# Appendix C: Consent Form

**Consent Form**

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

**Title of the study:** Understanding Indigenous Planning Networks

I have read the information presented in the information letter about a study conducted by Kadence Bunke, under the supervision of Dr. Janice Barry, School of Planning, University of Waterloo. I have had the opportunity to ask questions related to the study and have received satisfactory answers to my questions and any additional details. I was informed that participation in the study is voluntary and that I can withdraw this consent by informing the researcher.

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE# 42796). If you have questions for the Committee contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or oreceo@uwaterloo.ca. For all other questions contact Kadence Bunke at kbunke@uwaterloo.ca

Yes ☐ No ☐ I agree of my own free will to participate in the study.

Yes ☐ No ☐ I consent to this interview being recorded. Checking no does not disqualify you from participation.

Yes ☐ No ☐ I give permission for the use of anonymous quotations in any paper or publication resulting from this study. I understand that I will be referenced generally by my role (e.g. "Community Planner")

Yes ☐ No ☐ I would like to review and approve my contributions prior to their use in study results.

Yes ☐ No ☐ I would like to know the results of the study.

Participant’s Name: ________________________________________

[ ] Verbal consent was obtained

Participant’s Signature: _____________________________________

Date: ________________________

Researcher’s Signature: ____________________________________

Date: _______________________