

PLANNING

CANADA



**Indigenizing Planning/
Planning to Indigenize**

**L'autochtonisation
de la planification/
Planifier l'autochtonisation**

SUMMER/ÉTÉ 2013

VOL. 53 NO. 2

INDIGENIZING PLANNING · L'AUTOCHTONISATION DE LA PLANIFICATION

PUBLICATION AGREEMENT 40010080



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in the premier planning magazine in
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CANADIAN INSTITUTE OF PLANNERS

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PLAN
CANADA

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ABOVE: This limited edition screen print expresses respect that we all should have for all life! The Salmon People promise to come back to us when we honor them with the proper protocol. In the center is a copper ovoid which depicts our Copper River. Around this is a male salmon fertilizing the eggs from the female. There is a human hand giving the remains back to the river, and in this respect the Salmon People shall return to us willingly.

Photo credit: Haaw'aa, Robert Vogstad; Skidegate Band Council Member, Haida Gwaii

CI-HAUT: Cette reproduction en édition limitée exprime le respect que nous devrions tous témoigner à la vie! Le peuple du Saumon promet de nous revenir si nous l'honorons en fonction du protocole établi. Au centre se trouve une forme ovoïde en cuivre qui dépeint notre rivière Copper. Autour, on aperçoit un saumon mâle qui fertilise les œufs de la femelle. On voit aussi une main humaine qui redonne les restants à la rivière et c'est dans ce respect profond que le peuple du Saumon nous reviendra de plein gré.

Photo : Haaw'aa, Robert Vogstad; membre du conseil de bande de Skidegate, Haida Gwaii



INDIGENIZING PLANNING / PLANNING TO INDIGENIZE L'AUTOCHTONISATION DE LA PLANIFICATION/ PLANIFIER L'AUTOCHTONISATION

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Plan Canada is the official publication of:
Canadian Institute of Planners
Plan Canada est le journal officiel de:
L'Institut canadien des urbanistes
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Suite/Bureau 1112 Ottawa, ON K1P 5J3
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Plan Canada is published for The Canadian Institute of Planners by: Plan Canada est publié au nom de l'Institut canadien des urbanistes par: McCormick & Associates
9 5th Avenue Chateauguay, QC J6K 3L5
Tel./Tél.: (450) 691-9515
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Advertising/Publicité **Michelle Garneau**
McCormick & Associates

Publications Mail/Registration #/no de publication/distribution postale: 40010080

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Canadian Institute of Planners/
Institut canadien des urbanistes
141 avenue Laurier Avenue West/ouest
Suite/Bureau 1112
Ottawa, ON K1P 5J3

Canadian Institute of Planners Abstracted in the *Journal of Planning Literature*.
Institut canadien des urbanistes abrégé dans le *Journal of Planning Literature*.

CIP is a member of the Commonwealth Association of Planners. L'ICU est membre de l'Association des urbanistes du Commonwealth.

Subscription Rates/Abonnement annuel (2013)
Canada: \$73.50 + applicable taxes*
us & Foreign/États-Unis et étranger:
\$89.25 CAD + applicable taxes

* NT, NU, YK, AB, SK, MB, PEI, QC = 5% GST;
BC = 12% HST; NL, NB, ON = 13% HST; NS = 15% HST

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A WORD FROM THE PRESIDENT

DURING THE LAST THREE MONTHS, most of CIP Council's work has been focused on "Overseeing".

We oversaw the by-law changes arising from the implementation of *Planning for the Future* and the new federal *Not for Profit Corporations Act*;

We oversaw implementation of the recommendations of the Organizational Review including: Council composition and structure, staff complement; and committee structure, all in an effort to better align our operations with the Strategic Plan.

Since then, Council members have written a number of White Papers, including: a Council Composition White Paper, which recommends extending the terms of office for the President, Vice President, and members of CIP Council, which we hope will create greater continuity for the executive team and extend our "institutional memory".

As well, Council created a more streamlined committee structure by reducing the overall number of committees and the revitalizing of mandates to more closely align them with the Strategic Plan. The recommendations arising from this report will be included in the new CIP by-laws, to be rewritten later this year. CIP

AU COURS DES TROIS DERNIERS MOIS, une bonne partie du travail du conseil d'administration de l'ICU a porté sur la « supervision ».

En plus de superviser les modifications apportées aux règlements administratifs en vertu de la mise en œuvre du projet *Le futur de l'urbanisme* et de la nouvelle *Loi canadienne sur les organisations à but non lucratif*, nous avons coordonné la mise en œuvre des recommandations de l'examen organisationnel, y compris la composition et la structure du conseil d'administration, la planification des effectifs et la structure des comités, afin de mieux aligner nos activités sur notre plan stratégique.

Depuis, les membres du conseil d'administration ont rédigé un certain nombre de livres blancs, notamment un livre blanc sur la composition du conseil d'administration, qui recommande la prorogation du mandat du président, du vice-président et des membres du conseil de l'ICU afin de renforcer, nous espérons, la cohésion de l'équipe de direction et de prolonger notre « mémoire institutionnelle ».

Le conseil a aussi rationalisé la structure de ses comités en réduisant le nombre total de comités et en revitalisant les mandats en conformité plus étroite avec le plan stratégique. Les recommandations soulevées dans ce rapport seront incluses dans les nouveaux règlements

LE MOT DE LA PRÉSIDENTE

Council and our lawyers examined the new federal *Not for Profit Corporations Act*, which governs institutes such as the CIP and our provincial partners. We needed to determine how the Act will affect our by-laws and procedures with regard to the election of future Council members including those of our Affiliate partner representatives.

The significant reorganization to CIP's Council and its updated objectives of enhanced membership service, resulted in more staff being hired to accommodate the revised work programme and the new priorities of CIP.

In May, two new members joined the CIP executive office: Andrew Sacret, MCIP, RPP, as Director of Policy and Public Affairs; and Mark Shainblum as Communications Coordinator.

Work will continue well into 2014 on implementing the institutional, structural and staffing enhancements required to

reflect CIP's new mandate. An important component of this is improved cooperation and partnership with our provincial partners and other important stakeholder organizations, with an interest in building excellence in communities.

My term as President comes to a close at our July conference in Vancouver. I would like to say how much I have enjoyed my deep "immersion" into the Canadian Institute of Planners. It truly was an education in collegiality, in hard work with the Council, and I particularly enjoyed the laughter at dinner afterwards. The staff at the CIP office hugely impressed me with their dedication and commitment to their work. Last but not least, it was a great privilege to meet with and work with planners from across the country and it has been a great honour to serve as CIP President.

I thank you for the opportunity. ■



ANDREA GABOR, FCIP, RPP

CIP President / Présidente de l'ICU

de l'ICU qui seront réécrits dans le courant de l'année. Les membres du conseil et nos avocats ont examiné la nouvelle *Loi canadienne sur les organisations à but non lucratif* qui régit les instituts comme l'ICU et nos partenaires provinciaux afin de déterminer les conséquences de cette loi sur nos règlements et procédures en ce qui a trait à l'élection de futurs membres du conseil, y compris ceux des représentants de nos sociétés affiliées.

La réorganisation en profondeur du conseil de l'ICU et ses objectifs actualisés d'amélioration des services aux membres a permis d'augmenter le nombre de ses effectifs afin d'accueillir le programme de travail révisé et les nouvelles priorités de l'ICU. En mai, deux nouveaux membres se sont joints au bureau administratif de l'ICU : Andrew Sacret, MICU, UPC, directeur, Politiques et affaires publiques; et Mark Shainblum, coordonnateur, Communications.

Le travail de mise en œuvre des améliorations institutionnelles et structurelles et des besoins en personnel

en conformité au nouveau mandat de l'ICU continuera jusqu'en 2014. Le but de ces changements est de favoriser la coopération et la collaboration avec nos partenaires provinciaux et d'autres intervenants importants afin de bâtir l'excellence dans les communautés.

Mon mandat à titre de présidente de l'ICU prendra fin lors de notre congrès de juillet à Vancouver. Je tiens à dire que j'ai pris plaisir à « plonger » dans les profondeurs de l'Institut canadien des urbanistes où j'ai beaucoup appris sur la collégialité et le travail assidu avec le conseil d'administration. Mais j'ai aussi vraiment aimé l'ambiance festive des repas après tout ce travail! Le personnel du bureau de l'ICU m'a particulièrement impressionnée par son dévouement et sa détermination au travail. Et enfin, j'ai eu le privilège de lier connaissance et de travailler avec des urbanistes des quatre coins du pays et le grand honneur d'être présidente de l'ICU.

Je vous remercie de la formidable occasion que vous m'avez offerte. ■

CIP NEWS

☛ EARL LEVIN WELCOMED INTO THE COLLEGE OF FELLOWS

CIP is delighted to announce the admission of **EARL LEVIN** to the College of Fellows. Dave Palubeski, FCIP, a Fellow and Past President of CIP, spent an enjoyable March afternoon with Earl Levin, FCIP and family at his Winnipeg retirement residence to present the award. Dr. Levin, now 93, expressed his “most humble appreciation to the College of Fellows, MPPI and CIP



Council for remembering and recognizing his work.”

Over four decades, Earl Levin served as a planner at the municipal, metropolitan, provincial and federal levels of government, as well as in a private consulting practice and as an academic. His contributions to CIP and its affiliates were also significant. Dr. Levin chaired the formation of the Association of Professional Community Planners of Saskatchewan in 1963 and was the President of the Town Planning Institute of Canada (forerunner of CIP) from 1964–65.

☛ THE CIP OFFICE IS GROWING!

CIP is pleased to announce the addition of two new staff members to the team. **ANDREW SACRET**, MCIP, RPP was welcomed as Director, Policy & Public Affairs on May 8, 2013. He will oversee policy and communications functions, as well as the national and international outreach initiatives of the Institute. As a Senior Planner with FOTENN Consultants, and a Town Planning Adviser with cuso International

☛ EARL LEVIN ACCÈDE AU COLLÈGE DES FELLOWS

L'ICU est ravi d'annoncer l'élection au Collège des Fellows de **EARL LEVIN**. Par un bel après-midi de mars, Dave Palubeski, FICU, Fellow et ancien président de l'ICU, a passé de beaux moments en compagnie de Earl Levin, FICU, et sa famille dans sa maison de retraite à Winnipeg afin de lui remettre cette marque de reconnaissance. Maintenant âgé de 93 ans, Dr Levin a adressé ses « très humbles remerciements au Collège des Fellows, au MPPI et au conseil de l'ICU pour la célébration et la reconnaissance de son travail ».

Pendant plus de quatre décennies, Earl Levin a rempli les fonctions d'urbaniste dans le secteur public—aux paliers municipal, métropolitain, provincial et fédéral—et dans le secteur privé, au sein d'un cabinet d'experts-conseils, en plus d'entreprendre une carrière universitaire. Monsieur Levin a également apporté une contribution remarquable à l'ICU et ses organismes affiliés en tant que président de la fondation de l'*Association of Professional Community Planners of Saskatchewan* en 1963 et président de

l'Institut d'urbanisme du Canada (l'ancêtre de l'ICU) en 1964–65.

☛ LE BUREAU DE L'ICU ACCUEILLE DE NOUVEAUX EMPLOYÉS!

C'est avec plaisir que l'ICU annonce le recrutement de deux nouveaux membres du personnel. **ANDREW SACRET**, MICU, UPC, est devenu directeur, Politiques et affaires publiques le 8 mai dernier. À ce titre, il supervisera les activités d'élaboration des politiques et des communications, ainsi que les initiatives de rayonnement nationales et internationales de l'Institut. En qualité d'urbaniste principal chez FOTENN Consultants et d'aménageur-conseil chez cuso International (anciennement cuso-vso), Andrew mettra au service de l'ICU sa vaste expérience en urbanisme.

De son côté, **MARK SHAINBLUM** occupe depuis le 21 mai 2013 le poste de coordonnateur, Communications. À ce titre, il travaillera en étroite collaboration avec Andrew Sacret et Jacklyn Nielsen, coordonnatrice, Rayonnement et partenariats, afin de planifier et mettre en œuvre la stratégie de communication de

ÉCHOS DE L'ICU

(formerly cuso-vso) Andrew brings a breadth and depth of planning experience to CIP.

In addition, we welcome **MARK SHAINBLUM** who began as Coordinator, Communications on May 21, 2013. Mark will be working closely with Andrew Sacret and Jacklyn Nielsen, Coordinator, Outreach & Partnerships, to plan and implement the Institute's communications strategy. Key aspects of his work will include the management of CIP's website, social media strategy and external publications. Mark has significant experience in media, communications, journalism and publishing and he will be a great asset to the CIP team. He previously held communications and media relations positions at McGill University and the Lady Davis Research Institute in Montreal.

With these additions, the CIP National Office now has a contingent of seven staff members, all dedicated to delivering high-quality services to member planners across Canada, and to the advancement of the planning profession at the national level.

☛ **THIRD ANNUAL GREAT PLACES IN CANADA CONTEST UNDER WAY!**

In late May, CIP proudly launched the third annual **GREAT PLACES IN CANADA** contest. This flagship CIP program highlights and recognizes the work of professional planners, and brings all Canadians together in a celebration of the great places we are so fortunate to share.

Response to last year's competition was overwhelming! Thousands of nominations flooded in from coast-to-coast, and our challenge was to narrow the field down to the three greatest streets, neighbourhoods, or public spaces in Canada!

The competition is open to everyone through www.GreatPlacesinCanada.com where you can nominate, write about, and post images and videos of the places that inspire you. Nominations will be accepted until September 2, 2013, after which the voting process will begin. Updates will be issued during the voting period to help generate enthusiasm as the competition heats up. In addition to the website, regular

updates on the contest will be posted through [Great Places in Canada](http://GreatPlacesinCanada.com) on Facebook, and [@GreatPlacesCA](https://twitter.com/GreatPlacesCA) on Twitter.

The judges will decide the semi-finalists in mid-October and announce the winners on World Town Planning Day, November 8, 2013.

So come on, Canadian planners! We invite everyone to be part of this uniquely Canadian experience. Will your favourite place make it to the top?

☛ **2014 CIP/API CONFERENCE**

The Canadian Institute of Planners and the Atlantic Planners Institute will be holding their joint 2014 conference in Fredericton, New Brunswick, from July 9 to 12, 2014. Be sure to mark your calendars and join us in the Maritimes next summer for the **2014 CIP/API CONFERENCE PEOPLE MATTER**

A Call for Proposals will be distributed to members in September 2013, and updates on program development and keynote speakers will be available on the CIP website. ■

l'Institut. Parmi ses responsabilités figure plus particulièrement la gestion du site Web de l'ICU, de sa stratégie des médias sociaux et de ses publications externes. Fort de sa grande expérience dans les domaines des médias, des communications, du journalisme et de l'édition, il sera un atout précieux pour l'équipe de l'ICU. Il avait auparavant occupé des fonctions dans les communications et les relations avec les médias à l'Université McGill et à l'Institut Lady Davis de recherches médicales de Montréal.

Avec ces deux nouveaux employés, le bureau national de l'ICU compte maintenant sept membres du personnel, tous déterminés à fournir des services de qualité supérieure aux urbanistes membres de l'Institut d'un bout à l'autre du Canada et à promouvoir la profession à l'échelle nationale.

☛ **LA TROISIÈME ÉDITION DU CONCOURS LE CANADA, C'EST MA PLACE! EST EN COURS**

À la fin de mai, l'ICU a lancé avec fierté la troisième édition de son concours **LE CANADA, C'EST MA PLACE!** Ce programme

vedette de l'Institut a pour but de souligner et de reconnaître le travail des urbanistes et de réunir tous les Canadiens et Canadiennes afin de célébrer les endroits exceptionnels que nous avons la chance de partager d'un bout à l'autre du pays.

La participation à la précédente édition du concours a été impressionnante! Des milliers de propositions nous sont parvenus des quatre coins du pays et notre défi a été ensuite de sélectionner les trois endroits les plus remarquables au Canada, un dans chacune des catégories suivantes : rue exceptionnelle, quartier exceptionnel et espace public exceptionnel.

Le concours est ouvert à tous. Il suffit de vous rendre sur www.LeCanadaCestMaPlace.com pour nous faire parvenir vos propositions, souvenirs, photos ou capsules vidéo des lieux qui vous inspirent. Les propositions seront acceptées jusqu'au 2 septembre 2013, après quoi le processus d'évaluation commencera.

Nous ferons paraître des mises à jour tout au long de cette période afin de susciter l'enthousiasme à l'égard du concours. En plus du site Web, des mises à jour sur le concours seront régulièrement affichées sur

la page Facebook [Great Places in Canada](http://GreatPlacesinCanada.com) et sur le fil Twitter [@GreatPlacesCA](https://twitter.com/GreatPlacesCA).

Les juges choisiront les endroits qui accéderont à la demi-finale à la mi-octobre, puis ils annonceront les lieux gagnants à l'occasion de la Journée mondiale de l'urbanisme, le 8 novembre 2013.

La parole est à vous, chers urbanistes canadiens! Nous vous invitons tous à faire partie de cette expérience typiquement canadienne. Votre endroit préféré recevra-t-il les grands honneurs?

☛ **CONGRÈS ICU/IUA 2014**

L'Institut canadien des urbanistes et l'Institut des urbanistes de l'Atlantique tiendront leur congrès commun de 2014 à Fredericton, au Nouveau-Brunswick, du 9 au 12 juillet 2014. Ne manquez pas de l'inscrire à vos agendas et rejoignez-nous dans les Maritimes l'été prochain à l'occasion du **CONGRÈS ICU/IUA 2014**, sous le thème **LES GENS COMPTENT**.

Un appel de propositions sera distribué aux membres en septembre 2013, et des mises à jour sur l'élaboration du programme et le choix des conférenciers d'honneur seront affichées sur le site Web de l'ICU. ■

NEW MEMBERS/NOUVEAUX MEMBRES

CIP welcomes the following new full members to the Institute:

L'ICU souhaite la bienvenue au sein de l'Institut aux nouveaux membres à part entière suivants :

Nasim Adab, MCIP, RPP	OPPI	Anna Myers, MCIP	API
Kristin Agnello, MCIP, RPP	APPI	Sean O'Callaghan, MCIP, RPP	OPPI
Francisco Alaniz Uribe, MCIP, RPP	APPI	Tracy Napier, MCIP, RPP	PIBC
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Michael Barnycz, MCIP, RPP	OPPI	Nusrat Omer, MCIP, RPP	OPPI
Diana (Laurie) Bates-Frymel, MCIP, RPP	PIBC	Lou Pompili, MCIP, RPP	OPPI
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Cristina Celebre, MCIP, RPP	OPPI	Arif Sayani, MCIP, RPP	APPI
Ying Gee Vivian Chan, MCIP, RPP	OPPI	Frieda Schade, MCIP, RPP	PIBC
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Adam S. Cooper, MCIP, RPP	PIBC	Ms. Hailey E. Steiger, MCIP, RPP	PIBC
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EDITORIAL FROM
THE IPPC CHAIR
ÉDITORIAL DU
PRÉSIDENT DU SCAPA

HONORING INDIGENOUS PLANNING

RENEWING OUR COMMITMENT
TO ACTION

BY/PAR JEFFREY COOK, MCIP, RPP/MICU, UPC

HONORER L'URBANISME AUTOCHONE

RENOUVELER NOTRE
DÉTERMINATION À AGIR

INDIGENOUS COMMUNITIES are challenging Canada's colonial past, and reclaiming their enormous wealth of knowledge, in order to achieve self-reliant communities and sovereignty. Can Indigenous and non-Indigenous planners unite in support of Indigenous communities in an effort to heal the devastating effects of the past state-sanctioned tools of oppression? Can non-Indigenous and Indigenous planners assist Indigenous Canada to rewrite the narratives of planning and development at multiple levels?

How can we as planners redress a history of Western planning practice and transition to a planning culture that is more culturally respectful and responsive? How can planning grow beyond a linear system of rationalization embedded in Western values and thinking? What can we do to inspire an approach to planning that is culturally appropriate, learning-based, capacity-driven, socially just, deliberate and creative?

These are just some of the questions that we hope will be raised by our readers in this, the second *Plan Canada* special issue on Indigenous planning. This marks the 10th anniversary of the Indigenous People's Planning (Sub) Committee (IPPC) of the Canadian Institute of Planners (CIP). Established in July 2003, the IPPC was initially created to support the development of an Indigenous land code and governance model, for First Nations who were opting out of the *Indian Act*.¹ Under the leadership of past Chairs, Chris Leach (2003–2005) and Aaron Aubin (2005–2011) and including the efforts of dedicated volunteers, the IPPC has been actively supporting Indigenous planning. This support

LES COMMUNAUTÉS AUTOCHTONES remettent en question le passé colonial du Canada et misent sur leur vaste bagage de connaissances pour acquérir leur autonomie et leur souveraineté. Les urbanistes autochtones et non autochtones peuvent-ils s'unir pour aider les communautés autochtones à guérir des effets dévastateurs des précédents outils d'oppression sanctionnés par l'État? Les urbanistes non autochtones et autochtones peuvent-ils seconder les peuples autochtones du Canada à réécrire l'histoire de l'urbanisme et de l'aménagement à différents paliers?

Comment pouvons-nous en tant qu'urbanistes exiger réparation de l'histoire occidentale de l'exercice de l'urbanisme et passer à une culture de l'urbanisme culturellement plus respectueuse et réceptive? Comment l'urbanisme peut-il dépasser la linéarité des valeurs et des idées rationnelles des Occidentaux? Que pouvons-nous faire pour favoriser l'adoption d'une approche à la planification fondée sur l'apprentissage et dictée par la capacité, culturellement pertinente et socialement équitable, délibérée et créative?

Il ne s'agit là que de quelques-unes des questions qui, nous espérons, seront soulevées par nos lecteurs dans cette seconde édition spéciale de *Plan Canada* sur l'urbanisme autochtone en commémoration du 10e anniversaire du Sous-comité d'aménagement des peuples autochtones (SCAPA) de l'Institut canadien des urbanistes (ICU). Établi en juillet 2003, le SCAPA avait à l'origine pour but d'appuyer l'élaboration d'un code foncier et d'un modèle de gouvernance autochtones pour les Premières Nations qui refusaient d'être assujetties à la *Loi sur les Indiens*¹. Sous la direction

10 YEARS

of Learning and Service Promoting Indigenous Community Planning

The Indigenous People's Planning (Sub) Committee (IPPC) is pleased to acknowledge 10 years of service dedicated to supporting Indigenous planning knowledge, methods and practice in ways that promote self-reliance, resiliency and respect for culture.

The IPPC was established in 2003 as a national committee of the Canadian Institute of Planners to build capacity and support for Indigenous community planning across Canada. The volunteer committee promotes cooperation and collaboration in assisting Indigenous communities and groups to achieve their own aspirations for sustainable development. <http://www.cip-icu.ca/web/la/en/pa/D9902A32A82429399E072392B8EB82B/template.asp>

INITIATIVES

Working through IPPC, CIP members have led and participated in many strategic initiatives:

- > Signed a Memorandum of Understanding with the First Nations Land Management Resource Centre (2003)
- > Conducted and presented at workshops on First Nations community planning in cooperation with FNLMRC (2004), Indian and Northern Affairs Canada's Comprehensive community planning (BC Region) (2006), Planning Institute of British Columbia (2007)
- > Created Canadian Institute of Planners First Nations Planning Roster (2005)
- > Presented or Exhibitor at numerous conferences: CIP Winnipeg Conference (2006), International Comprehensive Community Planning Conference (2008), CIP Manitoba Conference (2009), International Roundtable on Indigenous Planning and Land Use Management hosted by the University of Saskatchewan (2010), Circle for Aboriginal Relations Annual Conference (2010), IPEX School on Models of Indigenous Development Chiapas Mexico Conference (2011), CIP Banff, Alberta Conference (2012), and at the 2013 CIP Vancouver Conference on supporting Aboriginal-led planning.
- > Published *Plan Canada* Spring 2008 Special Indigenous Edition "*Celebrating Best Practices of Indigenous Planning*"
- > Participated in discussions with Building Environmental Aboriginal Human Resources' (BEAHR) Land Use Planning National Occupational Standards (2009)
- > Provided Mentorship support for WorldLink International Aboriginal Youth Internship (2012)
- > Participated in Aboriginal Affairs and Northern Development Canada's (AANDC) Pre-forum Dialogue on a Proposed National Indigenous Planning Forum (2012)
- > Published *Plan Canada* Summer 2013 Special Indigenous Edition "*Indigenizing Planning / Planning to Indigenize*"

comes in the form of capacity development, training, mentorship, learning, partnership, networking, and policy and practice, as it relates to land use and comprehensive community planning (CCP) (see summary page 8).

Since our first special issue, "*Celebrating Best Practices of Indigenous Planning*" in 2008, Indigenous (First Nation, Inuit, Métis and Urban Aboriginal) communities across Canada continue to experience unprecedented accomplishments ranging from legal decisions to reconciliation, treaty-making, consultation and litigation, including numerous comprehensive community planning and development initiatives. They are actively planning and working to address their challenges by preserving their languages and cultures, rebuilding and strengthening governance, education and planning systems, investing in community health and wellness, practicing sustainable resource management, establishing self-reliant economies and energy systems, and working continuously to improve community housing, infrastructure and water quality.

These planning and development accomplishments and challenges are a testament to the resilience of Indigenous Canada and they implicate and challenge Western and Indigenous planning history, theory, education and practice. How can Indigenous and non-Indigenous planners (working within, between and external to Indigenous communities) respond and contribute to this resilience? How does the planning profession come to terms with our

des précédents directeurs Chris Leach (2003–2005) et Aaron Aubin (2005–2011) et grâce aux efforts de bénévoles dévoués, le SCAPA est aujourd'hui en mesure d'apporter un soutien actif à l'urbanisme autochtone en favorisant le développement de la capacité, la formation, le mentorat, l'apprentissage, le partenariat et l'établissement de réseaux, de politiques et de pratiques liés à l'utilisation des terres et à la planification communautaire globale (PCG) (voir le résumé en page 10).

Depuis notre première édition spéciale de 2008, « *Célébrer les meilleures pratiques de l'urbanisme autochtone* », les communautés autochtones du Canada (Premières Nations, Inuits, Métis et Autochtones en milieu urbain) continuent de connaître des succès sans précédent, qu'il s'agisse de décisions judiciaires, de réconciliations, de conclusions de traités, de consultations et de litiges, y compris plusieurs projets de planification et d'aménagement communautaires. Elles planifient et s'emploient activement à résoudre leurs problèmes : préservation des langues et cultures, restructuration et renforcement de la gouvernance, systèmes d'éducation et de planification, investissement dans la santé et le bien-être des collectivités, gestion durable des ressources, établissement d'économies et de systèmes énergétiques autonomes et amélioration continue des logements et infrastructures communautaires et de la qualité de l'eau.

Ces réalisations et défis en matière d'urbanisme et d'aménagement témoignent de la résilience des Autochtones du Canada, en mettant en cause et en question l'histoire, la théorie, l'éducation et l'exercice de l'urbanisme occidental et de l'urbanisme autochtone. Comment les urbanistes autochtones et non autochtones (travaillant au sein, entre et à l'extérieur des communautés

Indigenous (First Nation, Inuit, Métis and Urban Aboriginal) communities across Canada continue to experience unprecedented accomplishments

history of contributing to a colonial system of control? Where do our planning assumptions begin and end, and how far can our profession go to acknowledge our role in the colonization of Indigenous Canada, including in relatively recent 'post-colonial' years? No longer can we ignore these important realities and milestones.

Consider how much the landscape of Indigenous issues has changed in Canada since our previous issue:

- > The National Indian Residential Schools Truth and Reconciliation Commission (2008)^{2,3,4}
- > Canada's apology for past policies of assimilation (2008)^{5,6}
- > The Tsawwassen First Nations' modern treaty comes into effect (2009)⁷
- > Canada endorses the United Nation's Declaration on the Rights of Indigenous Peoples (2010)⁸
- > The Supreme Court of Canada clarifies Canada and its Governments' 'Duty to Consult' with Aboriginal Groups (2010)⁹
- > The Public Hearings on the Enbridge Northern Gateway proj-

ects begin (2011)^{10,11}

- > The Idle No More movement begins with four women protesting Bill C-45 (2012)¹²
- > Federal Court grants rights to Métis, non-status Indians (2013)¹³

The implications of these events, processes and legislative landmarks for Indigenous peoples and community planning, theory and practice are enormous.

It is the hope of the IPPC that this rich collection of eight articles co-authored in most instances by Indigenous and non-Indigenous planners and academics raise provocative themes for consideration. These authors invite us to make sense, continue the conversation, explore deeper commitments to action, and increase our 'collective' planning consciousness about what is at stake and what is possible.

Walker and Matunga in *"Re-situating Indigenous Planning in the City"* (p. 14) set an important foundation for our decolonizing theme by acknowledging how Indigenous planning predates colonial society, challenging the common assumption that planning

Les communautés autochtones du Canada (Premières Nations, Inuits, Métis et Autochtones en milieu urbain) continuent de connaître des succès sans précédent

autochtones) réagissent et contribuent-ils à cette résilience? Comment notre profession réussit-elle à accepter sa contribution historique à un système colonial de contrôle? Où nos hypothèses en matière de planification commencent et se terminent-elles? Et jusqu'où notre profession peut-elle aller pour reconnaître notre rôle dans la colonisation des Autochtones du Canada, y compris dans les années relativement récentes du « post-colonialisme »? Nous ne pouvons plus faire abstraction de ces importantes réalités et balises.

Il suffit de voir à quel point la dimension des problèmes autochtones a changé au Canada depuis notre précédente édition :

- > Commission de vérité et réconciliation du Canada relative aux pensionnats indiens (2008)^{2,3,4}
- > Présentation des excuses par le gouvernement fédéral aux Autochtones pour les politiques antérieures d'assimilation (2008)^{5,6}



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DIX ANS

d'apprentissage et de service consacrés à la promotion de l'urbanisme autochtone

Le Sous-comité d'aménagement des peuples autochtones (SCAPA) est heureux de reconnaître les dix années de service consacrées au soutien des connaissances, des méthodes et de l'exercice de l'urbanisme autochtone de façon à promouvoir l'autonomie, la résilience et le respect de la culture.

Le SCAPA a été fondé en 2003 en tant que comité national de l'Institut canadien des urbanistes afin de favoriser les capacités et le soutien à l'égard de l'urbanisme autochtone partout au Canada. Ce comité de bénévoles préconise la coopération et la collaboration en aidant les communautés et groupes autochtones à réaliser leurs propres aspirations au développement durable <http://www.cip-icu.ca/web/la/fr/pa/d9902a32a824429399e072392b8eb82b/template.asp>

INITIATIVES

Par le biais du SCAPA, les membres de l'ICU ont dirigé bon nombre d'initiatives stratégiques et y ont participé activement :

- > Signature du protocole d'entente avec le Centre de ressources sur la gestion des terres des Premières Nations (2003)
- > Organisation d'ateliers sur la planification communautaire des Premières Nations en partenariat avec le Centre de ressources sur la gestion des terres des Premières Nations (2004) et le *Planning Institute of British Columbia* (2007) et sur la planification communautaire globale (région de la Colombie-Britannique) d'Affaires autochtones et Développement du Nord Canada (2006)
- > Création du répertoire de planification des Premières Nations de l'Institut canadien des urbanistes (2005)
- > Rôle d'organisateur ou d'exposant à plusieurs congrès sur la planification dirigée par des Autochtones : le congrès de l'ICU de Winnipeg (2006), le congrès international sur la planification communautaire globale (2008), le congrès de l'ICU de Manitoba (2009), la table ronde internationale sur la planification autochtone et la gestion de l'utilisation des terres organisée par l'Université de la Saskatchewan (2010), le congrès annuel du *Circle for Aboriginal Relations* (2010), le congrès IPEX de la *School on Models of Indigenous Development* à Chiapas, au Mexique (2011), le congrès de l'ICU à Banff, en Alberta (2012) et le congrès de l'ICU à Vancouver (2013)
- > Publication de l'édition spéciale du printemps 2008 de *Plan Canada* « Célébrer les meilleures pratiques de l'urbanisme autochtone »
- > Participation à des discussions avec *Building Environmental Aboriginal Human Resources* (BEAHR) sur les normes professionnelles nationales relatives à l'aménagement du territoire (2009)
- > Service de mentorat pour le programme WorldLink de stages internationaux pour les jeunes Autochtones (SIJA) (2012)
- > Participation au dialogue préparatoire au forum d'Affaires autochtones et Développement du Nord Canada sur une proposition de forum national sur l'urbanisme autochtone (2012)
- > Publication de l'édition spéciale de l'été 2013 de *Plan Canada* « L'autochtonisation de la planification / Planifier l'autochtonisation »

began with Western society. Erfan and Hemphill, in their article "Indigenizing and Decolonizing: An Alliance Story" (p. 18) set the stage for the "unlearning" of the colonial cultures of planning by telling the story of planning collaboration set in the context of a comprehensive community planning process with the Gwa'sala-Nakwaxda'xw Nations on Vancouver Island.

Cossey's article "Who Makes the Decisions: First Nations Land Use Planning Issues and Governance Trends" (p. 22) outlines the impact and implications of the *Indian Act* on planning history and colonization. Given the changes to land use planning and governance, options for First Nations to break out of the *Indian Act* system and to plan and manage their lands are considered. Sanchez and Ransom in "Planning For Pipelines: The Carrier Sekani Experience" (p. 26) share a history of proposed pipelines, stressing important lessons relating to community consent, engagement, agreements, implementation and principles.

"By the North, for the North: Stakeholder-Driven Planning in the Thompson Region, Manitoba" by Drylie et al. (p. 32) highlights a cross-cultural collaborative process in Thompson, Manitoba on the Nisichawayasihk Cree Nation's Traditional Territory. The article outlines an approach to economic development, based on a partnership of five Aboriginal organizations and the City of Thompson. Brinkhurst, Alec and Kampe's article, "Giving Voice to All: Traditional Syilx wisdom and practice shape contemporary

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- > Entrée en vigueur du traité moderne conclu avec la Première Nation Tsawwassen (2009)⁷
 - > Soutien par le Canada de la Déclaration des Nations Unies sur les droits des peuples autochtones (2010)⁸
 - > Clarification par la Cour suprême du Canada du respect de l'« obligation de consulter » les groupes autochtones par le Canada et ses gouvernements (2010)⁹
 - > Début des audiences publiques sur le projet *Northern Gateway* d'Enbridge (2011)^{10,11}
 - > Début du mouvement *Idle No More* (Jamais plus l'inaction) par quatre femmes qui contestent le projet de loi C-45 (2012)¹²
 - > Octroi de droits par la Cour fédérale aux Métis et aux Indiens non inscrits (2013)¹³

Les répercussions de ces événements, processus et points tournants législatifs sur les peuples autochtones et la théorie et l'exercice de la planification communautaire sont énormes.

Le SCAPA espère que cette riche collection de huit articles coécrits pour la plupart par des urbanistes et universitaires autochtones et non autochtones soulève des thèmes provocateurs qui alimenteront la réflexion. Ces auteurs nous convient à trouver un sens, poursuivre la conversation, approfondir notre engagement à agir et élever notre niveau de conscience « collectif » en matière de planification sur ce qui est en jeu et ce qui est possible.

En admettant que l'urbanisme autochtone soit antérieur à la société coloniale, l'article *Re-situating Indigenous Planning in the City* (p. 14) de Walker et Matunga constitue un pilier important de notre thème de la décolonisation, remettant en question l'hypothèse couramment admise que l'urbanisme est né avec la société

The IPPC believes it is time for the profession to do more to acknowledge and respect Indigenous Canada, including supporting and inspiring a new generation of Indigenous and non-Indigenous community planners.

community planning in the Penticton Indian Band's CCP" (p. 37) describes an applied planning context that illustrates not only the significance of culture—but how the *q'w'ci'* approach and En'owkinwixw process are used to guide a comprehensive community planning process for a First Nation from the Okanagan region of British Columbia.

Hostovsky and General in "*Six Nations of the Grand River Territory and the Grand River Notification Agreement: Towards Consensus in Land Use and Environmental Planning*" (p. 43) explain how the Crown failed to live up to the Treaty obligations of the Haudenosaunee people (made up of six separate Nations) to access land, particularly the Haldimand Tract in what is now southern Ontario, and how the Six Nations responded to this failure with governance tools, illustrated with a successful partnership with Samsung for a renewable energy park.

Finally, Sandercock *et al.*, in "*Indigenizing Planning Education, Decolonizing Planning Practice: First Steps*" (p. 48) speak to

planning curriculum and pedagogy in the recently launched Indigenous Planning Specialization at the School of Community and Regional Planning (SCARP) at the University of British Columbia in Vancouver, British Columbia. Beginning from the assumption that planning has been a part of Canada's history of colonization, SCARP formed a partnership with the Musqueam Indian Band to empower a new generation of young planners who can work with and for Indigenous communities in ways that honour Indigenous knowledge, history, protocol and ethics, methodology, process and methods.

Our hope is that this special issue about Indigenous planning and practice contributes to building momentum and bringing Indigenous planning concerns and practices into the forefront of mainstream planning discourse. The significance of community planning as a tool in support of self-government efforts—including healing and reconciliation—should not be underestimated.

The IPPC believes it is time for the profession to do more to

occidentale. Dans leur article *Indigenizing and Decolonizing: An Alliance Story* (p. 18), Erfan et Hemphill posent les jalons du « désapprentissage » des cultures coloniales de l'urbanisme en racontant l'histoire de la collaboration concertée dans le contexte d'un processus de planification communautaire globale avec les Nations Gwa'sala-Nakwaxda'xw sur l'île de Vancouver.

L'article de Cossey, *Who Makes the Decisions: First Nations Land Use Planning Issues and Governance Trends* (p. 22), souligne l'impact et les répercussions de la *Loi sur les Indiens* sur l'histoire de l'urbanisme et la colonisation et considère les options pour les Premières Nations de sortir du système créé par cette loi afin d'aménager et de gérer leurs terres, dans l'optique des changements apportés à l'aménagement et la gouvernance des territoires. Dans *Planning For Pipelines: The Carrier Sekani Experience* (p. 26), Sanchez et Ransom nous racontent une histoire de projet d'oléoducs, offrant d'importants enseignements relatifs au consentement des communautés, aux accords avec les collectivités, et à la mobilisation, à la mise en œuvre et aux principes communautaires.

L'article de Drylie *et al.*, *By the North, for the North: Stakeholder-Driven Planning in the Thompson Region, Manitoba* (p. 32), met en lumière un processus de collaboration interculturel à Thompson, au Manitoba sur le territoire traditionnel de la Nation crie Nisichawayasihk, en donnant un aperçu de l'approche en matière de développement économique adoptée en partenariat par cinq organismes autochtones et la Ville de Thompson. L'article de Brinkhurst, Alec et Kampe, *Giving Voice to All: Traditional Syilx wisdom and practice shape contemporary community planning in the Penticton Indian Band's CCP* (p. 37), décrit quant à lui un contexte de planification appliquée qui illustre l'importance de la

culture et la façon dont l'approche *q'w'ci'* et le processus En'owkinwixw servent à orienter un processus de planification communautaire globale pour une Première Nation de la région de l'Okanagan, en Colombie-Britannique.

L'article de Hostovsky *et al.*, *Six Nations of the Grand River Territory and the Grand River Notification Agreement: Towards Consensus in Land Use and Environmental Planning* (p. 43), explique comment la Couronne n'a pas respecté les obligations d'accès aux terres du traité des Haudenosaunies (composés de six Nations distinctes), en particulier le traité de Haldimand dans ce qui est maintenant le sud de l'Ontario, et comment les six Nations ont fait face aux conséquences de l'absence de soutien en proposant des outils de gouvernance, notamment un partenariat couronné de succès avec Samsung pour la mise en place d'un parc d'énergie renouvelable.

Enfin, l'article de Sandercock *et al.*, *Indigenizing Planning Education, Decolonizing Planning Practice: first steps* (p. 48), parle de programmes d'études et de pédagogie en urbanisme, plus particulièrement la nouvelle option de spécialisation en urbanisme autochtone du programme de maîtrise de la *School of Community and Regional Planning* (SCARP) de l'Université de la Colombie-Britannique à Vancouver. En partant de l'hypothèse que l'urbanisme fait partie de l'histoire de la colonisation du Canada, la SCARP a conclu un partenariat avec la bande de Musqueam visant à former une nouvelle génération de jeunes urbanistes qui peuvent travailler avec et pour les communautés autochtones de façon à honorer les connaissances, l'histoire, le protocole, l'éthique, la méthodologie, les processus et les méthodes indigènes.

Nous espérons que ce numéro spécial sur l'urbanisme

acknowledge and respect Indigenous Canada, including supporting and inspiring a new generation of Indigenous and non-Indigenous community planners. This includes CIP's commitment in acknowledging and supporting the critical roles all committees have in the front lines of planning education, advocacy and practice. The IPPC can help ensure that emerging and practicing planners are engaged in culturally appropriate practice standards and ethics, as well as supporting local planners within Indigenous communities in a spirit of mutual learning and cooperation.

Perhaps we can start by challenging our attitudes and assumptions, accepting responsibility, and learning about Indigenous history, culture, values, governance and planning systems, and in doing so be able to communicate new stories of theory, practice and ways of knowing.

We owe it to Indigenous Canada—and to all Canadians.

ACKNOWLEDGEMENT

The IPPC would like to thank the past and current Chairs, Chris

Leach, Aaron Aubin and Jeffrey Cook and teams of committee members who volunteer endless hours of enthusiasm, time and resources. Thank you to the past and current CIP Presidents and Councils, and in particular thank you Steven Brasier, Executive Director of CIP, Anissia Nasr, National and International Affairs Coordinator of CIP (currently on parental leave), and Karin Wall current Chair of the National Affairs Advisory Committee for your dedication and support over the past 10 years. Finally, thanks to the *Plan Canada* Editorial Board, Michelle Garneau and current IPPC members Christopher Down, Jaime Sanchez and Deborah Fong for your collaboration, cooperation and support in producing this special issue. ■

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Selon le SCAPA, il est temps pour la profession de faire plus pour reconnaître et respecter le Canada autochtone, en appuyant et en inspirant notamment une nouvelle génération d'urbanistes autochtones et non autochtones.

autochtone contribuera à consolider nos acquis et à mettre au premier plan du discours dominant sur l'urbanisme les préoccupations et pratiques autochtones en matière d'urbanisme. L'importance de la planification communautaire comme outil de soutien d'autonomie, y compris la guérison et la réconciliation, ne devrait pas être sous-estimée.

Selon le SCAPA, il est temps pour la profession de faire plus pour reconnaître et respecter le Canada autochtone, en appuyant et en inspirant notamment une nouvelle génération d'urbanistes autochtones et non autochtones. Cet engagement approfondi comprend la détermination de l'ICU à reconnaître et soutenir les rôles essentiels des comités aux premières lignes de l'éducation, de la défense et de l'exercice de l'urbanisme. Le SCAPA peut contribuer à faire en sorte que les nouveaux urbanistes respectent des normes et un code de déontologie culturellement pertinents, et appuient les urbanistes au sein des communautés autochtones dans un esprit d'apprentissage mutuel et de coopération.

Peut-être pouvons-nous commencer par remettre en question nos attitudes et nos hypothèses, accepter notre part de responsabilité et apprendre l'histoire, la culture, les valeurs, les systèmes de gouvernance et de planifications des peuples autochtones, afin que ce faisant, nous puissions transmettre de nouvelles histoires de théorie, pratique et modes de connaissance.

Nous le devons aux populations autochtones du Canada et à

tous les Canadiens et Canadiennes. ■

REMERCIEMENTS

Le SCAPA tient à remercier les présidents passés et présents Chris Leach, Aaron Aubin et Jeffrey Cook, de même que les équipes de membres des comités qui ont donné leur enthousiasme, leur temps et leurs ressources sans compter. Je remercie aussi les présidents et conseils passés et présents de l'ICU, plus particulièrement Steven Brasier, directeur général de l'ICU, Anissia Nasr, coordonnatrice, Affaires nationales et internationales (actuellement en congé parental), et Karin Wall, actuelle présidente du comité consultatif des affaires nationales, pour votre dévouement et votre soutien au cours des dix dernières années. Enfin, je tiens à remercier le comité de rédaction de *Plan Canada*, Michelle Garneau et les membres actuels du SCAPA Christopher Down, Jaime Sanchez et Deborah Fong pour votre collaboration, votre empressement et votre soutien à produire cette édition spéciale.

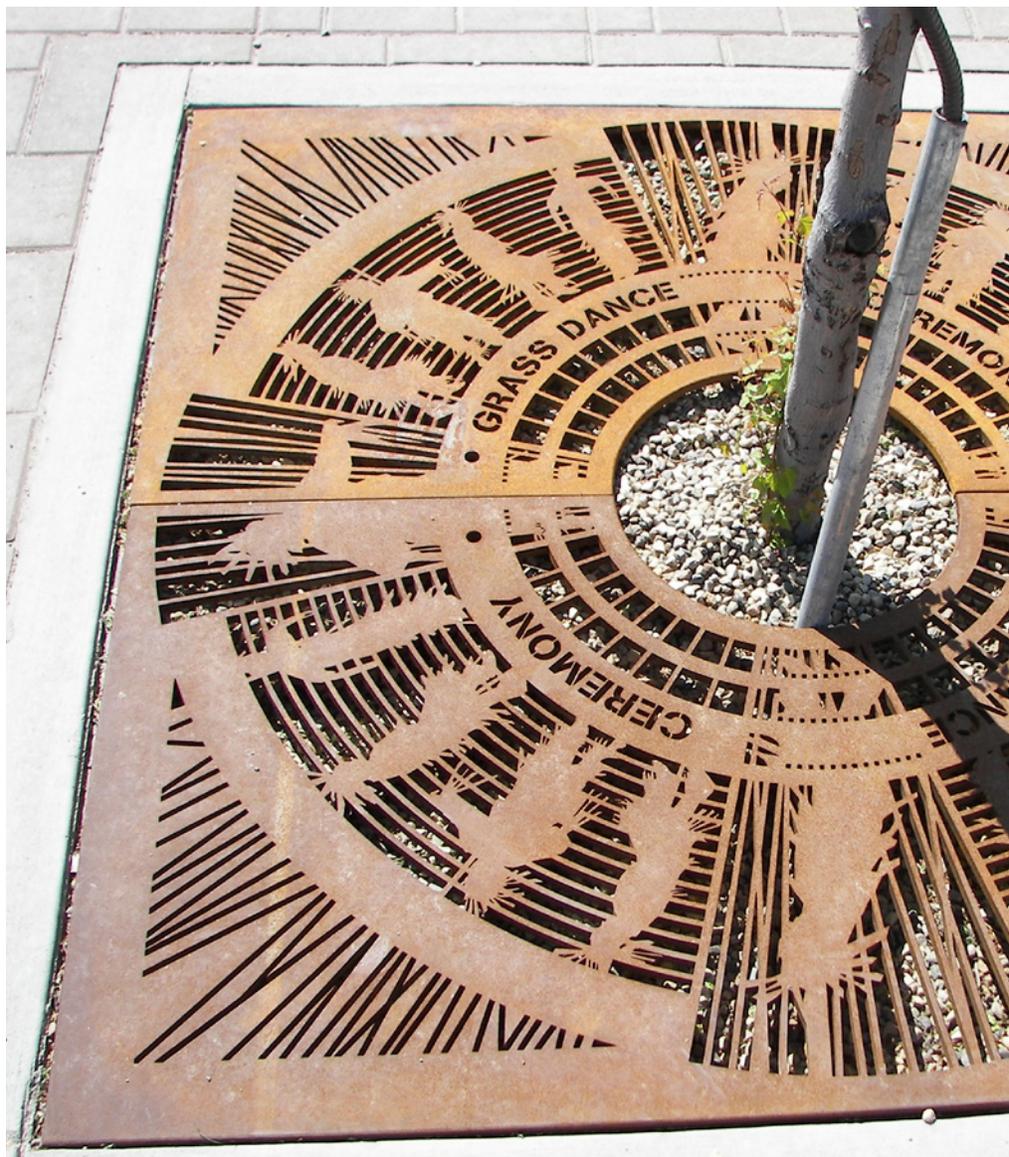
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SUMMARY *Planners of the 20th century dealt with the Indigenous urbanization of the colonial city. Planners of the 21st century will need to develop concepts and tools to support Indigenous urbanism, and work at decolonizing the city in full partnership with Indigenous communities that consider the city home and enjoy living there. Indigenous planning is an ethic, a philosophy and an emergent planning framework that dates from pre-colonial times to the present. With examples from Canadian and New Zealand cities, this article discusses three areas where planners might direct their efforts to re-situate Indigenous planning, alongside mainstream practice to decolonize city planning.*

RÉSUMÉ *Au cours du dernier siècle, les urbanistes ont fait face à l'urbanisation des populations indigènes des villes de l'ère coloniale. Au 21^e siècle, ils devront élaborer des concepts et des outils pour soutenir l'urbanisme autochtone et prêter main-forte à la décolonisation de ces villes, en étroite collaboration avec les communautés autochtones qui y résident et s'y trouvent bien. L'urbanisme autochtone se veut à la fois une éthique, une philosophie et un cadre émergent de planification qui s'étend de l'époque précoloniale jusqu'à nos jours. En s'inspirant d'exemples de villes canadiennes et néo-zélandaises, cet article propose trois volets que les urbanistes pourraient privilégier afin de redéfinir l'urbanisme autochtone en fonction des pratiques de décolonisation courantes en aménagement urbain.*

above: Grass Dance tree grate at River Landing, Saskatoon—Designed with Cree and Dakota Elders. Source: City of Saskatoon

below: St. Albert Place, St. Albert—Designed by architect Douglas Cardinal Source: City of St. Albert





RE-SITUATING INDIGENOUS PLANNING IN THE CITY

BY RYAN WALKER MCIP, RPP AND HIRINI MATUNGA

The Urban Aboriginal Peoples Study conducted by the Environics Institute in 2010 found that the majority of Aboriginal respondents consider the city home and enjoy living in their city, in spite of the persistence of overt and systemic racism. Findings like these have prompted a shift from a focus on Indigenous “urbanization” to Indigenous “urbanism”, or put another way, the participation in and enjoyment of an urban life.¹

Some cities, Edmonton for example, have developed ambitious policy approaches with Aboriginal communities. Others like Brandon, have excluded the words “Aboriginal”, “First Nation”, and “Métis” entirely from the official community plan.² Calgary and other cities, are trying to advance ambitious initiatives with Aboriginal communities in the city. Unfortunately they are having trouble adjusting the aperture from last century’s preoccupation with fixing what is “lacking” in the Aboriginal community, to a more vital exploration of Aboriginality as an existing civic strength, and a focus for expanded possibilities through planning.¹

INDIGENOUS PLANNING

Planning is an imperial scholarly discipline and colonial practice located in the “West”, around which much theoretical posturing and competing claims have accreted. As a future-seeking endeavour, however, “planning” is not owned by the West, or by its theorists and practitioners. Indigenous planning has always existed, and Indigenous communities predate colonialism, and had always planned according to their own traditions and sets of practices.³

The roots and traditions of Indigenous planning are grounded in specific Indigenous peoples’ experiences linked to specific places, lands, and resources (Figure 1). It is not limited to spatial planning by Indigenous communities, but has a much broader scope in community development, focusing on the lives, kinship, and environments of Indigenous peoples. Indigenous planning has a future orientation that will be fully informed by the past, and by how that past has formed the present.



In countries colonized by settler governments, such as Canada, New Zealand, Australia and the USA, the materiality (i.e., physical quality, presence, and structure) and memory (i.e., recall of experience, or even existence) of Indigenous communities has generally been erased. In cities, they were replaced with imperial monuments, colonial buildings, cathedrals, parks, and city patterns modelled on the “old world” and mother country. The aim was to remove any material evidence, reminder or memory of Indigenous communities, their places, sites, resources, and villages, and to replace them with a new colonial order, ultimately creating a “new” materiality and memory for/of settler communities. Indigenous communities who survived and remained were either relegated to reserves, or to the urban fringes between the city and the countryside, and later they were ghettoized within the inner city. In a manner of speaking, *they were neither here . . . nor there.*

Therefore, understanding the archaeology of the city, accepting its Indigenous and colonial histories, and facilitating a more nuanced reading of its multi-layered materiality and memory through architecture, planning, urban design, and environmental management, is arguably the greatest challenge for planners and urban designers today. Planning as a colonial cultural practice has a responsibility to not only confront its own complicity, but also aid the recovery and re-inclusion of Indigenous communities in what is now largely shared space even if it was space that was “misappropriated”. The discipline of planning needs to engage more earnestly in relational processes with Indigenous peoples so that the profession might expand its repertoire.⁴ Here are some areas where city planners can foster improved relationships with Aboriginal stakeholders.

1. Relationship-Building Declaration and Accord

A promising sign, is the city of Edmonton’s position regarding the “Strengthening of Relationships between the City of Edmonton and Urban Aboriginal People” and the new “Edmonton Urban Aboriginal Accord”. Edmonton’s enlightened approach offers some important lessons for other cities. Official community plans can convey a clear declaration of the intention to strengthen relationships between the municipality and First Nation, Métis, and urban Aboriginal communities in and around the city, and the creation of a foundational living document, created between the city and Aboriginal communities. The process should involve elected leaders from the city council, First Nation tribal and band councils and the Métis local council, including others seen to be leaders among the Aboriginal community. Members of the urban civic community who perhaps do not maintain strong ties to reserve communities should also be consulted. The accord is a place to articulate mutual recognition and respect for Aboriginal and

settler histories in the city-region. It should also outline mutually derived principles for creating, celebrating, and the renewal of relationships between the City and Aboriginal communities.

2. Agreements on Areas of Mutual Interest

Agreements should be established⁵ regarding the involvement of First Nation tribal or band councils, when planning and infrastructure development issues are involved, when those lands are on, or adjacent to, their land holdings, such as urban reserve parcels for example. Goals and processes for shared regional strategic growth, land use compatibility, and infrastructure development planning, should be defined with a protocol agreement between the municipality and each First Nation, tribal, or band council. This will help to ensure that future growth occurs to maximum mutual benefit and that the acquisition and development, or preservation and protection of lands, within or adjacent to current municipal boundaries are planned in a way that maximizes benefits to both the First Nation and the city while helping to establish trust, partnerships, and good neighbour relationships. One promising example of this practice can be found in the City of Powell River, British Columbia, and involves the Sliammon First Nation.⁶

A protocol agreement could be devised to address Aboriginal inclusion in the design and naming of public spaces and streets. Aboriginal history could be celebrated, through to creation of cultural sites, public art, architecture, even murals, and signage. These are all ways that can help reflect in tangible visible ways, the presence

of First Nation, Métis, and urban Aboriginal cultures residing in the city. Saskatoon, Saskatchewan, used “tree grates” located at River Landing, Saskatoon’s signature public space in the downtown core. These protective circular grates were created in collaboration with an advisory group of Cree and Dakota Elders and incorporate secular stories and Aboriginal concepts in their design. Another example is St. Albert Place, which is the main civic building in the centre of the city of St. Albert, Alberta. This important structure was designed and built by the famous architect Douglas Cardinal, who was of Métis and Blackfoot heritage. The Indigenous design principles, in a building serving as such an important civic space, demonstrates that inclusive decisions can be made in partnership with municipalities, First Nations, Métis, and urban Aboriginal communities.

The earthquakes of September 2010 and February 2011 which destroyed much of the city of Christchurch, New Zealand, which once prided itself on its Englishness, is now confronting its own tragedy. Lives lost, buildings destroyed, monuments toppled, cathedrals damaged, and street patterns and urban landscapes in total disarray. It is important to note that the local Māori tribe, Ngai Tahu, is not only taking a leadership role in the recovery of Christchurch but also negotiating its own re-inclusion into the new city.



Figure 1: Indigenous Planning as a Process. Source: Hirini Matunga

3. Aboriginal Citizen Participation and Engagement

Improved general civic processes, including city, regional, and local area planning, could become a reality with a firm set of rules that would ensure the participation of Aboriginal citizens. Public consultations should be organized in such ways that are welcoming and meaningful to Aboriginal residents. We could accomplish this with the help of cultural or educational organizations that transcend neighbourhood boundaries like Friendship Centres, elementary and high schools, and Aboriginal student centres in universities. Holding consultations in places like these, and by incorporating some of the principles established for Talking Circles, may help to transform the Aboriginal citizen engagement of today, into one with a more open dialogue tomorrow.⁷

The participation and engagement of Aboriginal citizens in civic processes at the municipal level would be assured through the direct participation of Aboriginal city councillors and the local Aboriginal electorate. The problem is that few Aboriginal people have ever been elected as city councillors in large Canadian cities. Many city electorates have never elected First Nation members to city council, like the city of Saskatoon for example. It is worth noting however, that at least one country has a system in place that tries to address this issue. Provisions exist in New Zealand's *Local Electoral Act* of 2001 (s. 24) for local governments to create Māori wards in proportion to the number of local Māori electors. Māori wards ensure that Māori people can vote for a Māori candidate, and assures that the proportion of Māori citizens is more closely reflected in the number of Māori city councillors elected.

New Zealand's largest city, Auckland, was built on land gifted in the 1800s by the local tribe Ngati Whatua, and it is now home to the country's largest urban population of Māori. In 2009, a Royal Commission recommended the creation of three electoral seats for Māori councillors on a city council of 23. In 2010, the Auckland "super" city was created by amalgamating seven of the region's city/district authorities. Unfortunately, the legislation that created the super city effectively rejected the creation of Māori electorates, including specific Māori representation. To redress the situation a Māori Statutory Board was formed to advise Auckland Council. The Māori Statutory Board is independent of the Auckland Council, and serves as a mechanism for ensuring that council takes the perspectives of Māori into account when decisions are being made. While altogether different, the creation of Māori wards with electoral seats, and the Māori Statutory Board, both serve as a means of increasing participation and engagement by Indigenous civic leaders in local city governments.

CONCLUSION

The planning profession has a critical role and ethical responsibility to support the recovery of Indigenous communities. It must help to facilitate the restitution of Indigenous materiality and memory in city spaces and places that once were theirs. An inclusive mainstream planning practice would create a conceptual space for Indigenous planning, through the acceptance of Aboriginal culture as a parallel tradition with its own history, focus, goals, and approach. The profession must then facilitate planning frameworks and tools to connect the two traditions, which in effect will alter the course of its own future.

Does Indigenous planning have a place for non-Indigenous planners? It definitely does. Indigenous planning is as much an ethic and philosophy as it is a planning framework with a set of approaches and methods. It is highly collaborative but with an unambiguous focus on Indigenous peoples' self-determination. The recovery of Indigenous communities is critical, and might be accomplished with a solid commitment to historical redress. Indigenous and non-Indigenous planners, who are equipped with the ethical fortitude, desire, and skill to navigate the parallel planning worlds, have to help Indigenous planning to prosper. ■

ACKNOWLEDGEMENT

We acknowledge McGill-Queen's University Press for permission to adapt excerpts of our chapters from the forthcoming book *Reclaiming Indigenous Planning*, co-edited by Ryan Walker, Ted Jojola and David Natcher, into this article. The book will be published in late summer 2013.

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SUMMARY *When taking planning's colonial past into consideration, how can local community planners and professional planners collaboratively advance an Indigenous planning agenda? This paper articulates the roles of "indigenizing" and "decolonizing" and how they pertain to insider and outsider planners.*

RÉSUMÉ *Compte tenu du passé colonial de l'urbanisme, comment les planificateurs communautaires locaux et les urbanistes extérieurs peuvent-ils promouvoir un programme axé sur l'urbanisme autochtone? Cet article décrit les rôles de l'« autochtonisation » et de la « décolonisation » et examine leur pertinence pour les urbanistes sur place et les urbanistes extérieurs.*

INDIGENIZING AND DECOLONIZING

An Alliance Story

BY AFTAB ERFAN, MCIP AND JESSIE HEMPHILL



INTRODUCTION

What most planners were not taught in school is that planning has been an apparatus of colonization in Canada and much of the New World. Every parcel of land in our country belonged to Indigenous people at one point. After colonization, Indigenous people were placed on reserves where familiar planning tools were [mis]used for their subjugation.¹ On top of this, the profession denied the existence of an ancient Indigenous planning tradition.² The political, legal and bureaucratic exercises of power were based in a racist and paternalistic attitude: that “I”—the non-native, expert planner know better than “you”—and should therefore be in charge.

The demand is growing for new methods and approaches when working with Indigenous peoples. In parallel with popular grassroots movements, planning theorists are now calling for an “unlearning” of the colonial cultures of planning³ so that planners become allies in the pursuit of justice and reconciliation.^{4,5} But given the devastation caused by these colonial principles, the task at hand cannot be taken lightly. It is easy to say that “I”—the outsider—am now an ally who can empower the Indigenous “you” to make better plans. But even the term “empower” can be problematic, implying that “I” have the power to give to “you”, thus reproducing the patterns inherited from a colonial past, or causing hesitation to act for fear of reproducing these patterns.

What could a genuinely loving, decolonizing relationship look like instead? We offer our reflections on this question based on our collaboration on the Gwa’sala-’Nakwaxda’xw Nations (GNN) Comprehensive Community Plan (CCP).

COMMUNITY CONTEXT

Located on the northern tip of Vancouver Island, the GNN has about 900 members, with about half living on the reserve. The Gwa’sala and the ’Nakwaxda’xw were historically two separate Nations living on the BC mainland, within the Kwakwaka’wakw ethno-linguistic group of people. In 1964, the Canadian Government amalgamated and relocated the two Bands far from their traditional lands to their present location on Vancouver Island, at massive cost to the well-being of Band members.⁶ The GNN have survived and grown against the odds. Nevertheless, like many First Nations communities, they struggle with enormous socioeconomic, cultural and political challenges.

COLLABORATION CONTEXT

In 2009, as the GNN prepared to create its first CCP, a young and newly hired CCP coordinator (present co-author Jessie Hemphill) wrote a letter to the School of Community and Regional Planning (SCARP) at UBC describing the Nations’ challenges and inviting assistance. Recognizing both the limits of her own planning knowledge and capacity, and the learning and research opportunities for graduate students, Jessie proposed a partnership. The letter catalyzed several subsequent meetings and a formal resolution stating the parameters of a research partnership. Three graduate students (present co-author Aftab Erfan included) then spent several months in the community working on various action research projects connected with the CCP.



Jessie Hemphill running a CCP community meeting.

OUTCOMES

This unique form of collaboration was mutually beneficial: the graduate students learned a great deal and worked towards degree completion, while the Band received free knowledge and skills from students, some of whom had significant previous planning experience. The plan came together nicely and has since inspired action in the community and elsewhere. But the process was at times challenging. We found ourselves confused, overwhelmed, or despairing. At times, unlearning the colonial cultures of planning seemed too abstract or impractical, while we struggled just to keep community members engaged and supportive. We kept returning to the question: how would we best manage our roles and relationships—to each other and vis-à-vis the community—to be effective and ethical?

ARGUMENT

In reflection on the GNN CCP and our work with other Indigenous communities since, we offer the following conceptualization of a healthy collaboration model for Indigenous planning: *the local community planner needs to be in charge, and primarily responsible for indigenizing the process, while the outsider planner plays an active ally's role and is primarily responsible for decolonizing it.*

We start with the premise that non-Indigenous people *cannot* indigenize planning. Each Indigenous community has unique traditions and web of relationships, and to *do* Indigenous planning means to be in tune with these and sensitive to their nuanced local

differences. It is therefore essential that the “indigenizing role” is filled by the local community planner who carries the local culture in his or her bones. In response, the most important role of the non-Indigenous professional planner may be to actively challenge his or her own tendencies to speak too much, or to privilege some bureaucratic or reporting requirement over what is culturally appropriate and relevant at any moment in the planning process. This is the “decolonizing role”, the reversing of power relations, so that the professional planner is fully in service of the local community.

RECOMMENDATIONS FOR LOCAL COMMUNITY PLANNERS

Those community members who find themselves leading a planning process are often intimidated by it. They may be young, inexperienced, and without a planning education. Our most important recommendation to them is to move forward with confidence. At the heart of it, community planning is not so much about producing a document as it is about *doing* community: finding a genuine sense of togetherness.⁷ The most successful planners are not necessarily those with a lot of training or technical skills.⁸ The advantages of insiders as community planners include:

- > **Membership in the network of relationships with the community.** In the GNN case, we found that some of the best ways to include people in the planning process are going to their

revealed over time as he or she listens and learns about the local needs. Helping local people use these tools and skills may be the most significant outcome of a collaborative effort. In the GNN case, the skills transferred included facilitation and interviewing, as well as much more basic competencies like keeping a budget, typing, and scheduling.

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CONCLUSION

A commitment to indigenizing and decolonizing planning leaves us with many exciting possibilities. Not only can it benefit Indigenous communities, it can lead to innovations within the planning process, and even with respect to planning products: what if, for example, the plan was not only a 100+ page document, but was also expressed as a song or a painting?

Indigenizing and decolonizing planning can also be a path to reconciliation. Our experience of working together as insiders and outsiders on the GNN plan has been incredibly valuable. Though we call it *collaboration*, perhaps a more appropriate word for it is *friendship*: a willingness to value relationships based in loving attachment.¹¹ We offer gratitude for this friendship. ■

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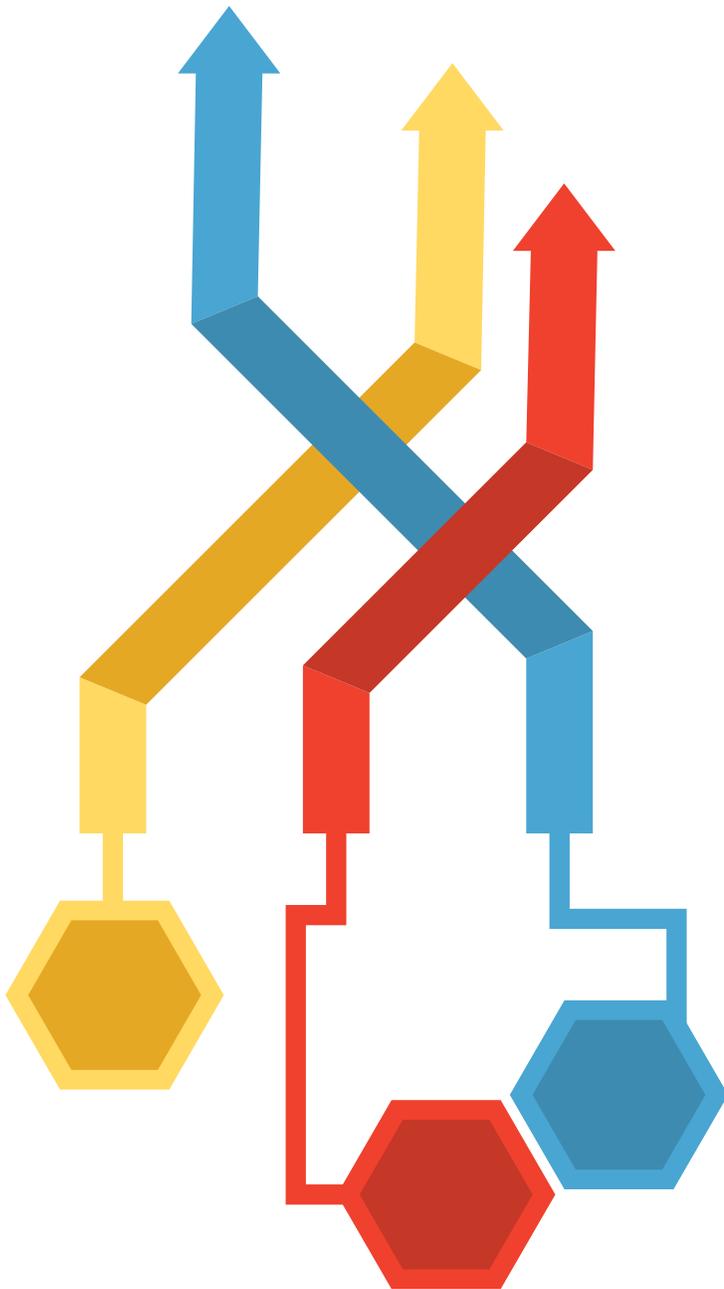
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SUMMARY As planners we are taught or we learn very quickly that we need to develop good working relationships with our neighbours, for a variety of reasons. The same is for any municipality that is adjacent to a First Nations community. There are plenty of great examples of this neighbourly cooperation across Canada today, at various levels. With respect to developing or enhancing a working relationship with adjacent municipalities, this article will outline the various land use planning tools available under the Indian Act and outline a new emerging lands governance trend that is being adopted by various First Nation communities across Canada. Due to this new trend there now exists the opportunity to enhance a current relationship or to develop a new working relationship. This new trend is found with the adoption of a new style of lands governance on First Nations land. This article will look briefly at the current planning tools available under the Indian Act, the current lands governance programs and at this emerging trend.

RÉSUMÉ En tant qu'urbanistes, nous apprenons très vite qu'il est nécessaire de développer de bonnes relations de travail avec nos voisins, et ce, pour de nombreuses raisons. Il en est de même pour toute municipalité avoisinant une communauté des Premières Nations. Aujourd'hui, les exemples de coopération de bon voisinage abondent au Canada à différents niveaux, notamment en ce qui concerne l'établissement ou l'amélioration d'une relation de travail fructueuse avec les municipalités adjacentes. En plus de présenter brièvement les différents outils de planification de l'utilisation des terres disponibles en vertu de la Loi sur les Indiens, ainsi que les programmes actuels de gouvernance des terres, cet article définit la nouvelle tendance en matière de gouvernance des territoires adoptée par les différentes communautés autochtones du pays. Privilégiant l'enrichissement, voire le développement d'une relation axée sur la coopération intercommunautaire, cette nouvelle tendance est étroitement liée à l'adoption d'un nouveau modèle de gouvernance des territoires des Premières Nations.



DECISIONS

First Nations Land Use Planning Issues and Governance Trends

BY KEN COSSEY, MCIP, RPP

INTRODUCTION

As we have 606 First Nation communities located in all regions of Canada, have you ever wondered how or who makes either a land or a resource use decision on First Nations' land? Have you ever wondered what, if any, lands or resource governance system exists for First Nations? If you have thought about these issues, you are not alone. Currently and speaking in very general terms, Aboriginal Affairs and Northern Development (AANDC) has various types of lands and resource governance systems in place, ranging from full authority resting with the Minister, some delegated authority to the First Nation or having no authority at all. The delegated authority from AANDC includes programs such as 53/60, RLAP, RLEMP and having no authority means either a new treaty is in place or the First Nation has a Land Code in place. What is a Land Code? A Land Code is a new emerging land use governance regime that is making strong headway onto the planning scene.

The use of the Land Code option is a growing trend that is currently in place for 35 First Nation communities across Canada, with another 70 either on the list to get a Land Code in place or waiting to get on this list. Out of the 35 First Nations that have a Land Code in place, 22 are located within BC and in BC we have an additional eight First Nations waiting to get their Land Code in place. This article will look briefly at the current planning tools available and the various land governance regimes including the Land Code program.

LAND USE PLANNING TOOLS UNDER THE INDIAN ACT

Section 81(1) (g) of the *Indian Act* is the only regulatory land use planning tool available for a First Nation. The tool is enforceable if the by-law is approved by the Minister. The problem with the enforcement issue is that the First Nation does not have the authority to issue a ticket, found through a Municipal Ticketing

Information process, as the only way a conviction is enforceable is through the summary conviction process. As we are all aware the summary conviction process is very expensive and the fine collected at the end of the process does not cover the costs of starting the summary process. Another issue associated with this tool is that it is a very basic and rudimentary land use planning tool, as it looks at uses allowed in each zone and in some cases addresses setbacks, parcel sizes and lot coverage, but this is very rare.

As a AANDC policy directive, in that there is no legal mechanism to adopt these tools as a law or by-law, there are three other types of general planning tools that are available. This includes the use of a Physical Development Plan (PDP), a Comprehensive Community Plan (CCP) or a Land Use Plan. As these are only policy documents, they have limited legislative authority. In addition to this the PDP is focused more upon being a "capital infrastructure" wish list of the nation and it does not apply to all of the nations' lands and the CCP focuses on issues that would be better placed in a strategic plan. Overall, the current tools available to First Nations through the *Indian Act* either legislated or as a policy directive have limited legislative or land use planning value. Under the *Indian Act* the Minister is required to administer reserve lands and resources on behalf of First Nations. This arrangement poses five major challenges:

- > the Act does not recognize the right of self-government;
- > it does not protect reserve land from being surrendered;
- > lands can be expropriated without the consent of the First Nation;
- > there is no local control over any decisions, and;
- > the current process used by the Minister is generally about lands disposition rather than land use planning.

LANDS GOVERNANCE REGIMES

In recognition of these challenges, the federal government has instituted or will be instituting the following programs:

1. Delegated Lands Management Program, commonly referred to as "53/60" (for the sections of the *Indian Act* that authorize the delegation), which provides a First Nation with limited power to manage specific land transactions, however the Minister needs to approve the transaction.
2. Regional Lands Administration Program (RLAP), where the First Nations handles additional land management functions, although the final authority still remains with the Minister.
3. Reserve Lands and Environment Management Program (RLEMP), is a program that may be worth watching as it unfolds, as this program was expected to roll out in April 2013, but as of this writing no news on this program has been released.
4. *First Nations Land Management Act* (FNLMA), which places the regulatory powers in the hands of First Nations with regards to lands management and lands disposition. (Land Code).
5. Self-government arrangements such as the authority that the West Bank First Nation and the Sechelt First Nation have.
6. Working with the provincial government in the new Treaty

TABLE 1: LAND USE PLANNING OPTIONS FOR FIRST NATIONS AFTER THE 1996 FRAMEWORK AGREEMENT WAS INTRODUCED

OPTIONS	LAND USE AUTHORITY	FINAL AUTHORITY	PRIMARY CONCERN: LAND USE PLANNING OR LAND DISPOSITION ONLY
Lands Administrated by the Minister directly	<i>Indian Act</i>	Minister of AANDC	Land Disposition only
Delegation of Sections 53 & 60 of the Indian Act	<i>Indian Act</i>	First Nation and the Minister, with the Minister having the final authority	Land Disposition only
RLAP	<i>Indian Act</i>	First Nation and the Minister, with the Minister having the final authority	Land Disposition only
FNLMA (added in 1999)	<i>First Nation Land Code</i>	First Nation	Land Use Planning and Land Disposition
Full Self Government	Treaty or Agreement	First Nation	Land Use Planning and Land Disposition

process. Various new treaties have been signed in BC giving the land use approving authority back to the respective First Nation.

FRAMEWORK AGREEMENT AND FNLMA

So how does a First Nation get the authority back to make their own land use decisions? Prior to 1996, the only options that existed were either self-government agreements or treaties. The adoption of the 1996 Framework Agreement allowed for a new option to be developed and

implemented, which resulted in the *First Nations Lands Management Act (FNLMA)*. Enacted in 1999, this law has resulted in the setting up of individual First Nation Land Codes, approximately 35 across Canada and 22 within British Columbia. Through the adoption of respective First Nations Land Codes, the nations have opted out of 34 land use related sections of the *Indian Act*.

FRAMEWORK AGREEMENT

The Framework Agreement was signed by the then Minister of Indian Affairs and

Northern Development and 13 First Nations on February 12, 1996. The Framework Agreement sets out the principal components of the new land management process. It is very important to note that this agreement is not a treaty and does not affect any treaty, agreement or any other constitutional rights of the First Nation. The Agreement was ratified and implemented by Canada through the adoption of the *First Nations Land Management Act (FNLMA)*. After the First Nation signs the Framework Agreement the nation can exercise its land management option by creating its own Land Code, drafting a community ratification process and entering into a further Individual Transfer Agreement with Canada. Table 1 outlines the land use planning options available to First Nation with the adoption of the *FNLMA*.

WHAT IS A LAND CODE?

Before we can truly understand the concept and overall function on what a Land Code is and what it does for a First Nation, we need to understand two very important issues. The first is the land base itself; in that it has a spiritual, economic and political focus for all First Nations. The level of significance that a nation places upon each of these factors helps the nation to define themselves. The second issue is, the traditional territories of First Nations are a key factor in the identity and survival of the nation as a distinct society. This is outlined in the 1997 Delgamuukw

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case ruling on the and the concept of aboriginal title, outlining that there is a right to the land itself and not just a right to hunt, fish or gather.

A *Land Code* is the end result of a legal process that gives the First Nation the ability to enact laws respecting the development, conservation, protection, management, use and possession of reserve lands, as outlined in Table 2.

WHO WORKS WITH A FIRST NATION ON THE DEVELOPMENT OF THEIR LAND CODE?

When a First Nation decides that they wish to develop their Land Code there is an organization referred to as the Lands Advisory Board, consisting of Chiefs and Councillors of First Nations that have a Land Code in place. The Board through their staff works with the nation to move them from the developmental stage, with no Land Code in place, to the operational stage, with a Land Code in place, and acts as the conduit between the federal government and operational and developmental First Nations.

For more information on the Lands Advisory Board see: www.labrc.com

CONCLUSION

The face of land use planning and governance on First Nations' land is changing in British Columbia and across Canada. This is due to the following reasons:

- > the creation of the *First Nations Land Management Act*;
- > the use of individual agreements;
- > the use of treaties or land claim agreements; and
- > various court rulings.

The creation of the Land Code is the quickest and the least non-confrontational approach to giving land use authority powers back to First Nation governments. This changing landscape presents challenges and opportunities regarding the capacity and political will of First Nations and the ability for local governments to adapt to the new land use planning and governance systems being developed. A cooperative approach to land management will allow all parties to support their mutual interests and other land use planning goals. ■

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Planning Commission in Alberta. Currently Ken is the Director of Lands and Real Estate Operations for the Songhees First Nation and can be reached at (250) 386 1043 or at: dirlands@songheesnation.com

TABLE 2: SUMMARY COMPARISON OF LAND USE PLANNING TOOLS AVAILABLE TO FIRST NATIONS WITH A LAND CODE WITH LOCAL GOVERNMENT PLANNING TOOLS IN BRITISH COLUMBIA

LAND USE PLANNING TOOL	AVAILABLE TO THE FIRST NATION WITH A LAND CODE	TOOLS AVAILABLE TO BC LOCAL GOVERNMENTS
Designation of Development Permit Areas and the issuance of Development Permits	Yes	Yes
Development Variance and Temporary Use Permits	Yes	Yes
Development Approval Information requirements	Yes	Yes
Development Cost Charges requirements	Yes	Yes
Board of Variances	Yes	Yes
Subdivision Servicing requirements	Yes	Yes
CCP development (similar to the OCP format) and adopted as a regulatory requirement	Yes	Yes
Detailed zoning requirements	Yes	Yes
Surface water run-off	Yes	Yes
Security for land development projects	Yes	Yes
Building Inspection requirements	Yes	Yes
Use of Easements and covenants	Yes	Yes
Development and Use of Lands Instruments for registration into a Lands Registry System	Yes	No (LTSA looks after this)
Phased Development Agreements	Yes	Yes
Use of committees to make land use planning recommendations	Yes	Yes
Taking of park land	Yes	Yes
Development procedures requirements	Yes	Yes
Subdivisions (Municipalities only as the Regional District process is controlled by the province)	Yes	Yes*
Tree Protection(Municipalities only)	Yes	Yes*
Regulation of Traffic (Municipalities only)	Yes	Yes*
Hunting, Fishing, management and protection of fish, wildlife and their habitat on the Nation's land	Yes	Limited powers
Use and storage of hazardous materials or substances on the lands	Yes	Limited powers
Setting aside, protection and regulation of heritage sites, cultural sites, traditional sites, spiritual sites and wildlife refuges	Yes	Limited powers

Notes

*Municipalities only as regional districts are not allowed to exercise this authority. With respect to tree protection, a regional district can only protect a tree through the development permit process if it is a nesting tree or located in a hazardous area.



PLANNING

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PLAN CANADA | SUMMER · ÉTÉ 2013

SUMMARY The Carrier Sekani Tribal Council (CSTC) is located in north central BC in an area that is seeing an increase in pressures from pipeline proposals. As community planners working with the CSTC the authors offer three lessons to planners: 1) free, prior and informed consent must be incorporated into practice and policies; 2) capacity-building and community engagement is a requirement in negotiations and agreements; 3) implementation of agreements must have thorough plans and processes to ensure benefits to all parties. Planners must also understand how to implement and incorporate the United Nations Declaration on the Rights of Indigenous Peoples, as it forms an international standard for the survival, dignity and well-being of Indigenous peoples around the world.

RÉSUMÉ Le Conseil tribal des Porteurs et des Sékanis (CSTC) est situé dans une région du centre-nord de la Colombie-Britannique qui connaît un accroissement des pressions exercées par les projets de canalisations. Urbanistes travaillant en collaboration avec le CSTC, les auteurs de cet article offrent trois leçons à leurs pairs : 1) un consentement libre, préalable et éclairé doit être intégré dans la pratique et les politiques de planification; 2) le renforcement des capacités et la mobilisation communautaire doivent faire partie du processus de négociations et d'ententes; 3) l'exécution d'accords doit s'appuyer sur des plans et des processus rigoureux qui permettent à toutes les parties d'en profiter. Les urbanistes doivent également savoir comment mettre en pratique et incorporer la Déclaration des Nations Unies sur les droits des peuples autochtones, à titre de norme internationale de survie, de dignité et de bien-être des peuples autochtones du monde entier.

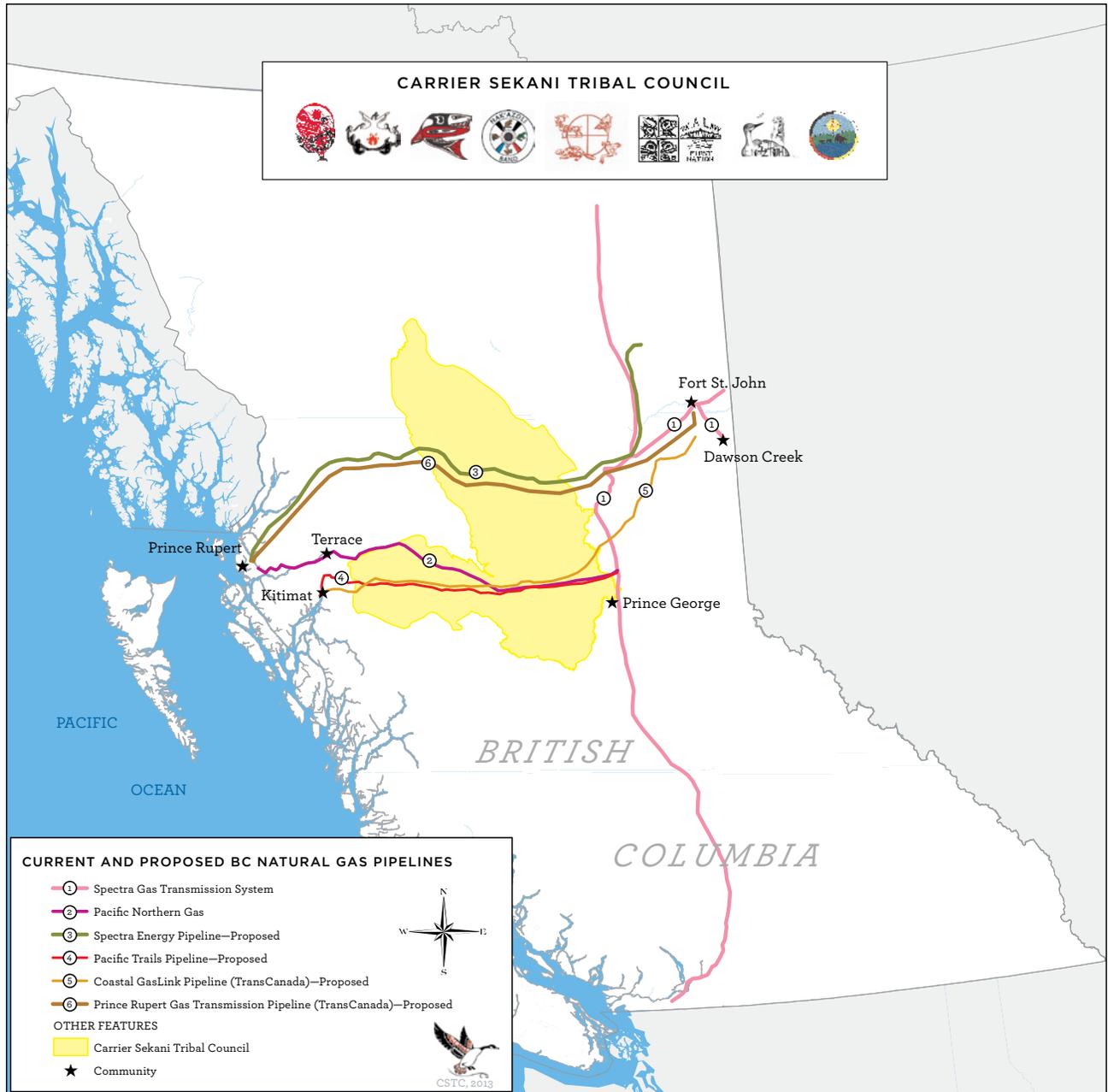
This article briefly covers some of the experiences and lessons learned in planning for and managing pipeline developments in north central British Columbia (BC), within the Carrier Sekani Tribal Council (CSTC) member First Nations territories. The CSTC is a non-profit society made up of eight First Nations: Burns Lake Band (Ts'il Kaz Koh), Nak'azdli, Nadleh Whut'en, Saik'uz, Stelat'en, Takla Lake, Tl'azt'en and Wet'suwet'en. The CSTC territory accounts for 78,000 sq. km of land (8.3% of BC; twice the size of Vancouver Island; and, about the size of Ireland) in the area west of Prince George, which includes the Nechako, Upper Fraser and Arctic watersheds. It is a region that saw the mountain pine beetle kill over 80% of the forest, and one that is growing as a result of mineral exploration activities and proposed pipelines.

for

BY JAIME SANCHEZ, MCIP, RPP AND
ANGEL RANSOM, MCIP, RPP

PIPELINES

The Carrier
Sekani
Experience



Over the last 10 years the Carrier Sekani Tribal Council (CSTC) members have seen an increase in pipeline proposals that could transect their territories. Developers of natural gas from north eastern BC, and bitumen from the Alberta oil sands, are seeking to diversify market access to Asia, which requires increased pipeline infrastructure to the BC coast (Kitimat or Prince Rupert). Within the last year alone, we have seen four natural gas pipeline proposals, some of which could be the largest in the world; more are being proposed as we speak. This is also an area that the

embattled Enbridge Northern Gateway project proposes to cross. These pipelines could create 300–400+ km of linear (east-west) corridors, 50–100 m wide.

While these experiences are based on both reactive and proactive planning situations, all have been led by Indigenous perspectives and processes. It is the view of the authors that while planning methods and processes based on non-Carrier Sekani worldviews exist, elements of both have been used by Carrier Sekani leaders, technicians and planners.

OIL PIPELINES: ENBRIDGE NORTHERN GATEWAY PIPELINE

Enbridge first appeared in Carrier Sekani communities in 2004, with a slew of Calgary-based advisors touting the benefits and opportunities. The CSTC leaders and members required more information to understand the impacts from the proposed twin condensate/bitumen pipelines, the first of their kind in CSTC territory. The CSTC lead the research of an Aboriginal Interest and Use Study (AIUS), which sought feedback from members, traditional

knowledge holders, and outside experts. The resulting AIUS provided the CSTC communities with their risk assessment of the Northern Gateway Pipeline project; community members and leaders unanimously voted that the project was not worth the risk. In 2006 the CSTC filed a court challenge seeking to overturn the federal decision to conduct an environmental assessment because CSTC was not properly consulted. Enbridge subsequently dropped the project, but reapplied in 2010, and is now undergoing a Joint Review Panel under the National Energy Board.

The opposition to the Enbridge project continues to grow throughout northern BC, as First Nations unified and proactively planned to declare that water and river systems need to be protected from unwanted intrusions like the Northern Gateway project. Through the leadership of the Yinka Dene Alliance (member First Nations of the CSTC), the Save the Fraser Declaration (SFD) was created and ultimately supported, by over 100 First Nations throughout BC and beyond. The SFD is an important political and policy statement from Indigenous peoples that they will no longer suffer from inappropriate development within their territories. (Planners take note; we'll elaborate more on this shortly.) It's worthwhile noting too that several municipal governments have also passed resolutions opposing pipelines carrying heavy crude in the region. The risk from one pipeline or tanker breach is just too great.

As we write this article, the National Energy Board (NEB) released 199 conditions for the Enbridge Northern Gateway pipeline project, the most ever imposed upon a proposed pipeline project. Once the NEB makes its decisions, the federal cabinet will have the final say in approving the project. If approved, it will be a decision that will spark unrest and trigger Indigenous nations in Canada to defend their own laws and decision-making authority. As Chief Allan Adam of the Athabasca Chipewyan First Nation said in a recent press conference: (In regards to blocking the Enbridge Northern Gateway and TransCanada Keystone XL pipelines.) "It's going to be a long hot summer." Both projects are viewed by Indigenous peoples as a direct threat to the survival of Earth because of the increased use and development of the Alberta oil

sands. If the project is not approved, it will send a shockwave through the industry and government reminiscent of the Berger Inquiry, mainly because that after 30+ years First Nations governments have significantly increased their power in the planning and building of energy infrastructure in Canada.

NATURAL GAS PIPELINES: PTP, CGLP, RGP, NGTS, ETC.

In the 1950s a natural gas pipeline was built between Kitimat and Summit Lake (north of Prince George, BC). Carrier Sekani First Nations were not involved nor accommodated for this project (Pacific Northern Gas—PNG). Remember, this was a period in time when First Nations did not have the right to vote in federal elections, and the Lejac Residential School was still operational in the heart of Carrier country. It was a period in history when central planning was dominant in the region and where grandiose developments like the Kenny Dam flooded the Cheslatta Carrier peoples' lands, homes, and graves, and forever changed the water system of the Nechako River.

Over the last eight years the CSTC member First Nations have been involved in the Pacific Trail Pipelines (Apache/Chevron) project which proposes the construction and maintenance of a 36" natural gas

pipeline between Kitimat and Summit Lake. This time however, First Nations became actively involved in ensuring that their interests were included in the PTP planning. The result was that 18 First Nations affected as a result of the PTP project, formed the First Nations Limited Partnership (FNLP) and attained an equity stake in the project. The CSTC negotiated an Environmental Accord, which focuses among other things on active environmental monitoring of the PTP project within CSTC territory during and after construction.

Since the PTP project experience, three new natural gas pipeline proposals have been proposed that will impact CSTC member First Nations: Coastal GasLink (TransCanada), Natural Gas Transmission System (Spectra), and Rupert Gas (TransCanada). There are several other proposals in the works that have yet to make a formal application with Crown regulators. As these projects work through their respective studies, and the companies and Crown engage Carrier Sekani (and other) First Nations, we are constantly reminded that these projects represent an estimated \$20 billion plus in pipelines investment, in addition to the more than \$50 billion in Liquid Natural Gas (LNG) facilities on the coast as well as extraction investments in north east BC. We are also reminded that much of the gas has been extracted using

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the hydro fracking process, and that LNG plants on the coast require huge amounts of energy (just one of the larger LNG plants requires all the energy that would be created by the Site C project per year). As well, there are great concerns about the LNG tankers (and the dangers they represent) that would ship the LNG to global markets.

In light of these and other major development projects, the Carrier Sekani First Nations require the adequate financial and human resources to review industry studies, and to conduct their own, for which realistic timelines must be provided. The internal engagement and decision-making processes vary slightly from community to community, but generally the traditional owners (i.e., Keyoh or Keyah Holders) play a key role in Carrier Sekani governance. Several CSTC member First Nations including the Nak'azdli Indian Band are refining their governance structures to assure that the link between Chief and Council, and the Keyoh (pronounced 'kay-yo') Holders is improved. This evolution of governance is critical for planners, because decision-making authority is now in the hands of the collective, as Aboriginal rights including title is a shared right, and not one that is held by individuals.

The goal of achieving a collective decision-making process in Carrier Sekani First Nations is ongoing. Planning for major projects is based on ensuring that there is a sustainable balance between economic benefits, and social, cultural, and environmental impacts, particularly as a result of major projects such as natural gas pipelines. Gone are the days of centralized planning. Although the market will determine whether these natural gas pipelines can even be built, it will be the Carrier Sekani First Nations who will play a defining role in planning these pipeline projects.

From these and other experiences, we have some lessons to share with planners, First Nations, the government, and others. We attribute these lessons to the many Carrier Sekani and other First Nations leaders and community members. These leaders have spent years defending Aboriginal rights, and have negotiated the right to use their own planning and decision-making processes as a means of reconciliation and as a way to improve livelihoods in their territories.

LESSON 1: FREE, PRIOR AND INFORMED CONSENT

The Carrier Sekani view that they have inalienable, inherent rights that stem from their ancestors, which pre-dates Canadian Confederation and that there is no 'agreement' or deal that can take these away. In the absence of any treaty, the Carrier Sekani are in a position that requires a high standard of informed decision-making, which guides planning processes internally. Such standards are found in the principle of free, prior and informed consent (FPIC). Planners must become familiar with, and support standards such as FPIC, and incorporate them into their practice and policies.

FPIC recognizes First Nations inherent and prior rights to their lands and resources and respects their legitimate authority to require that third parties enter into an equal and respectful relationship with them, based on the principle of informed consent. There are also economic reasons for adhering to FPIC because the costs of litigation (i.e., direct costs, judicial resources, etc.) and security (i.e., police, military—in cases of civil disobedience) are not factored into cost-benefit analysis.

LESSON 2: CAPACITY-BUILDING AND ENGAGEMENT

As planners working with one of the most politically hot topics in Canada, we are guided by Carrier Sekani leaders, Elders and membership, as well as by our code of ethics as members of the Canadian Institute of Planners and the Planning Institute of BC. At the core of our planning services to leadership and membership is the ability to ensure that we are planning for what the people want, and not for what companies or the Crown want. We have been told by Elders and leaders that capacity-building and engagement of members is of paramount importance. We do this by organizing community workshops, researching and preparing materials for leaders and community members, and coordinating with other First Nations and partners to better understand impacts and opportunities; we also mentor Carrier Sekani youth, Angel Ransom (co-author) has been a prime example of mentorship

as she was hired by CSTC while still in university and subsequently afterwards by CSTC and Nak'azdli Band.

At the outset of negotiations with proponents, capacity-building within Carrier Sekani communities is on the table, and must remain on the table at all times, through final agreements (i.e., MOUS, IBAS, etc.) and into agreement implementation. As planners involved in various aspects of community engagement, planning, and negotiations, there are inter-departmental and many other issues that must be incorporated that transcend zoning, setback and by-law policy development. We also work in a region that is known as the Highway of Tears, where too many women have gone missing or have been found murdered. Sensitivity and tact regarding the myriad of planning challenges in engaging members is important, as there are often many things happening that many of us are not aware of.

LESSON 3: AGREEMENTS AND IMPLEMENTATION

There are many types of agreements that Carrier Sekani First Nations are negotiating and implementing. From Communication Protocols, Traditional Knowledge Studies, Impact Benefit Agreements, and Service Agreements, planners involved in these processes, or informing these processes, need to ensure that our noted lessons 1 and 2 are incorporated. The CSTC is currently in discussions with the Bulkley Nechako Regional District as a result of Community-to-Community Forums held between Chiefs and municipal leaders, which underlined the pressing need for improved communications and decision-making in the region.

Job opportunities, and training from the start to finish of any proposed project, (i.e., pre-construction; construction; operation and maintenance phases) may provide benefits in terms of an increase of community-based training programs, infrastructure development, and increased employment. The imposition of aggressive timelines and a lack of resources, pose potential challenges including the loss of training opportunities and the jobs created. This situation could result in a decrease of overall involvement and potential support provided by the communities.

All agreements must include thorough implementation plans and processes, to ensure that all parties benefit mutually from the relationship.

MOVING FORWARD

In 2010 Canada endorsed the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which is an international standard for the survival, dignity and well-being of Indigenous peoples worldwide. The CSTC member First Nations have endorsed the UNDRIP and include it in various negotiations and agreements. The CSTC is also fortunate to have one of its formal Tribal Chiefs, and esteemed leader, Grand Chief Ed John (Akile Ch'oh of the Lusilyoo Clan, Tl'azt'en Nation) who has recently been reappointed to sit as the North American Representative to the United Nations Permanent Forum on Indigenous Issues (UNPFII). The spotlight on Carrier Sekani territory has never been greater. Through active negotiations and diplomacy, planners and leaders doing business in CSTC territory must familiarize themselves with the UNDRIP, as it is an important document affecting agreements and decision-making. We believe it should also be an immediate requirement that certified planners in Canada must understand and know how to implement the UNDRIP.

As these pipeline projects undergo Crown regulatory and First Nations scrutiny, there will be significant political and media attention. Prime Minister Harper has even appointed a special envoy to 'defuse the tension between First Nations and the energy and pipeline industry.'¹ Efforts to push the Enbridge project will continue, and Carrier Sekani First Nations will continue to ensure that their concerns and rights to survive and strive as Indigenous peoples are respected and adhered to.

In light of these projects, the Carrier Sekani First Nations remain adamant that they are not against development. Planning and decision-making revolves around the principle of stewardship and balance. Shared decision-making and higher level planning needs to be improved in Carrier Sekani territories if there is to be reconciliation and restitution. As the late Dr. Sophie Thomas

(Saik'uz First Nation) said: "Take care of the land, and it will take care of you." Collectively the Carrier Sekani peoples are more united than ever in the development of plans and processes which incorporate their visions and needs, and ability to survive as Yinka Dene (People of the Earth). In Carrier Sekani territories, planning for equitable and sustainable resource development has never been as important as it is now. Failure to consider and meaningfully incorporate Carrier Sekani views, processes and decision-making in the planning of major projects can only lead to continued uncertainty and conflict. Let us learn from the past so that our collective future will be clearer and brighter tomorrow. ■

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Both authors earned their degrees from the School of Environmental Planning, University of Northern British Columbia.

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SUMMARY This article focuses on the Thompson Economic Diversification Working Group's (TEDWG) unique model of stakeholder engagement, along with an overview of the regulatory and strategic planning outcomes the TEDWG has achieved. The TEDWG process represents a best practice in both procedural and technical capacity-building in Northern communities with large urban and regional Aboriginal populations, to ensure that Aboriginal stakeholders can fully engage in planning for the long-term sustainability of their community. A discussion of process design and outcomes is complemented by the reflections of four First Nation and Metis stakeholders on their experiences.

RÉSUMÉ Cet article, qui porte sur un modèle novateur de mobilisation des parties prenantes élaboré par le Thompson Economic Diversification Working Group (TEDWG), comprend également un aperçu des résultats obtenus au terme de son travail de planification stratégique et réglementaire. Le processus instauré par le TEDWG constitue une pratique d'excellence en ce qui concerne le renforcement des capacités administratives et techniques de certaines communautés du Nord regroupant de fortes populations autochtones urbaines et régionales. Il vise également à renforcer l'engagement des intervenants autochtones dans la planification à long terme de la durabilité de leur communauté. La discussion sur la conception et les résultats de ce processus s'accompagne de quelques réflexions sur les expériences de quatre intervenants des Premières nations et des Métis.

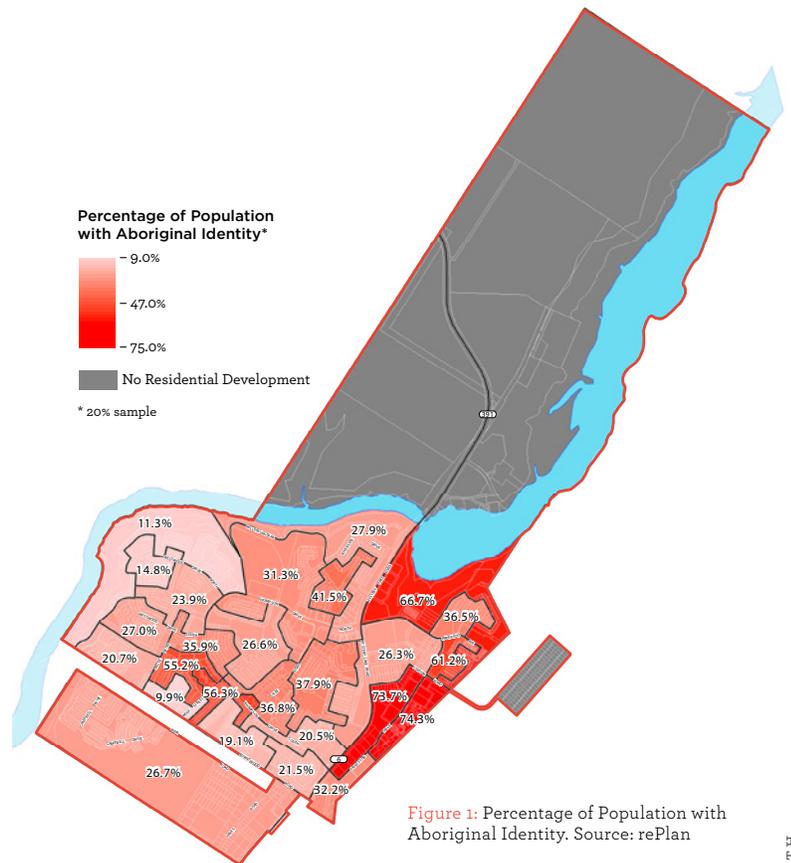
INTRODUCTION

Located on Nisichawayasihk Cree Nation's Traditional Territory in north central Manitoba, the City of Thompson has evolved as a diverse urban centre, functioning as a regional service hub for approximately 65,000 Aboriginal people who live in the region surrounding the city. While First Peoples have inhabited the area for thousands of years, the town site of Thompson was established in the late 1950s after the discovery of an ore body in the Thompson Nickel Belt. However, its more recent history as a mining town belies Thompson's current role as one of Canada's largest per capita urban Aboriginal settlements. According to the most recent Census, 47% of City of Thompson residents identify as Aboriginal, with anecdotal evidence suggesting a significantly higher proportion (see Figure 1).

Economic volatility coupled with the November 2010 announcement that Vale, the world's second largest mining company and Thompson's largest private-sector employer, will transition from full operations, including smelting and refining, to mining and milling in Thompson by 2015 underlined the need for the City of Thompson and regional partners to work together to define the Thompson Region's economic future. The Thompson Economic Diversification Working Group (TEDWG) was formed to spearhead this effort.

Instead of the Provincial Community Adjustment model that is typically applied to resource sector transitions, the TEDWG model prioritizes the voices of local and regional stakeholders through action-focused engagement and consensus-based decision-making. Members represent 10 stakeholder groups including Aboriginal organizations, two levels of government, industry, and local business. The City of Thompson chaired the TEDWG. Vale was the sole funder of the process, providing significant financial resources for community engagement and technical planning. rePlan (and sister firms planningAlliance and regionalArchitects) led the consulting team comprising Nichols Applied Management and Associated Engineering (see Figure 2 for an organizational diagram).

left: Sign marking the 55th parallel north on Highway 6 just outside of Thompson, Manitoba. credit: iStockPhoto.com



In recognition of Thompson and the region's evolving economic and demographic status, the TEDWG has undertaken a comprehensive set of plans that, together, form the Thompson Economic Diversification Plan. The Plan better defines Thompson's area of influence within the region and the relationship of regional Aboriginal communities to Thompson; identifies a long-term growth management strategy; and updates the City's governance framework. The Plan includes two streams: A Regulatory Framework (including a new Development Plan and Zoning By-law) and a series of Action Plans that provide strategic direction in supporting areas such as Housing and Education and Training.

While the technical planning outcomes of the TEDWG process are critical to Thompson's long-term sustainability, this article focuses on the unique model of stakeholder engagement and decision-making developed by and for TEDWG stakeholders.

IDENTIFYING TEDWG STAKEHOLDERS

In 2009, the City of Thompson signed the Thompson Aboriginal Accord, a document that outlines an approach to Community and Economic Development, and Communications based on the values of honesty, respect, and mutual sharing and contribution. The co-signatories of the Accord include the leadership of five Aboriginal organizations active in Northern Manitoba. In order to leverage and strengthen existing stakeholder relationships in Thompson and the region, the leaders of these organizations were invited to participate in the TEDWG process. Charlene Lafreniere, a City of Thompson Councillor and Chair of the Thompson Urban Aboriginal Strategy notes that "the composition of the TEDWG and sub-committees was reflective of our community and region. The

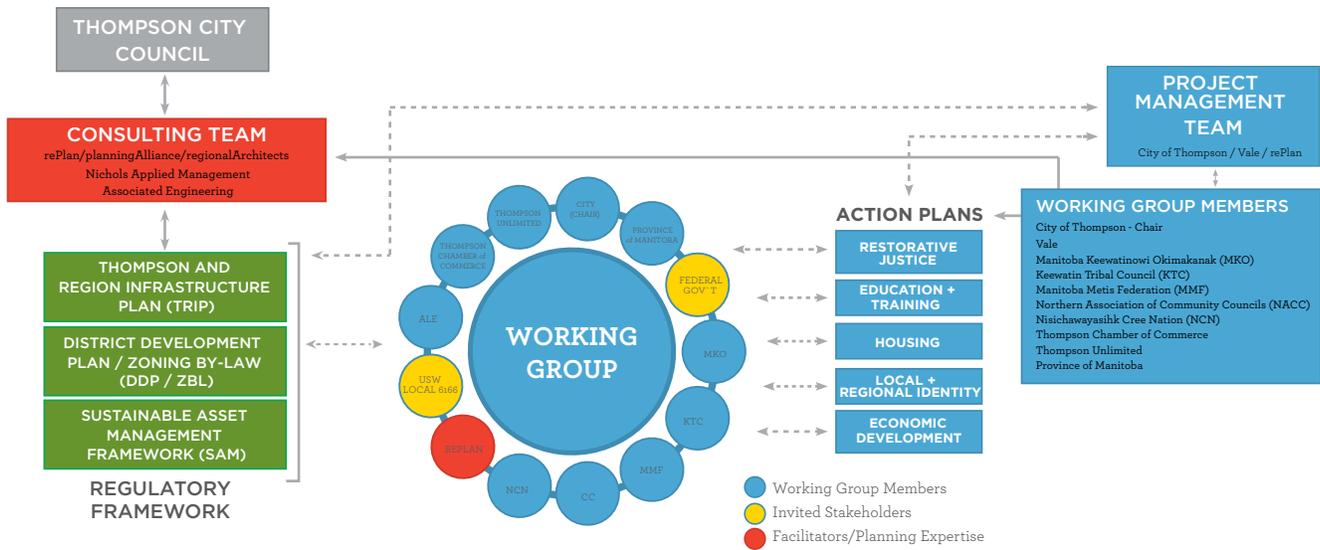


Figure 2: Thompson Economic Diversification Plan Organizational Chart. Source: rePlan

significant partnership established by the Thompson Aboriginal Accord set the stage for an inclusive process that took our partnerships in the community and the region to a deeper level, and in some cases, started new partnerships.”

Due to their role in supporting the economic diversification of Thompson, the Thompson Chamber of Commerce, and Thompson Unlimited (the City of Thompson’s economic development corporation) were also identified as TEDWG stakeholders. The Province of Manitoba also appointed a representative to the TEDWG in November 2011.

DEFINING ROLES AND RELATIONSHIPS

Stakeholders defined their shared interests at a local and regional level, and developed a terms of reference to reflect them. The terms of reference built on the values espoused by the Thompson Aboriginal Accord, with a focus on shared responsibility and contribution, consensus-based decision-making, and equality of voice among stakeholders regardless of factors such as political influence or financial resources.

Developed over a six-month period, the terms of reference required extensive engagement with stakeholders. This period was critical in trust building. The shared ‘win’ of creating a contextually sensitive and empowering terms of reference, also propelled the group into their first collective task of setting planning priorities.

SETTING COLLECTIVE PLANNING PRIORITIES

The TEDWG’s primary purpose was to identify and pursue opportunities to help Thompson and the surrounding region diversify its economy and strengthen its position as an economic contributor in Northern Manitoba. However, early discussions focused on the social barriers to economic participation and prosperity that many regional communities and Thompson’s urban Aboriginal population face. The priority areas defined by TEDWG stakeholders, speak

to the need to address these systemic social barriers through an economic lens. Priority areas include:

- > Restorative Justice
- > Education and Training
- > Housing
- > Fostering a Local and Regional Identity
- > Economic Development

In addition, TEDWG stakeholders advocated for improved infrastructure, including both physical infrastructure and a renewed governance framework at the municipal level. All of the priorities established by TEDWG stakeholders affect both the City of Thompson and communities in the surrounding region. In setting priorities, Jim Beardy, Director of Community Services with Keewatin Tribal Council observes, “through this process we discovered that, as individual organizations and groups, we all want the same things but that we are working in isolation. If we continue in this way, it will take a long time to see any changes. The TEDWG process brought together people at a leadership level to talk about common priorities and plan together.”

To better understand the relationship between the city and regional communities, stakeholders undertook a collective regional mapping exercise.

DEFINING THE THOMPSON REGION

In a multi-stakeholder process, each stakeholder has a distinct geographic influence or area of administrative and political authority. Mapping overlapping jurisdictions can highlight areas where administrative and financial resources can be more easily coordinated or shared. Additionally, recognizing the lived experience and traditional knowledge of Aboriginal stakeholders in regional mapping generated buy-in to the planning process, particularly by organizations and communities who are often geographically excluded, despite their economic relationship to a ‘hub’ city like Thompson. Defining the Thompson Region through an iterative, stakeholder-driven process, complemented by other data sources,

increasingly an urban Aboriginal city. As Jim Beardy points out, “Aboriginal people form the majority of many northern urban communities but very seldom are they solicited for participation as true partners. Because Aboriginal stakeholders played a critical role in designing the TEDWG process, the input we provided was real and effective.”

The direct and indirect outcomes of the TEDWG process reflect the power of partnerships between Aboriginal peoples, municipal governments and the resource sector. Charlene Lafreniere highlights the fact that through the TEDWG process, “the City of Thompson has achieved 42% of the recommendations included in the Thompson and Planning District Sustainable Community Plan. This speaks to the credibility of both the SCP and TEDWG planning processes.”

Planners can play a role in shaping additional inclusive planning processes. Hilda Fitzner and Jim Beardy both comment on the importance of a neutral facilitator with technical planning expertise, to “ensure that meetings and communications are fair and inclusive, especially when sensitive topics arise. [Having a facilitator] also allowed us to address a wider range of issues than the City may have identified on its own.”

The TEDWG process and its emerging outcomes illustrate the value of full participation by Aboriginal people in the development of practical plans to transform the challenges of Canada’s northern urban centres, into opportunities for sustainable growth.

To access the final TEDWG Action Plans and Regulatory Framework Plans, please go to: www.thompson.ca/TEDWG ■

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GIVING VOICE **TO ALL**

**Traditional Syilx wisdom and practice shape contemporary community
planning in the Penticton Indian Band's CCP**

BY MARENA BRINKHURST, ELAINE ALEC AND ANONA KAMPE





SUMMARY Indigenous community planning differs from other types of planning in its philosophy and practice, particularly concerning community engagement. All planners can and should learn from the experience of Indigenous community planners and the unique techniques and skills they use and share. This article presents one such technique, the En'owkinwixw process, used in Syilx communities in the Okanagan region of British Columbia. We describe this process and reflect on its central role in the Penticton Indian Band's (PIB) recently completed Comprehensive Community Plan (CCP). We also include reflections on lessons from the PIB's process and the En'owkinwixw framework of interest to other communities and planners.

RÉSUMÉ L'urbanisme autochtone diffère d'autres types d'urbanisme par sa philosophie et sa pratique, notamment en ce qui a trait à la mobilisation communautaire. Tous les urbanistes peuvent et devraient apprendre de l'expérience des urbanistes autochtones et des techniques et compétences uniques qu'ils utilisent et partagent. Cet article présente l'une de ces techniques—le processus En'owkinwixw propre aux communautés Syilx de la région de l'Okanagan en Colombie-Britannique—et décrit son rôle central dans le plan d'urbanisme de la bande indienne de Penticton. Il propose aussi des réflexions sur les enseignements tirés de l'utilisation de cette technique par la bande indienne de Penticton et du cadre En'owkinwixw dont les autres collectivités et urbanistes peuvent tirer parti.

Indigenous community planning differs from other types of planning in its philosophy and practice, particularly concerning community engagement. We feel that all planners would benefit by learning from the experience of Indigenous community planners and the unique techniques and skills they use and share. This article presents one such technique, the En'owkinwixw process, used in Syilx communities in the Okanagan region of what is today southern interior British Columbia. We have written this article to share both the En'owkinwixw process and the experience of the Penticton Indian Band (PIB) using this process both as a technique and as a framework for its recently completed Comprehensive Community Planning (CCP) process. We also include reflections from a

non-Indigenous planning student who interned with the PIB CCP team and whose research and approach to community planning was profoundly shaped by her experience working with the PIB and the En'owkinwixw process.

**OPPORTUNITIES, COMMITMENTS,
AND COLLABORATION:
THE PENTICTON INDIAN BAND CCP**

In 2009, the PIB commenced work on its CCP. The process would run for four years and was committed to the overarching goals of: motivating and fully engaging Band members in community planning like never before; supporting long-term healing of the community; providing effective and practical next steps for implementation; and making the process and plan culturally

PREVIOUS PAGE: Land overlooking Skaha Lake. Photo credit Anona Kampe.
ABOVE: Anona Kampe and Elaine Alec. Photo credit Jonathan Kruger.



TOP: The CCP Planning Team. Photo credit Alexix Baptiste. CENTER, LEFT: A child's drawing. Photo credit Nacoma George. CENTER, RIGHT: Chief Jonathan Anona Kampe. Photo credit Anona Kampe. BOTTOM: From left to right, Elaine Alec, PIB Lands Manager Joan Philip, Marena Brinkhurst and Anona Kampe.



relevant and supportive. Central to these goals was the decision to make it a community-run and community-focused process. Two members were hired as the CCP coordinators, Elaine Alec and Anona Kampe, and they established a team of community planners that represented men, women, youth, and elders of the community. Each stage of the process was designed to emphasize community connection, healing, and celebration. Elaine and Anona quickly became familiar faces at every community event, taking photographs for the newsletter, running planning workshops and activities, and distributing specially-designed PIB clothing and other prizes to encourage participation and build community pride.

Another goal of the process was to reach outside of the community to build alliances and collaborations with various partners in government, NGOs, and academia. In 2010, the PIB CCP team sent out a call for research collaborators to universities in B.C. This led to a research partnership with Marena Brinkhurst, a Master's student in the planning program of Simon Fraser University. Together, Marena, the PIB CCP team, and the PIB Lands Department developed a collaborative research project to investigate the history and land management implications of individual land holdings (Certificates of Possession, or 'Locatee lands') on the Pentiction reserve, the findings of which would inform current and future planning efforts by the PIB. As part of this project, Marena was invited to spend a summer as an intern with the CCP coordinators, learning about the community and the PIB's CCP process.

GIVING VOICE TO ALL: SYILX WISDOM AND PRACTICE OF COMMUNITY ENGAGEMENT

The main aspects of the PIB CCP that make it a fresh and innovative approach to community planning, for the PIB in particular, are its foundational commitments to community engagement, its culturally relevant process and framework, and its contemporary use of traditional wisdom and practice. While these were goals from the outset of the process, figuring out how to enact them took time and training. Elaine, Anona, and Marena enrolled in a course taught by a PIB member and renowned author and researcher, Dr. Jeannette Armstrong, at the En'owkin Centre, a cultural and ecological education institution located on the Pentiction reserve. The course was on the En'owkinwixw process, a traditional Syilx method for collective learning and community decision-making.¹ This process ultimately brought together all the goals of the PIB CCP into a cohesive, culturally relevant, and actionable framework.

Syilx culture is based on egalitarian principles and a deep respect for individual rights and responsibilities. Traditionally, community issues and decisions were discussed in large *q'wc'i?* (pithouse) gatherings, which emphasized the essential importance of giving voice to, and listening to, all community members. This philosophy is illustrated in the Syilx *captiklxw*, stories that instruct listeners on Syilx laws, particularly 'How Food Was Given' and its story of the Four Food Chiefs and Fly.² In this *captiklxw*, the Four Food Chiefs (Black Bear, Spring Salmon, Saskatoon Berry, and Bitter Root) volunteer their bodies as food for humans, newcomers to the world. In order to bring Chief Black Bear back to life and restart the cycle of regeneration that will support the world sustainably, all members of the *timixw* (the interconnected and spiraling web that

is the living world) come to offer their songs. Each sings its song, but Chief Black Bear still does not come back to life. Then Fly arrives, but the others, who find him annoying and disagreeable, dislike him, and so they do not want to let him participate. Fly persists and finally sings his song, and it is the final piece needed to revive Chief Black Bear. In this *captiklxw*, Fly represents those in our communities who are ignored, rejected, ridiculed, dismissed, or otherwise discouraged from participating in the community. The story instructs listeners that even though there are individuals who may seem annoying, disruptive, disagreeable, or not valuable to community decisions, they too have critical roles to play and their voices must be respected and included.

These teachings are put into practice with the En'owkinwixw process, illustrated in Figure 1. The design of the process reflects the traditional *q'wc'i?* gatherings: the four poles divide the circular sitting space into four quadrants for men, women, youth, and elders. Each of these quadrants or poles represents a set of values, priorities, and perspectives that individuals identify with, and a way of thinking. 'Men' becomes 'Action', those who value decisions, implementation, and security; 'Women' becomes 'Relationships', those who value the connections between all community members and desire to maintain good relationships; 'Youth' becomes 'Innovation', those who focus on creative problem-solving and new ideas; and 'Elders' becomes 'Tradition', those who turn to past experience, cultural, and history for guidance. Each of these perspectives is critical to balanced decision-making, at the individual level, family level, organization level, community level, and beyond, and these levels of consideration are represented by the concentric circles in Figure 1. Issues, discussions, decisions, and plans for the achievement of community goals are assessed, in terms of balance between the four perspectives. The concentric circles also remind participants to make decisions and plans with individuals, families, community, and the land equally in mind.³

EN'OWKINWIXW IN ACTION

The En'owkinwixw philosophy and process became the foundation and guide for the PIB CCP. Each community member's perspective on community issues and planning is not only valuable and worthy of respect, but is critical for the success and balance of the outcome. For each planning issue and question, all ranges of perspectives must be included, even if it meant individually seeking out the community members who had not participated and sitting down with them personally, in their own comfortable space, to find out what they had to say.

"We find a common ground and make sure everyone's ideas and thoughts are accounted for."⁴

—PIB CCP 2013

The En'owkinwixw diagram became the symbol and guiding framework of the whole CCP, the conceptual and analytical lens through which the CCP coordinators designed, managed, and analyzed the CCP. It was a locally and culturally relevant framework rather than an external template and community members responded to it with familiarity and enthusiasm. The emphasis that the En'owkinwixw process places on inclusion and equal voice

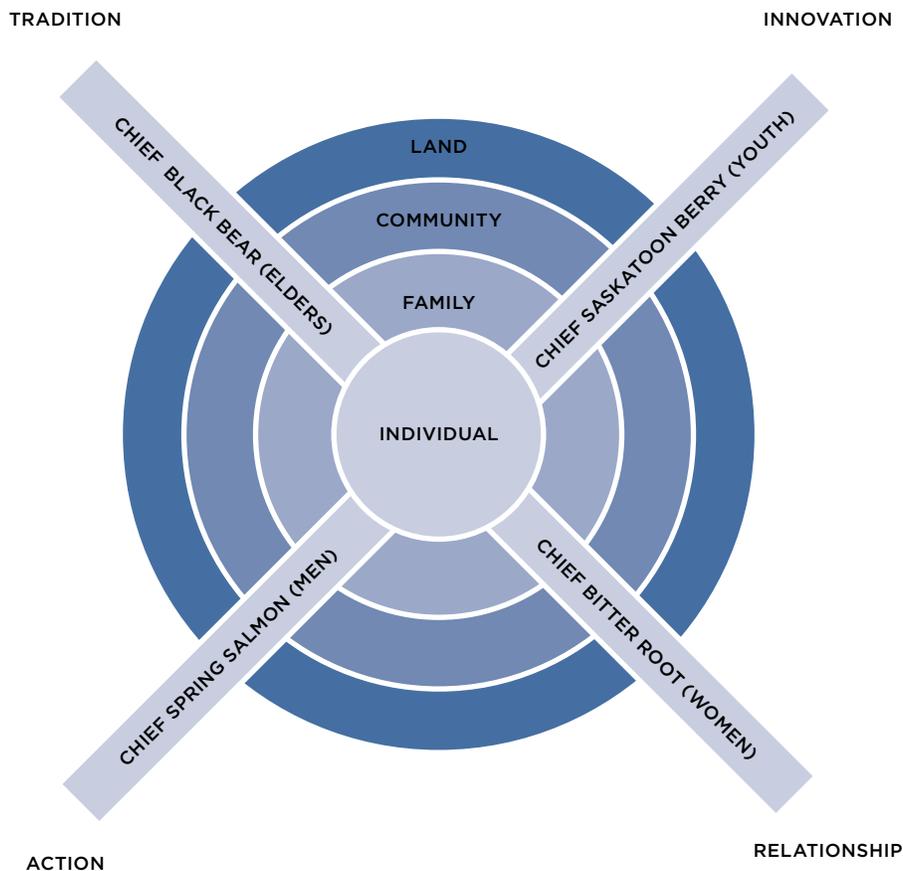


FIGURE 1: Visual diagram of the q'wci? and En'owkinwixw process. Adapted from the PIB CCP 2013.

also helped the PIB planners to facilitate constructive community dialogue and overcome conflict.

“Once we understand the importance of diversity, it is easier for us to move forward when making important decisions. The process eliminates the need for arguments and emotional outbursts, while creating the understanding of how winning and losing is not part of the discussion.”⁴

—PIB CCP 2013

The PIB is working to address various issues of concern and disagreement within the community. Like other First Nations in the Okanagan region and across the country, land can be a contentious subject in the PIB. This is partly a result of the distribution of land holdings between members and the Band. Some PIB members have lawful possession (evidenced by Certificates of Possession, CPs, under the federal government’s individual land holding system for reserves) to large and strategic areas of land (approximately 6.5% of the PIB’s main reserve is CP land, (or 3071.25 acres).⁵ The CP system means that some individuals hold significant control of reserve parcels and this makes their support

politically and practically crucial for reserve land use planning, management, and development.⁵ However, it also means that Band members who do not hold land, or have land that is undevelopable, can feel like they have less of a voice in community development decisions. The En’owkinwixw process includes every member, not only land holders, and helps to lessen feelings of power inequalities.

As well, the CCP process is part of the PIB’s ongoing efforts to heal decades of community dysfunction that arose from the loss of local powers of self-determination, the reserve system, residential schools, alcohol, poverty, racism, and violence and abuse. By requiring that all individuals and families be welcomed to come together as a community, to heal the past, and look to the future, the En’owkinwixw process has inspired a growth of community pride and openness. It has empowered members to be their own planners and agents of positive change in their communities, and has kindled a diversity of hopes and ambitions for the future across the community. This is reflected in the name given to the PIB’s final CCP—*Naqsmist*—which means ‘many coming together as one.’

The ethic of the En’owkinwixw process continues to shape the next steps of the PIB’s community planning. In order to make the CCP report accessible to all members, including those not

comfortable reading a long report in English, the PIB has hired a community member to produce a DVD video, narrating and illustrating the CCP process and its recommendations, and any member can request a free copy. As well, the PIB is beginning its land use planning process and the lessons of En'owkinwixw learned in the CCP are the foundation of the land use planning approach. Participatory mapping sessions with individuals and extended families and open community workshops help to learn about the land and give direction to land use plans, are once again making sure that everyone is involved in the process and that every voice is an important thread woven into plans and decisions. The En'owkinwixw process has been infused throughout the PIB's planning practice and community members have been empowered and motivated to demand the same level of inclusive and meaningful engagement in Band decisions.

BEYOND THE PIB: LESSONS FOR ALL

The *q'wci?* approach and En'owkinwixw process are practical and powerful tools for realizing deep, widespread, and meaningful community participation. We feel that all communities, and the planners working with them, can benefit from learning about Indigenous planning techniques such as this, that emphasize the importance of giving a voice to all. While many communities and planning processes have similar commitments to community engagement, designing a process and framework to achieve this can be challenging. The En'owkinwixw process gave the PIB planners the tools to make the PIB CCP a true expression of their community's collective heart.

“When we understand each person has a different point of view and all views are important to putting the puzzle together, it makes it easier for us to build relationships with others and become productive contributors to our community, thus allowing us to make all-inclusive decisions.”⁴—PIB CCP, 2013

We would also like to share the following lessons from the PIB's CCP experience:

RESEARCH AND LEARN ABOUT YOUR COMMUNITY'S TRADITIONAL PROCESSES OF COMMUNITY DECISION-MAKING: Look to your teachings, elders, and traditions for insights into the wisdom that your culture conveys. Conventional Western planning is still early in its transition from top-down and expert-driven processes to grassroots, participatory decision-making. Indigenous communities and cultures have many local, traditional processes for community planners to learn from and adapt to the planning needs of today.

DO IT YOUR WAY: The PIB CCP team started out with the CCP templates provided by Aboriginal Affairs and Northern Development Canada, but those tools did not reflect the voice of the PIB community or Syilx culture. Instead, the PIB CCP team took the time and commitment to learn about and design a local, culturally relevant planning framework, tools, and processes. As a result, the CCP is much stronger and a source of pride for the community, well-received by funders and government partners.

BUILD MEANINGFUL COLLABORATIONS: The PIB CCP team joined

forces with many partners during the process, including conservation groups, the En'owkin Centre, and a number of academics. Taking the time to build relationships with your collaborators is central to the success of those relationships. Developing a comprehensive collaborative research agreement is a good example. Collaborations not only brought in new information and resources to support the PIB's process, but they are also helping to share the learning that this process has generated. In particular, applied, immersive practicums or internship experiences for planning students offer excellent ways to bring capacity support to a project, and at the same time stimulating cross-cultural learning and introducing Indigenous community planning philosophies and methods into a conventional planning education.

We appreciate this chance to share our reflections and experiences and look forward to supporting and learning from the growing community of Indigenous community planners. *Lim'lemt*, thank you to everyone who made the PIB CCP process possible! ■

ACKNOWLEDGEMENT

Thanks go to the Penticton Indian Band Development Corporation and the MITACS-Accelerate program for funding Marena Brinkhurst's internship.

MARENA BRINKHURST is a recent graduate of the Master's in Resource Management (Planning) program at Simon Fraser University. Her research, in partnership with the Penticton Indian Band, concerns the history, land management, and planning implications of the Indian Act land tenure system on First Nations reserves. She can be reached at: marena.brinkhurst@gmail.com

ELAINE ALEC (TELXNITKW—STANDING BY WATER) represents the Okanagan and Shuswap Nations. Her mother is Sophie Alec from the Penticton Indian Band and her late father was Saul “Kenzie” Basil from the Bonaparte Indian Band. Elaine proudly descends from a long line of elected and hereditary chiefs and was the PIB's CCP Coordinator from 2009-2012. She can be reached at: www.elainealec.com

ANONA KAMPE (SKNIR'MEN—BUTTERCUP) is from the Penticton Indian Band and granddaughter to the late Rachel and Basil Paul. She is passionate about her community and Syilx culture. She is the CCP Communications Coordinator and is currently studying Performing Arts with a focus on Nsyilxcen language and culture at the En'owkin Centre. She can be reached at: akampe@pib.ca

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SIX NATIONS of the GRAND RIVER TERRITORY and THE GRAND RIVER NOTIFICATION AGREEMENT

Towards Consensus in Land Use and Environmental Planning

BY CHARLES HOSTOVSKY, PHD, MCIP AND PAUL GENERAL

SUMMARY *The Six Nations of the Grand River, in collaboration with government agencies in their watershed, implemented the Grand River Notification Agreement (GRNA). This agreement's mandate is to ensure Aboriginal treaty and land rights are addressed in planning approvals. Despite this precedent setting agreement, a number of implementation problems saw the Six Nations Council introduce their Land Use Consultation and Accommodation Policy to further protect their rights. Peer reviews of 16 recent planning projects indicated that proponents are trying to coerce Six Nations to respond to Western planning paradigms rather than adapt planning to Aboriginal values. Notwithstanding, the recent collaboration between Six Nations, Samsung, and the province of Ontario is an example of just how well collaborative planning can work when proponents and regulators partner with First Nations, while at the same time opening new natural resource benefits to Native reserves.*

RÉSUMÉ *En collaboration avec les agences gouvernementales locales, la bande Six Nations de Grand River a mis en œuvre la Convention de notification de Grand River dont la mission est d'assurer le traitement de la question des droits issus de traités et des droits fonciers des peuples autochtones lors des approbations de demande d'aménagement. Malgré cet accord novateur, un certain nombre de problèmes de mise en œuvre a incité le conseil de bande Six Nations à mettre en place sa politique en matière de consultation et d'accommodement relativement à l'utilisation des terres afin d'accroître la protection de ses droits. L'évaluation par les pairs de 16 récents projets d'aménagement a indiqué que les promoteurs cherchent à forcer la bande à adopter les méthodes occidentales d'aménagement au lieu d'adapter la planification aux valeurs autochtones. Malgré tout, la récente collaboration entre Six Nations, l'entreprise Samsung et la province de l'Ontario témoigne de la grande valeur du processus de planification concertée lorsque promoteurs et organismes de réglementation s'associent aux Premières Nations, tout en offrant aux réserves autochtones de nouveaux avantages liés aux ressources naturelles.*

INTRODUCTION

The literature has long noted that planners need to seek methods that are First Nation community-driven and collaborative with local governments.^{1,2} One of these methods developed by Six Nations of the Grand River Indian reservation, Ontario and others is the Grand River Notification Agreement (GRNA). Initially viewed as an interim measure, it was effected by the Indian Commission of Ontario in 1996 and was the first time multiple municipalities, First Nations, the Federal and provincial governments and a conservation authority agreed to “information sharing, consultation on economic development, land use planning and environmental issues without prejudicing Six Nations Land Claims.”³ (pg 39) This agreement is still in effect with some updated changes to the wording of the agreement, which better reflect the political climate of the present. Kasia Tota enthusiastically proclaimed that the GRNA would provide Six Nations “with the necessary information to react in a timely manner on proposals and land transfers that may affect their long-term interests.”⁴ (pg. 32)

Unfortunately, this consensual planning approach has not always played out consistently with the GRNA’s vision. For this paper, and under the auspices of the GRNA, the authors administered the peer review process for planning approvals in the Grand River watershed, with the non-Aboriginal co-author one of a roster of expert reviewers responsible for many of the environmental planning reports. A total of 16 peer reviews were analysed as a group, using the inductive analysis approach involving frequency of theme patterns.⁵ Relevant quotations were extracted that highlight important themes.

BACKGROUND

The Six Nations of the Grand River reservation is comprised of six separate nations of Haudenosaunee people (commonly but mistakenly referred to as Iroquois) and is the largest reserve by population in Canada. The word Haudenosaunee translates to “People of the Longhouse” and includes Seneca, Mohawk, Cayuga, Onondaga, Oneida and Tuscarora nations. The Six Nations had, at the height of their power, access to a traditional territory which included those lands outlined in the 1701 Nanfan or (Beaver Hunting Grounds Treaty) as well as other treaties. These ancestral lands consisted of an area which ranged from the Carolinas in the south, the great lakes basin in the west, north to Lake Superior and east to the Atlantic Ocean at the site of modern day, New York City.

Today the Six Nations now only occupy 45,482 acres out of the original 950,000 acres land originally promised to them under the Haldimand Treaty of 1784 (figure 1). This reduction occurred because almost immediately after settling along the Grand River, authorized land transactions began to occur. Non-Aboriginal

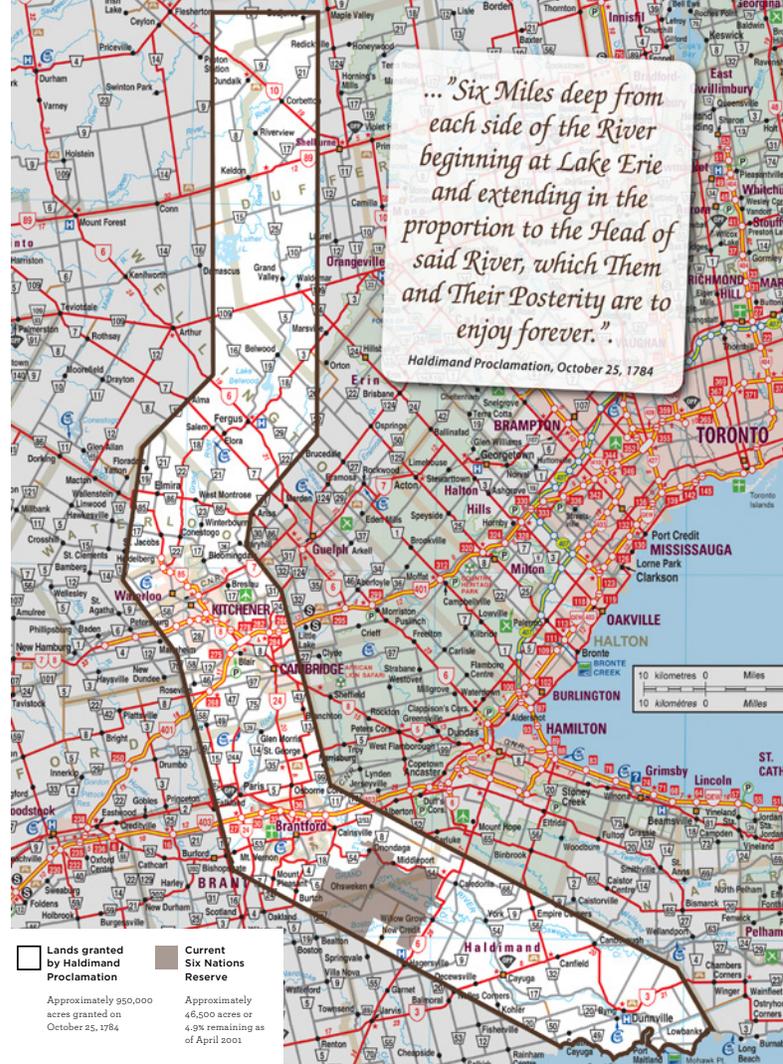


Figure 1: Lands of the Haldimand Proclamation of 1784 and Present Day Six Nations - Source: <http://www.sixnations.ca/LandsResources/HaldProc.htm>

settlers thus took up most of the lands of the original reservation. The population is approximately 23,000 with 13,000 residing on the remaining in Treaty lands with an additional 10,000 residing elsewhere.

The Haldimand Treaty lands were to be used for the prosperity, care, and maintenance of the Six Nations and their descendants forever. This prosperity has not occurred. Conflicts over land use, urbanization, harvest rights, access to ancestral lands, economic benefit from natural resources have been a historic reality and in some cases still occurring today, for example, the sharing of economic benefit from resources such as aggregates and the new green energy initiatives, including wind and solar generation, should be a requirement not just an encouragement. Private property issues still arise and often result in Six Nations residents having to defend their right to use their ancestral lands using the Canadian justice system.

ANALYSIS

The most dominant theme is most of the planning reports examined here involves inappropriate timing of First Nations consultation. Despite the Ontario Ministry of the Environment (MOE) requirements that “Aboriginal Consultation” occur from the start of a planning process through to its conclusion,⁶ the sample of peer reviews indicate that consultation usually takes place later



The Eagle's Cry Monument in Ohsweken, Ontario. Photo credit Charles Hostovsky

in the process. Further, consultation typically takes the form of sending project reports and public meeting notices to First Nations via mail and asking for feedback, a reactionary rather than consensual **and proactive** approach. Despite thousands of years of stewardship of the land in Canada, Six Nations are thus coerced into meeting short deadlines for feedback under the threat of the proponent moving on in the planning process—without Six Nations consultation and accommodation—if these regulatory or artificially set deadlines are not met. As one report states:

“[the consultant] left a voicemail message for the Chief’s assistant on September 6, 2011. No response has been received to date (May 14, 2012). Correspondence was sent on January 31, 2012 to determine whether there were any outstanding comments . . .”

This approach is inconsistent with Aboriginal paradigms. Partly in response to the problem of repeated proponent coercion, more recently the Elected Council of the Six Nations of the Grand River has developed a “Land Use Consultation and Accommodation Policy” document, which was written as a guide for proponents or anyone wanting to bring forward proposals and plans.⁷ This document was finalized and accepted by Elected Council Resolution in 2009 and has

been revised several times since that date. This document was the result of the Province passing legislation, which determined that there was a need for better communications with First Nations when activities such as development, wind generation and many other forms of economic development would be taking place on or near First Nations lands and which may affect First Nations land rights. This document provides information as to what Six Nations expectations are regarding appropriate communication, consultation, and accommodation. In addition, a procedural document, the Land Use Consultation and Accommodation Policy was written and accepted by the Six Nations Elected Council, which is intended to be used by proponents, developers and others. The document lays out the planning process to be followed such as meetings, interviews, review of plans and peer review if needed, communications with Elected Council, and a vital section within the policy that is needed for effective communication and input from the Six Nations Community regarding a project, before the project moves forward.

Merely sending out notifications does not constitute Aboriginal consultation. The Land Use Consultation and Accommodation Policy states that there will be “a lack of any and all coercion including, but not limited to, financial and time constraints; commencing consultation at the onset of a project, prior to decisions being made.”⁷ Other examples of timing issues in the peer reviews included:

- > A closing date just 17 days from mail notification to Six Nations.
- > Six Nations received an Environmental Study Report on March 9, 2010 with a “notice of completion” dated March 16, 2010.

Incredibly, Six Nations received the environmental reports for one project after construction had already commenced. The proponent was reportedly not aware of the GRNA or the mandate in both federal and provincial environmental planning regulations for First Nations consultation.

Traceability of consultation and accommodation was also a major theme. Typically, little to no information was provided on First Nation comments or how concerns were addressed. One peer review notes “there is little indication of public or First Nations consultation other than public notices on the website, and the natural heritage reports noting they were released for public review.” Another states “reporting and wording in this report regarding Aboriginal consultation is brief and non-specific as to which First Nations were consulted.”

In terms of environmental planning, Six Nations consultation and accommodation is imperative in all of these projects as potential environmental impacts are not benign. Every project reviewed contained lands designated under provincial and/or municipal Official Plans as environmentally significant, containing provincially significant wetlands, or habitat for regionally or locally significant species of flora and fauna. Most of the projects also had potential impacts to flora, fauna and/or aquatic “species-at-risk” under both federal and provincial regulations. One peer review noted that one project location was within the buffer zone of 16 provincially significant wetlands, four locally significant wetland complexes, threatened or endangered species and habitat subject to the *Endangered Species Act*, as well as woodlands containing vulnerable or imperiled flora species.

For example, several projects noted the presence of bald eagle

ests, winter perching, foraging and overwintering habitats. Aside from the fact that the bald eagle and its habitat are protected under Ontario's *Endangered Species Act*, 2007, these studies either ignored their presence or developed mitigation strategies. For example, an eagle nest was moved for a wind turbine project which presents potential strikes and fatalities to the species, instead of the turbine being relocated in the site plans.⁸ While all of the reviewed

Many field studies were not complete, yet proponents, anxious to obtain approvals and initiate construction, often put these studies on hold until later. The environmental planning reports indicated that potential impacts could be mitigated during construction or during the operational phase of the project, often ignoring the need for Six Nations accommodations. This affected cultural concerns as well. As one peer review noted "... the Ministry of the Environment

consists of approximately 240 megawatts of combined solar and wind power generation and was presented to Six Nations by the proponents allowing them to begin the process of negotiation, consultation, accommodation and partnership.⁹

The process was undertaken over many months, and after an agreement was reached, whereby the Six Nations community would share in the benefits (royalties, jobs, training and scholarships) afforded by



above: Signs at the Samsung public meeting. Photo credit Charles Hostovsky

right: One of the Samsung public engagement sessions. Photo credit Charles Hostovsky



studies highlighted the importance of the species in terms of conservation regulations, none of the studies noted that this raptor is of important cultural and spiritual value to First Nations, especially to the Six Nations, highlighting a lack of integration between Aboriginal culture and the ecological sciences. "To ensure this peace would be everlasting, the Peacemaker placed the wisest bird with the keenest eyesight, the eagle, on top of the Great Tree of Peace, to eternally watch for approaching danger. It is the eagle that can see the furthest and see any threat of danger and will cry out to warn if there is any trouble coming that would harm our people."

The notion of "proponent urgency" was a frequently seen issue in the peer reviews.

will give an exemption and accept the approvals application before a stage 2 archaeological assessment is completed. This is inappropriate as the stage 1 archaeological assessment identified potentially significant Aboriginal archaeological resources. As a result the exemption implies that approving the [project name] quickly is more important than the protection of Aboriginal cultural resources."

Despite these documented problems, one of the first successful outcomes of the Six Nations Consultation and Accommodation policy was with the multinational company Samsung. This Korean based company came to Haldimand County, which is on Six Nations traditional lands, with a proposal for one of the world's largest wind and solar power generation projects, the \$1 billion Grand Renewable Energy Park (GREP). The project

this project. The potential benefits were presented to the Six Nations Community for comment and input. The public planning process took several weeks and consisted of 10 public engagement sessions. Six Nations Community Planner Ms. Amy Lickers, who allowed both supporters and opponents to voice their opinions, facilitated these meetings. It must be noted however that many non-invited, non-Ohswekan residents and non-Aboriginal anti-wind turbine activists infiltrated Six Nations consultation events to try to coerce Council into killing the project, using sometimes racist and inappropriate comments.

Notwithstanding opponents trying to thwart the consensus-building process, the result was that a partnership agreement was signed between Six Nations Elected Council and Samsung. The project is significant in Canada because in general,

Aboriginal rights to natural resources have been restricted to subsistence or traditional purposes necessary for cultural survival, for example, the right to hunt and fish.¹⁰ With Samsung's Grand Renewable Energy Park (GREP), Six Nations will benefit financially from wind and solar energy, created ironically on the land contained in the original 950,000 acres of the Haldimand Tract, but with no turbines or panels in the remaining 45,482 acres of the reserve, much to the chagrin of opponents and activists living off the reserve.

CONCLUSION

The GRNA, in theory, represented a new precedent for consensus-building between First Nations communities and various levels of government. In spite of the GRNA, many proponents continued to ineffectually apply western planning standards in terms of projects that could potentially affect Six Nations land and treaty rights. When Six Nations Council enacted the 2009 Land Use Consultation and Accommodation Policy, some proponents began to adapt their planning to Aboriginal standards and "partner" with Six Nations, rather than attempt to coerce

their feedback or cooperation. Therefore the Grand River Renewable Energy Park represents a new partnership between the Six Nations, the government, and the private sector, and a new source of natural resource benefits far beyond the traditional, to be used for the prosperity, care and maintenance of First Nations. ■

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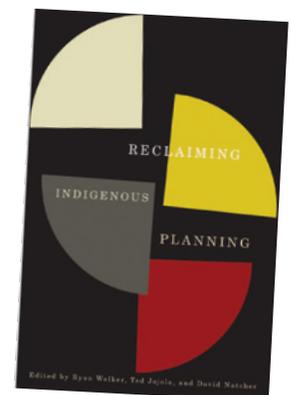
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INDIGENIZING PLANNING EDUCATION, DECOLONIZING PLANNING PRACTICE

FIRST STEPS

BY LEONIE SANDERCOCK,
JEFFREY COOK MCIP, RPP,
LEONA SPARROW
AND LARISSA GRANT



SUMMARY *In the fall of 2012, the School of Community and Regional Planning, in collaboration with the Musqueam Indian Band, introduced a new specialization in Indigenous Community Planning (ICP) within its Masters' degree. In response to the desires of BC's First Nations and the rapidly changing political and legal landscape of Indigenous/Canadian State relations over the past two decades, our curriculum seeks to produce a more culturally relevant planning profession and practice. This article outlines why and how we embarked on this challenging journey together; explains the curriculum content and requirements; and describes how we are collaboratively delivering the curriculum.*

RÉSUMÉ *L'automne dernier, avec le concours de la bande de Musqueam, la School of Community and Regional Planning (SCARP) a ajouté à son programme de maîtrise une nouvelle option de spécialisation en urbanisme autochtone. En réponse aux aspirations des Premières Nations de la Colombie-Britannique et à l'évolution rapide depuis les 20 dernières années du contexte politique et juridique des relations entre les Autochtones et l'État canadien, le programme d'études en urbanisme de la SCARP vise à accroître la pertinence culturelle de la profession et de la pratique. Cet article explique pourquoi et de quelle façon la SCARP s'est lancée dans cette aventure collaborative stimulante, tout en précisant le contenu et les prérequis du programme, de même que la méthode d'enseignement axée sur la collaboration.*

CATALYSTS: PERSONAL AND STRUCTURAL

In 2007 several School of Community and Regional Planning (SCARP) faculty with backgrounds in community-based action research and documentary filmmaking began to work with First Nations in BC.^{1,2} After a period of immersion in these communities, we not only began to reflect on and write about what we were learning, but also started to question why our Masters curriculum was not confronting any of the very pressing issues that we were observing. With the support of SCARP's Director, Penny Gurstein, we began to explore what SCARP might do, and what resources we had and would need.

Our personal learning journeys coincided with some significant structural shifts in Indigenous/Canadian state relations. Many of BC's First Nations are involved in the BC Treaty process, while others are pursuing self-government and self-determination through other negotiated and legal mechanisms. During and following completion, these First Nations will be facing enormous planning responsibilities. In addition, a number of legal challenges recently resolved in the Supreme Court of Canada, mandate that government agencies responsible for land and resource management planning now have a duty to consult in a meaningful way with Aboriginal people. This highlights the need for effective, culturally appropriate forms of community engagement and planning. More importantly, in response to pressure from BC First Nations who were actively resisting bureaucratic and paternalistic forms of control within their communities, the BC region of the Department of Aboriginal Affairs and Northern Development Canada (AANDC), which since 2005, has been a strong supporter of Comprehensive Community Plans (CCPs). BC First Nations were demanding community-based and community-driven processes, sensitive to the unique circumstances and priorities of individual Nations. Incredibly, these same Indigenous communities were having to work within colonial structures of planning, and therefore needed to develop capacity within that imposed framework. How could SCARP respond, and with what kind of program?

FROM ONE COURSE TO A WHOLE SPECIALIZATION: TEAMWORK AND PARTNERSHIP

Our initial discussions within SCARP focused on developing one 'overview' course. This approach was rapidly deemed inadequate to deal with the wide scope of Indigenous planning issues and so we began to think about what a specialization might look like. As a result we set up an Advisory Committee to seek advice beyond the campus, concentrating on curriculum, funding, recruiting. In addition, because UBC sits on the traditional, ancestral and unceded territory of the Musqueam people, we approached the Musqueam Nation to explore their interest in contributing to the new program. In spring 2011 with the help of Leona Sparrow, who is Director of Treaty, Lands and Resources at Musqueam, and liaison to UBC, we began to explore Musqueam potential involvement in the design and delivery of a specialized Indigenous planning curriculum. By the spring of 2012, SCARP had entered into a formal partnership with Musqueam, and by working collaboratively with the Advisory Committee, we had designed a 30 credit specialization course and applied for external funding.

CORE CURRICULUM

SCARP's Master's Program is a 60 credit, two-year full-time program. The Indigenous Community Planning specialization (ICP) within this Master's program comprises five core courses (15 credits), a required internship with a First Nations organization (3 credits), and a Practicum, comprising a Field Studio and Professional Project (12 credits). This program is designed to teach and empower emerging planners by introducing substantive knowledge of (ICP) planning's interdisciplinary components including a legal, economic and ecological understanding of the political, social, and cultural protocols as well as the values, history,

philosophy, social structure, and traditional knowledge of Indigenous Canada. A solid grounding in ethics, decolonizing planning, and research methodologies and practices, are important foundations in developing intercultural skills and community engagement techniques.

We were able to build on existing strengths within our Adjunct faculty, who have extensive experience working with First Nations and who helped to develop the first three ICP core courses including; *Strategic Planning for Sustainable Community Economic Development, Cross-cultural Planning, and Sustainable Planning and Governance Approaches for Whole Region Change*. In addition to the existing courses, we created two new courses: *Indigenous Law and Governance*; and *Indigenous Community Planning—ways of being, knowing and doing*. Elders and other culturally knowledgeable members of the Musqueam Nation have had substantial input in the development of both courses

In addition to these core courses, the centerpiece of the ICP program is the Practicum, which will consume 50% of students' study time in their second year. The intent of the Practicum is to immerse students (two at a time) in a First Nations community in BC for a year necessitating four to five separate trips at different times of the year, where they learn about the community planning issues and opportunities then occurring in that community. The Instructor for the Practicum, Jeff Cook, together with students, undertakes to first co-create a learning agreement protocol and work plan with the First Nations who have agreed to host our students. At the same time the students' stay in these communities are established taking into account mutual convenience and the mutual learning opportunities for students and the community. The Instructor accompanies and mentors the students during various visits. The Practicum ends with a public presentation, a journal submission and a reflective essay by the students; this is in addition to a summary of the work they have delivered for the communities, presented as a professional project report. Currently, we have two students placed with the Skidegate Band Council on Haida Gwaii, and two more with the Gitksan Government Commission in Hazelton, located in northwest BC.

Finally, we require an internship of 80–100 hours with an Indigenous organization. Examples of current internships include placements in the Musqueam Band office working with consultant Jeff Cook. Other internships involve working on a comprehensive health strategy in the remote community of Pikangikum in northwest Ontario, and with the BC regional office of AANDC, The Ts'ouke First Nation on Vancouver Island have interns working with youth on environmental education, and with the Uchucklesaht Tribal Government in Port Alberni on Vancouver Island, developing their Official Community and Land Use Plans.

In addition, during the first and second years in the ICP, students participate in our Elder in Residence program, co-teach one of the core courses, and hold monthly Talking Circles. During Orientation Week Musqueam hosts a feast and introduction to cultural protocol for all incoming SCARP students and faculty in their Longhouse.

BUDGET, RESOURCES, AND RECRUITING: SUCCESSSES AND CHALLENGES

As we mapped out this increasingly ambitious curriculum in 2011, we realized there would be significant costs the existing SCARP budget and

faculty could not cover. The expenses included hiring a practitioner as a part time Instructor for the Practicum and an Adjunct professor to design and teach the Indigenous Law and Governance course. We needed to provide compensation to Musqueam for their extensive engagement in the delivery of the program and honoraria for our Elder in residence as well as other guest speakers. All of this was in addition to providing funding for six students to travel to their Practicum communities, and paying for accommodation and per diems.

We received a grant from the Real Estate Foundation of BC to cover the cost of the biggest budget item; the hiring of a practitioner on a five-year contract, to teach the Practicum. We also successfully applied to UBC's Teaching and Learning Enhancement Fund (TLEF) to cover expenses previously pointed out. Beyond 2014, we must find new sources of funding and sponsorship to allow us to maintain this important program. In terms of recruiting, our goal has been to welcome six students each year, for an overall cohort of 12 students, and to aim for a balance of Indigenous and non-Indigenous students. We achieved this goal in our first year and for the incoming class for fall 2013. We intend to evaluate the strengths and weaknesses of the program at the end of every academic year, and to conduct a major external review at the end of five years.

THE BIG PLANNING QUESTIONS FOR THE NEW CURRICULUM

We start with Canada's history of colonization of Indigenous peoples, understanding that planning has been a part of that process,^{3,4} but most importantly, recognizing that Indigenous planning practices existed long before colonization.

This leads us to a series of questions we think must be asked regarding the core curriculum and the Practicum:

- > What is the meaning and significance of Indigenous planning as a re-emerging theory of action among Indigenous community planners, civic leaders, and professionals?
- > What values underpin Indigenous approaches to community development?
- > How does an Indigenous planning model challenge existing planning practice in Canada?
- > How does mainstream planning need to adapt and change to achieve the recognition of and justice for Indigenous peoples?
- > Is it possible to 'decolonize' planning?
- > How?
- > What would this process look like?
- > What is a 'decolonizing methodology'?
- > What are the ethical and cultural considerations in working with First Nations?
- > What is the role of a non-Indigenous planner in Indigenous community planning and development?
- > What knowledge and what skill sets must you have if you are working with or in an Indigenous community?
- > What challenges do First Nations in BC face in implementing projects in their on-Reserve and off-Reserve communities?
- > How do surrounding jurisdictions (municipal, provincial and federal) impact Indigenous planning?
- > How does First Nations community development (social and economic) affect surrounding jurisdictions?

- > How do federal and provincial jurisdiction and policies impact First Nations community development?

CLOSING THOUGHTS

Our intent is to train a new generation of community planners who will break with the colonial legacy and colonial culture of planning, in order to work in respectful partnership with Indigenous communities. We seek to provide emerging community planners, working with and in Indigenous communities, with the necessary skills, knowledge to do so, and empower those communities to achieve their own aspirations for land stewardship, cultural revitalization,

strong governance, and health and well-being. Our approach, founded on community-based and land-based learning emphasizes mutual and transformative learning and integrates these approaches in the context of an Indigenous worldview. Our scope is Canada-wide, but with a focus on practical learning with and in First Nations communities in BC, where political, economic and demographic realities and changes bring these issues to the forefront. ■

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LEARNING FROM AND PLANNING WITH

Like many of my peers, I have graduated and secured my first job as a planner. It's an exciting time because I am ready to roll up my sleeves and put my learning into practice. My position as a Community Planner in northern Saskatchewan will allow me to work with a number of different communities, including up to 10 First Nations bands. I am ambitious and full of energy; I am ready to defend the ideals of good planning practice that I have learned, and make a positive contribution to the well-being of those with whom I will be planning. But I'm still a little ill-at-ease.

As I enter this role, I have concerns that my education—at all levels—has lacked a well-rounded discussion about Canada's nearly 1.2 million Aboriginal people, and the real impacts they have suffered because of our colonial history. These communities still struggle to provide adequate servicing,

housing, and health and social support for their people. Blame is passed around, with very little constructive discussion about how these conditions came to be and why they continue.

A few students that I have had the pleasure of working with recently discovered our mutual interest in planning for and with Indigenous communities. The ensuing dialogue resulted in the recognition of the lack of opportunities available to help us expand our knowledge in this field. This led me to thinking about how the field of planning can improve upon our educations and practice.

Taking stock of the skills I have gained throughout my education, I see that many of them are somewhat applicable in my understanding of Indigenous cultural traditions. Among these are; conflict resolution and negotiation, facilitation, active listening, and principles of stewardship, all of which

DE QUI APPRENDRE ET AVEC QUI PLANIFIER

Comme bon nombre de mes pairs, j'ai obtenu mon diplôme et trouvé mon premier emploi dans mon domaine. Il s'agit d'une période stimulante pour moi, car je suis prête à me retrousser les manches et mettre mes connaissances en pratique. À titre de planificatrice communautaire dans le nord de la Saskatchewan, je serai appelée à travailler avec un certain nombre de communautés différentes, notamment jusqu'à dix bandes de Premières Nations. J'ai de l'ambition et beaucoup d'énergie. Je suis prête à défendre les idéaux de la bonne pratique de planification qui m'ont été inculqués et à contribuer positivement au bien-être de ceux avec qui je travaillerai. Pourtant, je suis encore un peu mal à l'aise.

Tandis que je m'appête à occuper mon poste, je suis consciente qu'il manque à mon éducation—à tous les niveaux—une discussion approfondie sur les quelques 1,2 million de citoyens autochtones du Canada et les effets concrets de notre passé colonial sur leur santé globale. Ces communautés continuent de se battre pour offrir à leurs résidents des services, des logements et un

soutien en matière de santé et de services sociaux adéquats. Personne ne veut porter le blâme et les débats constructifs sur la nature de ces conditions et les raisons pour lesquelles elles perdurent se font rares.

J'ai récemment découvert que je partageais un intérêt commun avec quelques étudiants avec qui j'ai eu le plaisir de travailler : l'urbanisme pour et avec les communautés autochtones. Et après en avoir discuté, nous avons convenu que l'absence de ressources nous empêchait d'élargir nos connaissances dans ce domaine. Cette lacune m'a amenée à réfléchir à la manière dont le domaine de l'urbanisme pouvait améliorer nos connaissances théoriques et pratiques.

En faisant le point sur les compétences acquises tout au long de mes années d'études, je m'aperçois que bon nombre d'entre elles s'appliquent quelque peu à ma compréhension des traditions culturelles indigènes, notamment la résolution de conflit, la négociation, la facilitation, l'écoute active et les principes de l'intendance. Ces compétences constituent les outils de base

provide me with the basic tools to approach my new role. What I see lacking are the theoretical underpinnings that could inform the approach I would take when planning with Indigenous peoples. I lack the historical knowledge that would allow me to act with cultural sensitivity. I mourn this lack of exposure to other cultures in Canada that I, and many of my peers are faced with, and the specific lack of teaching about the unique ways that these groups approach community planning.

There are Canadian planning schools that do provide a comprehensive overview of Indigenous community planning, and the alternative approaches to planning that include discussions about planning with this cultural segment of our population in mind. Planning schools in British Columbia have developed streams that specialize in Indigenous Community

Planning, while other centres of learning across the prairies offer studio work with an Indigenous planning focus, giving their students greater exposure to Indigenous cultures. What I take issue with is the lack of universal competencies being offered to *all* students of planning attending accredited programs across Canada. Indigenous peoples live in both urban and rural settings, and they reside in every region across the nation. This information is crucial to all of us in planning, not just as a specialization intended for a selected few.

Motivated by my personal interest in the subject, I have sought to improve my own basic competency in this field during the course of my studies. In recent publications, I have learned about the problems facing some provinces where the demands placed on Indigenous communities to consult and plan, exceed their available

resources and capacity. These communities are not accustomed to the legislated planning processes that non-Indigenous communities have grown up with.

I find it encouraging that governments are engaging with Aboriginal communities to undertake their own planning processes. However, chronic underfunding seems to correlate directly with the problems that are occurring. These communities are often asked to plan without access to the resources necessary to build their ability to do so.

Governments and professionals working in planning and related fields have an incredible opportunity before them to engage in a

by / par Abby Besharah



qui me permettront d'assumer mes nouvelles fonctions. Pourtant, il me manque les fondements théoriques qui pourraient orienter la façon dont j'aborderai la planification avec les peuples autochtones. Je n'ai pas les connaissances historiques qui me permettraient d'être sensible à leurs réalités culturelles. Je regrette cette absence de contact avec les autres cultures du Canada que moi et nombre de mes pairs côtoyons, de même que l'absence de connaissances précises sur les façons uniques donc ces groupes abordent l'urbanisme.

Il existe des écoles d'urbanisme au Canada qui donnent un aperçu complet des pratiques autochtones et des autres approches de l'urbanisme, en proposant des discussions sur la planification qui tiennent compte de ce segment culturel de notre population. Des écoles d'urbanisme de la Colombie-Britannique ont élaboré des volets de spécialisation en urbanisme autochtone, alors que des centres d'apprentissage dans les Prairies offrent des ateliers de formation qui mettent l'accent

sur l'urbanisme autochtone, permettant ainsi à leurs étudiants de se familiariser davantage avec les cultures indigènes. Mais ce qui m'irrite, c'est l'absence de compétences universelles offertes à *tous* les étudiants en urbanisme qui suivent des programmes agréés partout au pays. Les peuples autochtones vivent tant en milieu rural qu'en milieu urbain et ils résident dans toutes les régions du pays, il est donc essentiel que cette information soit connue de tous les étudiants en urbanisme, pas uniquement les quelques privilégiés qui suivent un programme spécialisé.

Motivée par mon intérêt personnel en la matière, j'ai cherché à améliorer mes propres compétences de base dans le domaine pendant mes études. Dans les publications récentes, j'ai lu sur les problèmes auxquels font face certaines provinces, où les exigences auxquelles sont soumises les communautés autochtones en matière de consultation et de planification, dépassent les ressources et les moyens dont elles disposent. Ces communautés ne sont pas habituées aux processus de

planification législatifs que les collectivités non autochtones connaissent bien

Je trouve encourageant que les gouvernements s'associent avec les communautés autochtones pour entreprendre leurs propres processus de planification. Cependant, le sous-financement chronique semble être directement lié aux problèmes qui existent. Ces communautés sont souvent conviées à planifier sans avoir accès aux ressources nécessaires pour pouvoir le faire.

Les gouvernements et les professionnels qui travaillent en urbanisme et dans les domaines connexes ont devant eux l'occasion formidable de participer à un exercice d'apprentissage partagé. Je sais que toutes les parties doivent avoir la chance d'apprendre les approches traditionnelles des autres et être disposées à utiliser celles qui conviennent aux circonstances.

shared learning exercise here. I know that all parties must have the chance to learn the traditional approaches of the others and be open to using those that are appropriate.

The Honourable Romeo Saganash has introduced the Private Member's Bill C-469 to the House of Commons, *An Act to ensure that the laws of Canada are consistent with the United Nations Declaration on the Rights of Indigenous Peoples*. This Bill contains many articles that will help those in the field of planning to reassess current best practices. Of particular value to my argument here is Article 23, which I would advance as a key principle that should be used when teaching Indigenous peoples planning practice and should also be a mandatory part of

any planning education: *Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, Indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programs affecting them and, as far as possible, to administer such programs through their own institutions.* In planning with these communities, it is time for planners to stand back and actively listen and learn, rather than to just assume the lead.

The Indigenous Peoples Planning Committee (IPPC) of CIP provides an ideal, existing venue that further develops the capacity of our profession. The IPPC can act

as the conduit and direct a sharper focus on these issues, and create a broader awareness of the work with Indigenous communities happening right now. I see enormous value in growing the IPPC and their potential role to broaden CIP's educational mandate and make it a central resource where professionals, academics, and Indigenous peoples can learn and share best practices.

I see a valuable opportunity for planning to grow as a profession and to improve the planning process for Indigenous communities by not assuming that our methods are always best. I do believe that by working together we will be able to build a better Canada for all of us. ■

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catalyseur en orientant l'attention sur ces questions et en faisant mieux connaître le travail en cours avec les communautés autochtones. Il est très important d'accroître le rôle potentiel du SCAPA afin d'élargir la portée de la mission éducationnelle de l'ICU et en faire une ressource centralisée où les professionnels, les universitaires et les peuples autochtones peuvent apprendre et partager les meilleures pratiques.

Il s'agit avant tout d'une occasion en or de perfectionner la profession d'urbanisme et d'améliorer les processus de planification pour les communautés autochtones en cessant de présumer que nos méthodes sont toujours les plus appropriées. Je pense fermement qu'en travaillant ensemble, nous serons en mesure de bâtir un Canada qui soit meilleur pour nous tous. ■

ABBY BESHARAH est la représentante des étudiants en urbanisme auprès du conseil d'administration de l'Institut canadien des urbanistes pour 2012–2013. Elle a terminé sa dernière année d'études en urbanisme et aménagement du territoire à l'Université Ryerson. Elle peut être jointe à abby.besharah@gmail.com, ou sur Twitter, à Twitter [@abbyplans](https://twitter.com/abbyplans).

L'honorable Romeo Saganash a présenté le projet de loi d'initiative parlementaire C-469 à la Chambre des communes, la *Loi assurant la compatibilité des lois fédérales avec la Déclaration des Nations Unies sur les droits des peuples autochtones*. Ce projet de loi contient plusieurs articles qui aideront ceux qui œuvrent dans le domaine de l'urbanisme à réévaluer les meilleures pratiques en cours, mais l'article 23 revêt une importance particulière, car il représente un principe clé qui, selon moi, devrait être utilisé pour enseigner l'urbanisme autochtone et devrait faire partie de tout programme d'études en urbanisme : *Les peuples autochtones ont le droit de définir et d'élaborer des priorités et des stratégies en vue d'exercer leur droit au*

développement. En particulier, ils ont le droit d'être activement associés à l'élaboration et à la définition des programmes de santé, de logement et d'autres programmes économiques et sociaux les concernant, et, autant que possible, de les administrer par l'intermédiaire de leurs propres institutions. Lorsque vient le temps de planifier avec les communautés autochtones, les urbanistes doivent être prêts à prendre du recul et à écouter et apprendre activement au lieu d'assumer toute la responsabilité.

Le Sous-comité d'aménagement des peuples autochtones (SCAPA) de l'ICU constitue le moyen idéal pour continuer de mettre en valeur le potentiel de notre profession. Le SCAPA peut jouer le rôle de

PLANNING NOTES FROM HOME AND ABROAD

☛ THE APPOINTMENT OF DR. LARRY WOLFE AS VICE PRESIDENT TO CAP AMERICAS

CIP is pleased to announce the appointment of Dr. Larry Wolfe, MCIP, RPP as co-opted Vice President to the Commonwealth Association of Planners representing the Americas. Dr. Wolfe is a key contributor to the International Affairs Advisory Committee of CIP. During his two-year term as Vice President, CAP Americas, Dr. Wolfe will continue to help establish the Caribbean Planners Association, and to strengthen overall planning capacity in the Caribbean region.

Over his four-decade career, Dr. Wolfe has served in numerous positions in academia, government and as a consultant.

He was an adjunct professor at Simon Fraser University's School of Resource and Environmental Management, and at Vancouver Island University, where he taught natural resource management and global studies. He also headed two field schools in Belize, focused on community planning and disaster mitigation.

Dr. Wolfe is a charter member of the emerging nine-member Belize Association of Planners. He is currently part of a team implementing a Canadian International Development Agency project on disaster mitigation. He is establishing village computer centres, while working on economic development and village planning in the Belize River Valley. Dr. Wolfe also consults on projects in Belize, concentrating on conservation and strategic planning.

L'URBANISME CHEZ NOUS ET À L'ÉTRANGER

☛ NOMINATION DE DR LARRY WOLFE À TITRE DE VICE- PRÉSIDENT DE L'ASSOCIATION DES URBANISTES DU COMMONWEALTH, AMÉRIQUES

C'est avec plaisir que l'ICU annonce la nomination de Dr Larry Wolfe, MICU, UPC, à titre de vice-président nommé par cooptation de l'Association des urbanistes du Commonwealth, représentant les Amériques. Dr Wolfe est un collaborateur clé du comité consultatif des affaires internationales de l'ICU. Au cours de son mandat de deux ans, Dr Wolfe continuera d'aider à établir la *Caribbean Planners Association* et à accroître le potentiel global de planification de la région des Caraïbes.

Tout au long de ses 40 ans de carrière, Dr Wolfe a occupé divers postes au sein du milieu universitaire et du gouvernement et comme conseiller. Il a été professeur auxiliaire à la *School of Resource and Environmental Management* de l'Université Simon Fraser et à l'Université Vancouver Island où il a enseigné la gestion des ressources naturelles et les études mondiales. Il a aussi dirigé deux stages pratiques au Belize, mettant l'accent sur l'urbanisme et l'atténuation des effets des catastrophes.

Membre fondateur de l'émergente *Belize Association of Planners* composée de neuf membres, Dr Wolfe fait actuellement partie d'une équipe responsable de la mise en œuvre d'un projet de l'Agence canadienne de développement international sur l'atténuation des effets des catastrophes. Sa mission consiste à établir des centres de traitement de l'information dans les villages tout en contribuant à favoriser le développement économique et la planification des villages de la *Belize River Valley*. Dr Wolfe agit aussi comme expert-conseil pour les projets au Belize axés sur la conservation et la planification stratégique.

☛ QUATRIÈME FORUM URBAIN DES CARAÏBES—PORT OF SPAIN, TRINIDAD

L'Institut canadien des urbanistes (ICU) a participé au quatrième forum urbain des Caraïbes qui s'est déroulé à Port of Spain, à Trinidad, du 13 au 15 mars 2013. La présidente de l'ICU Andrea Gabor, FICU, UPC, devait coordonner la participation de l'Institut au forum, mais des circonstances de dernière minute l'en ont empêchée.

C'est donc Michel Frojmovic, MICU, UPC, un collaborateur de longue date aux projets

FOURTH CARIBBEAN URBAN FORUM—PORT OF SPAIN, TRINIDAD

The Canadian Institute of Planners (CIP) was represented at the fourth Caribbean Urban Forum in Port of Spain, Trinidad, from March 13th to 15th 2013. CIP President Andrea Gabor, FCIP, RPP was to lead CIP's involvement at the forum but last-minute circumstances prevented her from attending.

Michel Frojmovic, MCIP, RPP, a long-time contributor to CIP's international projects in the Americas, participated in the forum on CIP's behalf. CIP's involvement included the sharing of ideas about Canadian partnerships with planners in the Caribbean. Michel attended the Caribbean Planners

Association (CPA) and the Commonwealth Association of Planners (CAP) Americas meetings, and also participated in the CPA Annual Meeting, and the Advisory Board meeting of the Caribbean Network for Land Management. Michel also chaired a panel discussion on "Planning and Climate Change in the Caribbean", presenting a draft version of the first CPA Working Paper on the subject.

A number of CIP WorldLink interns provided logistical support to the forum including Marie-Jeanne Gagnon-Beaulieu and Anna Froehlich (Grenada), Simona Rasanu and Tristan Cleveland (Guyana), and Christian Jattan, Christina Hovey and Ana Vadeanu (Trinidad).

CIP PARTICIPATION IN CIHR ENVIRONNEMENTS AND HEALTH FORUM

CIP continues to play an important role in planning for the Healthy Communities endeavour. The Chair of the Healthy Communities Subcommittee, David Harrison, MCIP, RPP delivered a presentation entitled "Effective Planning and Design for Healthier Communities" at the Environments and Health Forum sponsored by the Canadian Institutes of Health Research. The two-day forum, which was held in Ottawa on May 22nd and 23rd, 2013, focused on developing a greater understanding of how environments impact health, and on strengthening inter-sectoral linkages in the prevention, reduction, and mitigation of threats to health. CIP also has an ongoing partnership with the Heart and Stroke Foundation of Canada in the development of planning tools to foster healthy communities. ■



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internationaux de l'ICU dans les Amériques, qui a pris part au forum au nom de l'Institut. Les domaines dans lesquels l'ICU est intervenu comprennent le partage d'idées sur les partenariats canadiens avec les urbanistes dans les Caraïbes. Michel a participé aux rencontres de la *Caribbean Planners Association* (CPA) et de l'Association des urbanistes du Commonwealth, Amériques, en plus d'assister à la réunion annuelle de la CPA et la réunion du conseil consultatif du *Caribbean Network for Land Management*. Michel a également présidé

une discussion en groupe sur « L'urbanisme et le changement climatique dans les Caraïbes », présentant une version préliminaire du premier document de travail de la CPA sur le sujet.

Un certain nombre de stagiaires du programme WorldLink de l'ICU ont fourni un appui logistique au forum, notamment Marie-Jeanne Gagnon-Beaulieu et Anna Froehlich (Grenade), Simona Rasanu et Tristan Cleveland (Guyana), et Christian Jattan, Christina Hovey et Ana Vadeanu (Trinidad).

PARTICIPATION DE L'ICU AU FORUM SUR LES ENVIRONNEMENTS ET LA SANTÉ DE L'IRSC

L'ICU continue de jouer un rôle important dans la planification du programme des collectivités saines. Au forum sur les environnements et la santé financé par les Instituts de recherche en santé du Canada, le président du sous-comité chargé des communautés saines David Harrison, MICU, UPC, a fait une présentation intitulée « Planification et conception efficaces pour des collectivités en meilleure santé ». Ce forum qui s'est tenu à Ottawa les 22 et 23 mai 2013 a mis l'accent sur le développement d'une meilleure compréhension de l'impact des différents environnements sur la santé et sur le renforcement des liens intersectoriels pour la prévention, la réduction et l'atténuation des dangers pour la santé. L'ICU entretient une collaboration soutenue avec la Fondation des maladies du cœur du Canada dans l'élaboration d'outils de planification visant à favoriser le maintien de collectivités en santé. ■

CHALLENGES AND REWARDS

THE TRANSITION FROM PRACTICE TO ACADEMIA

I AM ONE of a handful of practitioner academics—there are probably fewer than a dozen of us in Canada—who have made the transition from planning practice to university teaching. This move has worked out really well for me; I moved to the academy 15 years ago following almost 20 years in planning practice. However, there are challenges that need to be addressed to make this transition successful. I'll discuss that transition experience here, and offer suggestions for practitioners who are considering a shift to academia—and for universities who are considering hiring practitioners.

Let's begin with the roles and responsibilities of planning programs. Canada's university planning programs have an obligation to educate and train undergraduate and graduate students in the latest trends and techniques needed by effective practitioners. This calls for research that informs

practice, which in turn requires a good understanding of the practice world in order to be relevant and perceived as such. It also requires faculty who have experience in the practice world. In response to these challenges, several Canadian university planning programs have hired new faculty who possess the required academic qualifications—the PhD in planning or a closely related discipline—and who come from a practice background. We see a similar pattern in other professional programs such as business, public administration, education, accounting and health sciences.

This combination is considered a rarity in today's academic credential-sensitive planning program culture. It hasn't always been like that. In the 1950s and 1960s, experienced planning practitioners were recruited to establish schools and departments of planning, and to design and deliver planning curricula. These

BY / PAR MARK SEASONS, PHD, FCIP, RPP

DÉFIS ET RÉCOMPENSES

DE LA PRATIQUE À LA THÉORIE

JE FAIS PARTIE d'une poignée d'universitaires praticiens—nous sommes peut-être moins de 12 au Canada—qui ont fait la transition de l'urbanisme à l'enseignement universitaire. Personnellement, je me suis très bien accommodé de ce changement de cap que j'ai effectué il y a 15 ans après presque deux décennies dans le milieu de l'urbanisme. Cependant, pour réussir cette transition, il y a plusieurs défis à relever, et j'ai choisi de discuter ici de mon expérience afin d'offrir des suggestions aux praticiens qui envisagent d'amorcer une nouvelle carrière dans le milieu universitaire—et aux universités qui envisagent d'embaucher des praticiens.

Permettez-moi de commencer en définissant les rôles et responsabilités des programmes d'urbanisme. Dans les universités canadiennes, les programmes d'urbanisme ont l'obligation d'éduquer et de former des étudiants de premier, deuxième et troisième cycles en leur enseignant les dernières tendances et techniques dont ils auront besoin pour exercer leur métier de façon efficace. Cet enseignement requiert

des travaux de recherche qui favorisent l'orientation de la profession, laquelle à son tour exige une bonne compréhension du monde de l'urbanisme afin d'être pertinente et perçue comme telle. Il requiert également un corps professoral qui possède une expérience de l'urbanisme. Pour répondre à ces exigences, plusieurs universités canadiennes ont embauché du nouveau personnel enseignant qui dispose des titres universitaires requis—doctorat en urbanisme ou une discipline étroitement liée—et qui est issu du milieu professionnel de l'urbanisme. Je tiens à préciser que cette tendance n'est nullement propre à l'urbanisme—d'autres programmes professionnels, comme les affaires, l'administration publique, l'éducation, la comptabilité et les sciences de la santé, adoptent cette même voie.

Dans le milieu universitaire axé sur les titres de compétence d'aujourd'hui, cette union est rare, mais elle ne l'a pas toujours été. Dans les années 1950 et 1960, des urbanistes chevronnés étaient recrutés pour fonder des écoles et des départements

“pioneers” had years of experience, a high profile, and at most a master’s degree in planning, since there were comparatively few PhDs in planning at the time.

Academic qualifications mattered less than professional credibility and enthusiasm to share with others. Len Gertler and George Rich (Waterloo) and Jeanne Wolfe (McGill) come to mind as excellent examples of the practitioner/scholar. These noted practitioners were hired to teach, to mentor and, if possible, to carry out applied research in burgeoning professional programs. They maintained and enhanced their connections to the practice world through consulting, and through contributions to organizations such as the Canadian Institute of Planners and its affiliates. They wrote books and articles for publications such as *Plan Canada*.

Things have changed considerably since that era. Canadian universities are now highly research-driven. The PhD is a minimal standard for most university departments, including planning schools. Today, if university planning programs seek practitioners, they may request the PhD planning

programs see the need for the planning practitioner’s perspective and knowledge to complement the theoretical and reflective nature of the university research and teaching culture. Professional accreditation bodies and prospective students look favourably upon programs that have faculty with extensive practical experience.

Practitioners can be attracted to the academy for many reasons: for example, they may want personal and professional change, or hope to contribute to the education of future generations of planners. The transition is easier imagined than done. In a sense, practitioners are reinventing themselves; they are starting over at the bottom with a new identity in a new system.¹ This can be a wonderful opportunity for personal and professional growth, a great opportunity, and for most it is just that. For some, this move could be a gamble, a high-risk proposition, especially at mid-life. They may have come from a highly successful, distinguished professional career with prestige and influence. Now they have to compete and establish themselves under

new rules and expectations. Once in the university, the new colleague could be a junior faculty member: a tenure-track assistant professor. They will have to prove their value in different ways in an organization with distinct and sometimes arcane rules and expectations. They could see themselves as “in-betweeners”,² neither academic nor practitioner. They could experience the “imposter syndrome”, a sense of inauthenticity compared with faculty colleagues who have followed the traditional academic path to a faculty position.^{1,3} On the other hand, they can and often do become an important and highly symbolic bridge between the academic and practice worlds, a role that planning programs need.

Practitioner academics—called “pracademics” by Gates and Green (n.d.)²—have to know what they’re getting into. To succeed and thrive, they need to feel they belong, and fit in. They must understand they’re entering a different world with its own performance standards, culture, and traditions;⁴ a full understanding of the transition occurring can affect the ease (or difficulty) with

d’urbanisme et pour élaborer et enseigner des programmes d’études en urbanisme. Ces « pionniers » s’appuyaient sur plusieurs années d’expérience, un excellent profil, mais au plus une maîtrise en urbanisme, car il y avait relativement peu de doctorats offerts dans ce domaine à l’époque.

Les titres universitaires avaient moins d’importance que la crédibilité professionnelle et l’enthousiasme à partager avec d’autres. Len Gertler et George Rich de l’Université de Waterloo et Jeanne Wolfe de l’Université McGill sont des exemples frappants du praticien/de la praticienne et de l’universitaire. Ces illustres praticiens ont été embauchés pour enseigner, conseiller et, éventuellement, entreprendre des activités de recherche appliquée dans les nouveaux programmes professionnels. Ils ont conservé et resserré leurs liens avec leur profession en offrant des conseils et en contribuant à des organismes comme l’Institut canadien des urbanistes et ses sociétés affiliées. Et ils ont écrit des livres et des articles pour des publications comme *Plan Canada*.

Depuis, les choses ont beaucoup changé. Aujourd’hui, les universités canadiennes sont axées presque essentiellement sur la recherche. Pour la plupart des départements, y compris les écoles d’urbanisme, le doctorat est la norme minimale et les universités en quête de praticiens peuvent l’exiger. Pourtant, les programmes d’urbanisme comprennent la nécessité du point de vue et du savoir-faire de l’urbaniste pour compléter la nature théorique et introspective de la culture de la recherche et de l’enseignement universitaires. Les organismes d’agrément professionnel et les étudiants potentiels voient d’un œil favorable les programmes dont le personnel enseignant possède une vaste expérience pratique.

Les praticiens peuvent être attirés par le milieu universitaire pour diverses raisons—changement personnel et professionnel, espoir de contribuer à l’éducation des futures générations d’urbanistes—mais la transition est plus facile à imaginer qu’à réaliser. En un sens, les praticiens doivent se réinventer : ils

recommencent à zéro et doivent se forger une nouvelle identité dans un nouveau système¹. Cela peut être une occasion rêvée de croissance personnelle et professionnelle ou simplement une excellente occasion. Et pour la plupart, c’est bien de cela qu’il s’agit. Pour d’autres, ce changement de carrière peut être une gageure, une proposition à haut risque, surtout dans la quarantaine. Ils ont mené de brillantes carrières et sont auréolés de prestige et d’influence, et ils doivent maintenant se mesurer à d’autres et s’établir en fonction de nouvelles règles et exigences. Une fois qu’ils ont franchi cette étape, ils doivent côtoyer de nouveaux collègues, parmi eux un professeur débutant—un chargé de cours senior dont le poste mène à la permanence. Au sein d’une organisation dont les règles et attentes sont distinctes, parfois obscures, ils doivent se prouver différemment. Ils pourraient se voir comme dans un « entre-deux professionnel »², n’appartenant ni au monde des universitaires ni au monde des praticiens. Ils pourraient même développer le « syndrome

which the practitioner makes the essential transition to the academy. Practitioners may come from an organizational environment in which roles and responsibilities are very clearly set out and supported by fairly rigid human resources policies; the situation may be more fluid in the academic world. The reward system is different; the practice world rewards outputs and deliverables and may not value the PhD credential. The university respects credentials and rewards scholarship. In the practice world, practitioners often work in teams; in academia, faculty members tend to operate in relative (and often self-selected) isolation and autonomy.¹

The publication of research findings may be prohibited in some planning organizations; indeed, research may simply not be acknowledged as core to a practicing planner's job description. In the academy, however, publication of scholarly work becomes an expectation of the job. Something as simple as writing style could require considerable adjustment; the practice world encourages and expects concise,



fact-based analyses in report format, while the academic world requires a more narrative and fully referenced essay format with analysis linked to scholarly literature.

In the conventional, traditional university world, practice experience may not count in the same ways as other types of scholarship or teaching experience, and this can be rather deflating for an experienced, well-regarded practitioner. The emphasis in the culture of many

universities is on the research trajectory, teaching quality and service contributions, in descending order of importance.

Planning schools can make a difference in helping practitioners become part of the academy. Once they hire a practitioner as a new faculty member, the department needs to ensure that the practitioner academic is positioned for success. In the first few years, that means meeting the university's requirements for tenure and

de l'imposteur », un état d'inauthenticité s'ils se comparent avec leurs collègues qui ont suivi le parcours académique traditionnel vers un poste de professeur^{1,3}. Par contre, ils peuvent jouer le rôle important et hautement symbolique de lien entre les deux mondes, un rôle dont les programmes d'urbanisme ont besoin. Et en fait, c'est un rôle qu'ils jouent souvent.

Les universitaires praticiens—ou « universitaires » comme les appellent Gates et Green (sans date)²—doivent savoir dans quoi ils s'embarquent. Pour réussir et prospérer, ils doivent développer un sentiment d'appartenance et trouver leur place. Ils doivent comprendre qu'ils pénètrent un monde différent, pourvu de ses propres normes de rendement, de sa propre culture et de ses propres traditions⁴. Une pleine connaissance de la transition qui s'opère peut influencer sur la facilité (ou la difficulté) d'adaptation du praticien à son milieu universitaire. Les praticiens peuvent venir d'un contexte organisationnel dans lequel les rôles et responsabilités sont très clairement définis et étayés par un ensemble relativement

rigide de politiques en matière de ressources humaines, alors que la situation peut être plus facile dans le milieu universitaire. Le système de récompenses aussi est distinct : le monde pratique récompense les résultats et les produits attendus, sans vraiment accorder d'importance au doctorat; le monde théorique lui respecte les diplômes et récompense la mission professorale. Les praticiens travaillent habituellement en équipe, alors que les universitaires ont tendance à œuvrer de façon relativement isolée et autonome (et c'est souvent de leur propre gré)¹.

La publication des résultats issus de la recherche peut être interdite dans certains organismes de planification; en fait, la recherche peut tout simplement ne pas être reconnue comme une activité de base d'un urbaniste. En revanche, dans le milieu universitaire, la publication des travaux savants fait partie de l'emploi. Quelque chose d'aussi simple que la manière d'écrire peut nécessiter des efforts soutenus d'adaptation. D'un côté, le monde de l'urbanisme encourage et exige des analyses concises et factuelles sous forme de

compte rendu; de l'autre, le milieu universitaire requiert un texte narratif dûment référencé sous forme d'essai accompagné d'une analyse de la littérature savante.

Dans le monde universitaire conventionnel, l'expérience pratique peut ne pas compter de la même façon que d'autres types d'études ou d'expériences d'enseignement, et ce constat peut être plutôt décevant pour un praticien chevronné de renom. Bon nombre d'universités mettent l'accent sur la trajectoire de recherche, la qualité de l'enseignement et l'engagement, en ordre décroissant d'importance.

Les écoles d'urbanisme peuvent aider les praticiens à faire partie intégrante de la vie universitaire. Lorsqu'un département recrute un praticien comme nouveau membre du corps professoral, il doit s'assurer qu'il est bien placé pour réussir. Au cours des premières années, il doit répondre aux exigences de l'université relativement à la permanence et la promotion—il s'agit là d'un impératif. Pour tout nouveau membre du corps enseignant, cheminer à travers toutes les procédures menant à la

promotion—this is essential. Navigating tenure and promotion procedures in the university can be a lonely, demanding and anxiety-provoking experience for any new faculty member. The reality in many universities—especially the research-intensive ones—is that past professional planning experience will be considered a necessary but not sufficient criterion for tenure; conventional research and teaching standards must be met.¹ The practitioner academic must demonstrate significant success in research, teaching and service early on in the academic career. The stakes are high and the pressure to perform considerable.

The wise program director will acknowledge, respect and promote the practitioner academic's past professional experience and insights into the practice world. These attributes will need to be communicated to some faculty colleagues who may feel threatened by (or uninterested in) the practitioner academic's real-world experience. Effective mentoring and support from experienced faculty colleagues is essential to help the practitioner

academic to become familiar and comfortable with the university's expectations and processes. Invitations from faculty colleagues to join established research teams can assist new academics to develop research and dissemination skills. Advice on research strategies, writing style and publication prospects should be offered by the director and colleagues. Peer monitoring of teaching styles can be valuable.⁵ New faculty members should not be assigned onerous administrative tasks or committee roles until they have made the adjustment to university life.

Here's the bottom line: Practitioner academics are tremendous assets to a university planning program for all kinds of reasons. To make the union successful, the university and candidate must both clearly understand and address the opportunities and challenges associated with a practitioner's transition to quite a different culture. The rewards can be substantial and very positive for the practitioner academic, for the university, and for the planning discipline and profession. ■

permanence et la promotion peut s'avérer une expérience solitaire, exigeante et angoissante. En réalité, pour bon nombre d'universités—surtout celles qui se concentrent sur la recherche—le parcours professionnel en urbanisme sera considéré comme un critère nécessaire mais insuffisant pour obtenir sa permanence; les normes conventionnelles en matière de recherche et d'enseignement doivent être satisfaites¹. L'universitaire praticien doit faire la preuve de succès importants en recherche, enseignement et encadrement très tôt dans sa carrière. Les enjeux sont donc énormes et la pression de la réussite à tout prix, considérable.

Le directeur de programme avisé favorisera la reconnaissance, le respect et la promotion de l'expérience et des connaissances professionnelles de l'universitaire praticien. Ces qualités devront être transmises à certains de ses collègues qui peuvent se sentir menacés par son expérience concrète (ou qui s'en désintéressent complètement). Pour aider l'universitaire praticien à se familiariser et être à l'aise avec les attentes et les processus de

l'université, il a absolument besoin du mentorat et du soutien efficaces de collègues expérimentés. Il pourra aussi bénéficier d'invitations de collègues à se joindre à des équipes de recherche déjà en place pour l'aider à développer des compétences de recherche et de diffusion des connaissances. Son directeur et ses collègues devront aussi lui prodiguer des conseils sur les stratégies de recherche, le style de rédaction et les perspectives de publication. Une supervision par les pairs des styles d'enseignement peut aussi être très utile⁵. Les nouveaux enseignants ne devraient pas exercer de tâches administratives exigeantes ou participer à des comités jusqu'à ce qu'ils se soient bien adaptés à la vie universitaire.

En résumé, un universitaire praticien est un atout formidable pour toutes sortes de raisons. Mais pour réussir cette union entre les deux mondes, autant l'université que le postulant doivent bien comprendre et relever les défis liés à l'adaptation du praticien à sa nouvelle culture. Les récompenses peuvent être considérables et très positives pour l'universitaire praticien, l'université, la discipline et la profession. ■

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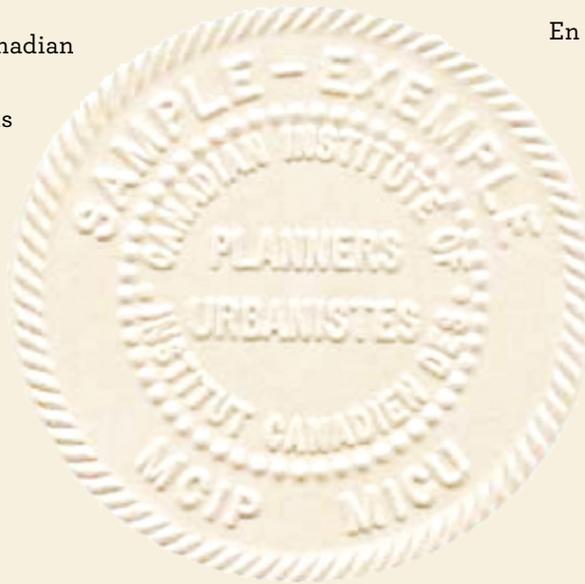
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