



Canadian Institute of Planners Reconciliation Action Plan – Phase I Report

May 15, 2024

In support of the Canadian Institute of Planners' (CIP) Strategic Plan—[1,835 Days of Impact](#)—and our [reconciliation action issue](#) and national [Policy on Planning Practice and Reconciliation](#), CIP has begun the process to develop a Reconciliation Action Plan (RAP) as we continue our journey on the path toward reconciliation.

As an important first step, CIP put forth a Request for Quotations (RFQ) in July 2023 for a preparatory audit and review of our actions in support of reconciliation and Indigenous planning. Through this audit, it was our goal to better understand, organize, and evaluate the work that has taken place to date, as well as to provide recommendations for the forthcoming Request for Proposals (RFP) to develop CIP's RAP. As a result of the RFQ process, the contract was awarded to [Archipel Research & Consulting Inc.](#) Work on the audit began in September 2023 and the final report was delivered to CIP in February 2024.

In this abridged version of the report, we have redacted the “Environmental Scan” section and any reference to it. This section offers points of comparison between CIP's work towards reconciliation and vision for an RAP with other organizations and companies that have developed RAPs (both within and beyond the planning ecosystem). In sharing this report, it is our goal to draw attention to CIP's positions and actions, and not those of other organizations or companies, due to the subjective nature of such a review.

This report was produced by Archipel Research & Consulting, and published with permission, for the Canadian Institute of Planners.

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CIP respectfully acknowledges it is located on the unceded territory of the Anishinaabe Algonquin Nation. CIP values the ongoing stewardship of all First Nations, Inuit, and Métis peoples.

Le bureau de l'ICU est situé sur le territoire non cédé de la Nation algonquaine Anishinaabe. L'ICU accorde une grande importance à l'intendance continue de toutes les Premières Nations, des Inuits, et des Métis.

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Canadian Institute of Planners (CIP) Reconciliation Action Plan – Phase I

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Submitted to the Canadian Institute of Planners



Submitted by Archipel Research and Consulting Inc.



Archipel
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Introduction

Since the publication of the Report of the Royal Commission on Aboriginal Peoples (1996), the United Nations Declaration on the Rights of Indigenous Peoples (2007), and the Final Report of the Truth and Reconciliation Commission (2015), the Government of Canada, municipalities, provinces and territories, organizations, and corporations have been working to advance reconciliation with Indigenous Peoples. From the work of the Truth and Reconciliation Commission, 94 Calls to Action were made. Many of the Calls to Action were directed to federal and government institutions, but some Calls to Action were also directed toward organizations, institutions, and corporations at all levels of Canadian society. One Call to Action that is relevant to the Canadian Institute of Planners (CIP) and the planning profession is Call to Action 92, which states:

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy in core operational activities including Indigenous Peoples and their lands and resources. This would include, but not be limited to, the following:

- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous Peoples before proceeding with economic development projects.
- ii. Ensure that Aboriginal Peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
- iii. Provide education for management and staff on the history of Aboriginal Peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

To capture the essential elements of a Reconciliation Action Plan (RAP) and what this would entail for CIP, Archipel Research and Consulting Inc. conducted an organizational audit and a landscape scan. The findings from this preliminary research are summarized within this report, as well as guiding elements for the creation of a CIP-specific RAP. This report was developed to provide support, clarity, and structure to CIP's actions in reconciliation and bring them in accordance with the Strategic Plan—*1,835 Days of Impact*'s aspirations and the National Policy's goals.

Approach and Methodology

Project Phases

The audit and review process undertaken to advance CIP's work in advancing reconciliation included three phases:

Phase 1: Organizational Audit

This phase focused on an organizational audit that assessed CIP's existing and past initiatives to advance truth and reconciliation, such as organizational data, policies, governance procedures, communication, and programs. This phase a) informed baseline measures (benchmarks) that can guide evaluations of progress on reconciliation, and b) developed context for CIP's culture and role as a leader and educator within the planning profession.

Phase 2: Landscape Scan

This phase includes a landscape scan. The landscape scan considers past relationships between CIP—and the planning professional generally—and Indigenous Peoples, communities, and nations. This includes current topics relevant to reconciliation involving CIP and the planning profession, existing challenges to relationship building between planning organizations and Indigenous Peoples, and potential strategies for CIP to advance truth and reconciliation in the future. The landscape scan will help articulate necessary context, considerations, and pathways forward for CIP as they move towards truth and reconciliation with Indigenous Peoples.

Phase 3: Development of Summary Report

This report comprises Phase 3 of the research project. This phase includes the development of a summary report that outlines the findings from the organizational audit and the landscape scan. Additionally, the summary report offers recommendations for the incorporation of any future RFPs to develop a Reconciliation Action Plan.

The overarching objectives of the research process are to ensure that CIP supports the implementation of UNDRIP, the TRC, and the MMIWG2S Inquiry recommendations, provides constructive support to integrate EDI and reconciliation into policy and standards, ensures CIP members are aware of and utilizing practical tools, education, and approaches shared through CIP on these issues, and ensures CIP is working to mobilize, elevate, collaborate, connect, and enhance the capacity of regulatory bodies.

CIP's intra-planning (planning ecosystem) work on these issues is seen to be effective and impactful—mobilizing, elevating, collaborating, connecting, and enhancing the capacity of regulatory bodies (PTIAs, and others).

Guiding Principles

As an Indigenous-owned organization with a diverse team, we approach each research project grounded in the following guiding principles:

(i) *Etuaptmumk*: a Mi'kmaq methodology and framework known as Two-Eyed Seeing.

Founded by Mi'kmaq Elders Murdena and Albert Marshall, Two-Eyed seeing is explained as learning to see from the strengths of two eyes as one. This involves starting with the Indigenous ways of learning and knowing and combining it with the Western/academic way and using both for the benefit of all (Bartlett, Marshall, and Marshall 2012). Engaging in

Two-Eyed Seeing is a hybrid approach that allows the team to benefit from the values of both Indigenous worldviews and Western academic principles.

(ii) Intersectionality: a term rooted in Black feminist scholarship, allows for an approach that considers the multiple oppressions that an individual might be facing based on different aspects of their identities. For example, an Indigenous person from the 2SGLTBQQA+ community might face both racial discrimination and homophobia, and both these struggles are essential to address. Similarly, by applying both intersectionality and Etuaptmumk to the assessment of organizations providing services to diverse populations, Archipel can take an approach that recognizes and respects the multifaceted and multidimensional nature of diverse individuals.

(iii) Indigenous methodologies with a special focus on consensus decision-making. Each step of the project is engaged through a roundtable approach; our specific team includes a diverse group of Indigenous and non-Indigenous people and incorporates diverse perspectives and holistic approaches to each step of the research.

These guiding research principles were utilized throughout each phase of this work.

Landscape Scan

Rationale of Planning in Canada

Over the past century, planning theories and approaches in Canada have evolved with public opinion and current issues. In this realm, the pursuit of what is in the public interest and planning for the public good is of constant interest. As the founding president of the Town Planning Institute of Canada (TPIC) in 1919, Thomas Adams played a significant role in shaping the planning profession and defining areas of importance. Adams believed town planning was the “conservation of life and economy in the system of developing land to secure efficiency, convenience, health and amenity” (Wolfe, Gordon, and Fischler 2019, 22). Consistent in the various planning theories and approaches over the past century is the planners’ desire to improve the human environment and shape the built form of cities and communities for the public good (Wolfe, Gordon, and Fischler 2019).

Traditionally, planners have used urban design tools, such as zoning, municipal plans, and bylaws to impose order and achieve a desired environmental quality; however, the public’s idea of desired quality is not universal and has changed over time (Simmins 2011).

Today, the Canadian Institute of Planners (CIP, the evolution of the TPIC) defines the planning profession as:

[The] scientific, aesthetic, and orderly disposition of land, resources, facilities, and services with a view to securing physical, economic, and social efficiency, and the health and well-being of urban and rural communities. (Dalhousie n.d.).

CIP further delineates that the role of the planner is to safeguard the

...health and well-being of urban and rural communities by addressing the use of land, resources, facilities, and services, with consideration to physical, economic, and social efficiency. (CIP, 2023)

Although officially institutionalized as a profession in Canada in 1919, European nations and colonial entities have practiced planning approaches since settling in what today is known as Canada. Given their motives for expanding European reach, settler colonies prioritized different values than their Indigenous neighbours, focusing on defense, exploration, and food production. The expansion of settlements, and the methods with which colonial governments divided land and managed resources, shaped the built form landscape of Canada today, while simultaneously erasing patterns of use and communities established by Indigenous Peoples for centuries (Wolfe, Gordon, and Fischler 2019).

Indigenous Relationship to Planning

Indigenous Peoples have an extensive history with community planning and resource management. The Wendat (Huron) Confederacy is one historical example of First Nations partaking in what is today known as community planning. The Wendat Confederacy planned and developed approximately 18-25 villages in what today is known as Ontario and Quebec. Larger villages were fortified and were positioned next to water supplies and good farming soil (Heidenreich 2011). Indigenous populations all over Canada had formal settlements, as was common for that period in history, and travelled in pursuit of food and economies (e.g., trade). Fishing villages on the West Coast, such as the Gwaii and Skidegate villages, were

active for centuries as communities arrived with different seasons (Wolfe, Gordon, and Fischler 2019).

Indigenous planning focuses on the interconnectedness between people, places, traditional knowledge, values, land, and resources. Unlike the Western concept of planning, Indigenous planning is not limited to spatial land-use planning and applies a holistic approach to community development that considers the kinship, traditional knowledge, and environment of Indigenous people (Walker 2013). Although settlers in the 1600s failed to recognize the land as inhabited and managed, Indigenous populations had strategic and thoughtful approaches to where and how their communities were developed. Low-density settlements were in harmony with the local environment and allowed Indigenous populations to prosper throughout the vast landscape. Indigenous Peoples developed expertise in resource management, agriculture production and storage, and ecological management (Wolfe, Gordon, and Fischler 2019).

Planning: Past and Current Relationships with Indigenous Peoples

Under international law, *terra nullius* is used to describe land that is considered uninhabited, not belonging to a state, and available to be conquered (Cornell Law School 2022; Tuhiwai 1999). In the past, *terra nullius* has been used to rationalize the occupation and annexation of land by a dominant power over a minority (Cornell Law School 2022). The term refers to what is considered the ‘Outside’ or empty space in relation to the ‘Center’ (of power) and available for the taking (Tuhiwai 1999). During colonization, *terra nullius* was invoked to claim what was declared vacant and uninhabited land. This description was inaccurate, as this land was in fact managed and preserved by Indigenous populations.

In the 15th century, the Doctrine of Discovery used the concept of *terra nullius* to justify the expansion of Christian Europe and invade non-Christian lands (now called North America) on the basis that lands were empty and unused. The Doctrine of Discovery was a series of Christian laws, called papal bulls (formal statements from the Pope), originating in the 1400s. The doctrines provided Christian authority to invade Indigenous land and impose Christian values. The doctrines played a significant role in the displacement of Indigenous Peoples, even though this concept and form of agreement were largely foreign to Indigenous Peoples (Tomchuk 2022). Treaty agreements were established between settlers and Indigenous Peoples, outlining how land would be shared, but ignoring the long-standing governance and sovereignty of Indigenous Peoples. Through the Doctrines, colonial law was forced on Indigenous societies and land was stolen (Tomchuk 2022).

Land use tools such as mapping, categorizing, resource management, and land surveying were practiced throughout colonialization. Many of these tools directly contributed to the displacement of Indigenous Peoples. Once professionalized in 1919, the impact of the planning field on Indigenous Peoples failed to improve from colonial times. While not indifferent to Indigenous communities and practices, the profession had a direct role in the expropriation of Indigenous lands (Barry and McNeil-Cassidy 2019). The planning profession went as far as to deny all traditional Indigenous planning methods and practices (Erfan and Hemphill 2013). Through the expansion of settler colonies, now cities, Indigenous communities have largely been erased. Many Indigenous populations were systematically moved to reserves we still see today or settled on the urban fringes of new cities (Walker and Matunga 2013).

Landmark court cases throughout the second half of the 20th century and into the early 2000s repositioned Indigenous Peoples in the planning process. The courts affirmed it was necessary for Indigenous populations to be consulted during the land use planning process, and communities advocated that they be able to exercise the right to manage and plan their own land on reserve (Barry and McNeil-Cassidy 2019). While the Crown has a duty to consult, there is ambiguity around how that applies to municipalities and what role Indigenous communities and nations have in the planning process. The relationship between municipalities and Indigenous Peoples, communities, and nations across the country is not consistent, and there is still room for improvement (Barry and McNeil-Cassidy 2019).

Today, exclusionary practices and inaccessible language and tools remain barriers to co-management and government-to-government planning. Some critics claim the planning profession has remained quiet on issues of Indigenous rights and title in Canada. CIP has only recently begun to track membership data; however, individuals who identify as Indigenous are estimated to represent 1% of the institution and remain largely underrepresented (Barry and McNeil-Cassidy 2019). This is consistent with findings from CIP's 2023 *Canadian Professional Planners National Employment Survey Report* where the survey also found that 1% of the respondents were Indigenous (CIP, 2023).

Landmark Laws and Events

The *Indian Act* (1876) was the most influential legislation related to planning on reserve lands, providing limited agency to Indigenous Peoples to manage, develop, and protect reserve lands. In addition to withholding autonomy over land use decisions from Indigenous nations and communities, the *Indian Act* does not prevent expropriation, nor does it protect land from being surrendered (Cossey 2013). In 1998, the Canadian government compensated the Peguis First Nation \$126 million for displacing their community under the *Indian Act* in the early 1900s from a prime location, near what today is Winnipeg, to a less desirable location to the North (Hageman 2021).

The 1973 Calder Supreme Court case marks a pivotal decision in Canadian law. The case led to a change in the Canadian Constitution recognizing and affirming that Aboriginal Title before European settlement is valid under Canadian law. This had ripple effects throughout public policy, including the planning realm (Hageman 2021). The Calder decision laid important groundwork for the Nisga'a Treaty in 2020, the first land claim in British Columbia (Cruikshank 2006).

In 1982, Indigenous Peoples gained authority in defining their place within Canada's constitution, through amendments to the *Constitution Act* that recognize the existence of Aboriginal and Treaty rights. However, it is still unclear what Aboriginal and Treaty rights entail legally (Hageman 2021).

The inadequacy of the *Indian Act* to properly address planning on reserve and the lack of agency granted to Indigenous populations to govern their land and natural resources led to the Framework Agreement on First Nation Land Management in 1996 (First Nations Land Management Resource Centre (RC). n.d., Cossey 2013). Indigenous Peoples across Canada deserve and have advocated for the right to self-govern and manage their natural resources and the built environment. Framework Agreements, initiated by Indigenous Chiefs, are

government-to-government arrangements that recognize the inherent sovereignty of First Nations to govern their own land. The Framework replaces 44 land-related sections of the *Indian Act* with independent and unique land codes created by the community or nation that focus on shared cultural values and priorities. Agreements grant the power to First Nations to engage in meaningful self-governance through land management, resource planning, and climate change adaptation (Land Advisory Board).

The 2004 *Haida and Taku Supreme Court* decision resulted in critical actions to ensure Indigenous Peoples are consulted on land use matters. The decision holds that the Crown must consult, even if Aboriginal Title to the land in question has not yet been proven (Hageman 2021). This was the most significant ruling to date, requiring consultation, in that the Crown (federal, provincial, or territorial) must consult when the body has “knowledge, real or constructive” of Aboriginal Title (Tzimas 2005). The Haida decision is one of few Aboriginal law cases that makes explicit reference to land-use planning and made a direct impact on the profession (Barry and McNeil-Cassidy 2019).

The *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) internationally affirmed the rights of First Nations populations in 2007. The Declaration affirmed rights to Indigenous self-determination and the need for consent to use traditional lands and resources. Canada did not officially adopt the Declaration until 2010 and it did not receive Royal Assent until 2021 (Government of Canada 2023, Hageman 2021, United Nations 2007).

Throughout Canada’s history, settlers have also attempted (and for a time succeeded) to lay claim to land and title of unceded Indigenous land. The 2014 Supreme Court of Canada ruling in *Tsilhqot’in Nation v. British Columbia* found the First Nation demonstrated their title to their ancestral land. The ruling meant they had an exclusive right to use or occupy the land for the nation’s collective benefit (Tomchuk 2022).

Challenges to Relationship Building

City building—and therefore planning—by settler entities removed Indigenous culture, landmarks, and values from urban life, segregating populations to the fringes and reserves. Such systematic removal creates challenges to repositioning Indigeneity in urban life. Moreover, Western planning can be understood as a colonial mechanism that worked to legitimize settler ownership and management of land (Walker and Matunga 2013).

Government-to-government planning agreements are a new approach that can directly involve Indigenous nations and communities. Following the *Haida* decision, this implicit form of consultation and engagement became a popular approach to preserving Indigenous cultural spaces and incorporating values in plans. This approach, however, has also had unintended consequences. The design, approach, and language used in most consultation processes can be inaccessible to Indigenous populations and act as a barrier to participation. In its current form, consultation can be deeply exclusionary to Indigenous populations and does “little more than create the illusion of the inclusion of (Indigenous) knowledge systems” (Barry and McNeil-Cassidy 2019, 54).

Indigenous forms of planning encompass traditional knowledge and cultural identity to approach land use management, community development, and the natural environment. To engage with this form of planning, one must recognize the Indigenous worldview that goes

beyond the built environment and incorporates non-land-based values, practices, and knowledge. This approach to planning is not always properly reflected in the existing planning process (Walker and Jojola 2000).

Action Areas for CIP

As outlined, Indigenous Peoples have long histories and traditions when it comes to land management, the environment, and community development that should not be manipulated to fit into Western approaches but raised on their own accord. Rather than try to fit Indigenous planning into existing paradigms that are rooted in colonial history, Indigenous practices and approaches to planning should be respected in parallel and provided the same standing and respect as Western forms of planning (Barry and McNeil-Cassidy 2019). CIP could reflect on its role in fostering planning frameworks that connect Indigenous planning and Western planning and that promote collaboration between several paradigms of equal importance. As there are many established and unique Indigenous Peoples throughout Canada, it is essential to not group all into one single paradigm of Indigenous planning. Further, it will be important to incorporate a distinctions-based approach to understand the differences related to planning between First Nations, Métis, and Inuit.

CIP and planners across the country have a responsibility to reflect on and acknowledge the profession's complicit role in colonization and must play an active role in the recovery and re-inclusion of Indigenous Peoples in planning activities and conceptualization. Re-inclusion may look different in rural and urban life, and the planning profession should not approach each community as the same. All Indigenous Peoples have the right to self-determination and control over their land. Engaging earnestly with Indigenous populations to establish agreements on areas of mutual interest could ensure future regional growth aligns with both Indigenous Peoples and cities (Walker and Matunga 2013).

In response to some of the challenges outlined in relationship building, CIP and the planning profession can seek to remove inaccessible language and consultation structures that exclude Indigenous populations. In understanding how the standard approaches to consultation have failed to properly engage Indigenous Peoples, the profession should reflect on new frameworks or approaches that could be employed in various areas of planning, such as resource management and long-range planning (Barry and McNeil-Cassidy 2019).

The creation of the Indigenous Community Planning (ICP) concentration at the School of Community and Regional Planning (UBC), in collaboration with the Musqueam Indian Band, is an example of how curricula can be designed to foster relevant and culturally appropriate training for planners. Students and faculty found that the recent decision on the duty to consult highlighted the inadequacy of current engagement practices with Indigenous populations. They also identified a need to incorporate effective and culturally appropriate forms of community engagement into the curriculum to ensure future planners were properly resourced to work with Indigenous communities (Sandercock et al 2013). The ICP program is a proactive approach to repositioning planning around Indigeneity – however, this could also represent an opportunity for how CIP can incorporate Indigenous planning in professional training and resources for planners across the country.

Organizational Audit Summary

The first stage of this project was to undertake an organizational audit of CIP's current policies and initiatives to gain an understanding of where CIP currently stands in its work to build relationships and improve the planning profession for Indigenous Peoples, communities, nations, and planners. To do so, Archipel conducted a document review of 14 documents identified as relevant by CIP staff. These documents included past and present policies, strategic plans, and blog posts, among others:

1. CIP Strategic Plan (2022)
2. CIP Centenary Visual Timeline (2019)
3. CIP Equity, Diversity, and Inclusion Insight Strategy Survey (2021)
4. CIP Equity, Diversity, and Inclusion Roadmap (2020)
5. Forward Planning: Finding Our Way Together as Planners in the 21st Century (2021)
6. CIP's ESG Policies (2019/2021)
7. Indigenous-related sessions from Navigation, the 2023 national planning conference (2023)
8. National Day for Truth and Reconciliation (NDTR) Blog Post (2023)
9. National Indigenous History Month (NIHM) Joint Statement and a Blog Post with resources for awareness raising (2023)
10. *Plan Canada* Magazine (2016)
11. CIP Policy on Planning Practice and Reconciliation (2019)
12. CIP Blog: Reconciliation: Why Planners Are Essential on This Journey (2023)
13. Other - NCC, International Conversation, Staff Training (2023)
14. The Path: Your Journey Through Indigenous Canada (2023)

Strengths

While conducting the document review, researchers noted a number of strengths and weaknesses of the work that CIP has undertaken. To determine strengths, researchers focused primarily on actions that would be the most impactful for Indigenous Peoples, nations, communities, and planners more broadly.

In terms of strengths, Archipel noted that CIP has made several strong public statements in support of reconciliation. Many of these statements situate the planning profession within reconciliation efforts and the role that the planning profession should play in the future. These statements include the NIHM Joint Statement and a blog post with resources for awareness raising (2023), the NDTR Blog Post (2023), Reconciliation: Why Planners Are Essential on This Journey (2023), and Forward Planning: Finding Our Way Together as Planners in the 21st Century (2021).

Several of these statements recognized the detrimental impacts of discriminatory planning policies on marginalized communities. In particular, the NIHM Joint Statement and blog post with resources for awareness-raising reference "the detrimental impact that discriminatory planning practices have had" (CIP, 2023). Researchers also noted that in these statements, CIP explicitly supported the ratification of UNDRIP (*United Nations Declaration on the Rights of Indigenous Peoples*) and acceptance of the findings of the TRC (Truth and Reconciliation Commission). Reconciliation is also included in the Strategic Plan as one of

its five strategic action issues, alongside climate change, healthy communities, housing, and equity, diversity, and inclusion (EDI).

Reconciliation is mentioned in the “long-term aspirations” section of the Strategic Plan, which states that “CIP envisions a future in which reconciliation is meaningfully embedded in planning practice in Canada and planners build relationships with Indigenous Peoples based on mutual respect, trust, and dialogue” (2022, 3). Reconciliation is also included under the strategic priority of “More Equitable Planning, Together” within the Strategic Plan. The prioritization of reconciliation is demonstrated in CIP’s undertaking of this audit and, in the future, the development of an RAP. The development of CIP’s new organizational statements (mission and vision) was a comprehensive process led by the Board of Directors, which at the time was a gender-balanced group and had a minimum of 30% identifying as equity-deserving (including Indigenous, people of colour, and 2SLGBTQ+ individuals).

Researchers felt that CIP’s recent offering of “The Path: Your Journey Through Indigenous Canada” was a beneficial step towards increasing awareness and understanding among CIP members, staff, and Board. In addition to this training offering, CIP has also offered various other cultural awareness training and webinars to their staff – notably the 2021 NDTR training and the 2023 cultural training with Mādahòkì Farm, as outlined in the “UPD Other - NCC, International Conversation, Staff Training” document. These offerings point to a commitment from CIP to improve awareness amongst CIP staff and members. This is in line with the TRC’s Call to Action 92, which calls for “skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism” (Truth and Reconciliation Commission of Canada: Calls to Action 2015, 10). Another strength was CIP’s establishment of a \$5,000 Indigenous Planning Student Bursary in partnership with SOAR Professional Services. CIP and Urban Systems have further established another \$5,000 College of Fellows Indigenous Planning Student Award through Indspire. Finally, researchers found the EDI Insight Strategy Survey especially helpful in determining how Indigenous people’s experience the planning profession and in identifying some of the gaps that need to be addressed to support them and to encourage more Indigenous people to enter the planning profession.

Areas for Growth

The lack of specific references to Indigenous Peoples in the EDI Roadmap (2020) signals an opportunity to detail clear initiatives towards reconciliation and understanding. Furthermore, CIP’s commitment to reconciliation in their Strategic Plan, as outlined in the Strengths section, is evident based on their active involvement in these initiatives and further discussions researchers had with the CIP team. Nonetheless, researchers did not immediately discern this commitment upon reviewing the Strategic Plan, indicating an opportunity for CIP to articulate their commitments to reconciliation more explicitly in their publicly available materials.

Researchers also noted that the National Policy on Planning Practice and Reconciliation should be expanded to include the importance of land, autonomy, and treaties, as well as the impacts of settler colonialism and paternalism. Finally, several limitations were noted in the Visual Timeline (CIP Centenary Visual Timeline 2019). Overall, only nine of 201 entries included Indigenous content. Specific limitations included a lack of entries related to Métis or

Inuit, no Indigenous topics between 1877 and 1990, and a complete lack of Indigenous people featured in the timeline.

The documents also revealed some weaknesses in the planning profession itself: in particular, only 1.8% of respondents to the 2021 EDI Insight Strategy Survey identified as Indigenous compared with 5% of the Canadian population overall (Statistics Canada 2023). This indicates that there are major barriers for Indigenous Peoples to overcome in entering the planning profession, and a useful target for CIP going forward would be to work towards increasing this number.

The full version of the document review can be found in Appendix A of this report.

Forward Thinking

Reconciliation Action Plans

It is important to consider the existing models for Reconciliation Action Plans. Canada and Australia are two countries that are working to implement Reconciliation Action Plans. Within Canada, the movement towards Reconciliation Action Plans began in 1998 in response to the Report of the Royal Commission on Aboriginal Peoples (1996) (Sterritt 2020). There is no standardized process for reconciliation in Canada but rather a common format adopted by organizations. In Australia, Reconciliation Action Plans are more formalized as the process for a Reconciliation Action Plan has been established by the Australian government since 2006.

The pillars for reconciliation between the Canadian and Australian models are represented below:

Australian Model	Meaning
Race Relations	Demonstrate and understand the value of Aboriginal and Torres Strait Islander and non-Indigenous cultures, rights, and experiences, ultimately resulting in stronger relationships based on trust and respect and that are free of racism.
Equality and Equity	Equal opportunity to participate for Aboriginal and Torres Strait Islander Peoples in a range of life opportunities. Recognition and protection of Aboriginal and Torres Strait Islander rights.
Institutional Integrity	Support and recognition of reconciliation by institutions.
Unity	Recognition of Aboriginal cultures as a part of shared national history.
Historical Acceptance	There is widespread acceptance of Australia's history and agreement that the wrongs of the past will never be repeated—there is truth, justice, healing, and historical acceptance.

Source: (Reconciliation Australia 2023B)

Canadian Corporate Practiced Model	Meaning
Inclusion	Safe, supportive, and diverse workforce. Inclusive work culture.
Education	Recognition of shared history and training among staff, cultural awareness.
Employment	Employment of Indigenous Peoples.
Economic Empowerment	Positive and long-lasting economic impact on Indigenous communities through partnerships, collaboration, and engagement.

Other: Specific to the realm of the organization	Examples included: environmental stewardship, leading through organizations areas of influence, measurement and accountability, decolonization.
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Reconciliation Action Plans work to recognize and act against the impacts of historical colonization and oppression of Indigenous Peoples. Further, Reconciliation Action Plans work to combat existing and future racism, prejudice, and oppression against Indigenous Peoples. It is with the two-fold view of past and future that Reconciliation Action Plans can be effective.

In the context of the work of the Canadian Institute of Planners, it would be imperative to assess how CIP historically and presently continues to impact Indigenous Peoples. From the Truth and Reconciliation Commission’s Calls to Action, Call to Action 92 is relevant to the corporate sector. In addition, Call to Action 57 applies to CIP’s work, as it calls for skills-based training and education for those working at all levels of government. While CIP is not a government agency, the importance of education outlined in Call to Action 57 speaks to the need to prioritize ongoing training and educational opportunities for staff and members. There may be other Calls to Action that CIP could play a role in, but further work is needed to understand those intricacies and relationships. Since planners and the planning profession can straddle both corporate and government roles, it can be important to consider other calls to action of the TRC that may influence the type of work that planners do.

Other characteristics and initiatives that can make up a Reconciliation Action Plan to ensure its success can include:

- Clear commitment and endorsement of the work from CIP leadership.
- Oversight or advisory committee.
- Engagement and dialogue with people and professionals in the planning realm.
- Respect and relationship with Indigenous Peoples, planners, and partner organizations in the realms where planning is influential.
- A framework for change that outlines the specific actions, timelines, and targets for advancing reconciliation with CIP.
- Mechanisms for measurement and reporting, including detailed and ongoing review processes.
- Communication about CIP’s efforts to planners and Indigenous Peoples and organizations.
- Commitments to diversify leadership, staff, and members.
- Incorporation of Indigenous values and worldviews into all aspects of CIP’s work.

Potential Approach for CIP

Based on the above findings and the interests of the Canadian Institute of Planners to move towards the development of a Reconciliation Action Plan, this section presents potential strategies to incorporate in a CIP Reconciliation Action Plan.

Archipel anticipates that in conducting this work, it is likely that the work would take place in 3 main phases. These are as follows:

Phase 1: Learning & Gathering

This includes taking account of the existing status and role that CIP has in the historical and ongoing oppression and dispossession of Indigenous Peoples, how planners are a part of that

relationship, and how CIP influences planners in that way. This should involve speaking with Indigenous planners and land managers, as well as potentially others who can speak to how the planning profession has impacted them. These parts will prepare CIP for reconciliation initiatives internally, while developing tangible recommendations through the gathering of knowledge about Indigenous Peoples and planning. This is meant to develop the truth process of Truth and Reconciliation by further deepening the understanding of CIP's past and present relations and impact with Indigenous communities.

Elements of Learning

- Detailing the history and impact CIP has had on Indigenous Peoples by investigating and understanding the people, places, policies, culture, and paradigms that CIP operates within.
- Acknowledgement of the role of the planning profession in the historic and ongoing dispossession of Indigenous Peoples.
 - Parts of this can include a historical analysis and an assessment of the status on Indigenous Peoples within planning.
- Understanding and questioning existing paradigms that the planning profession and CIP operate within.
- Delivery of education and awareness building across CIP's staff and membership through learning opportunities, like The Path.

Elements of Gathering

- Speak with Indigenous planners and land managers and non-Indigenous planners to understand how CIP can move forward with a RAP. This could include Sharing Circles, interviews, and potentially a survey specific to relations with Indigenous Peoples.
- This knowledge gathering could also include conversations with CIP partners as well as national Indigenous organizations and governing entities that CIP is not in conversation with.

From these conversations and learning, a report could be produced that would detail the areas that have been identified for CIP to improve upon.

Phase 2: Innovative Implementation

The Innovative Implementation portion of the RAP outlines actions for achieving CIP's visions for reconciliation while holding the profession accountable.

Elements of Innovative Implementation

- Creation of an oversight committee – a group of individuals that can help foster systematic change and can support an RAP until it is complete, as well as ensure that the objectives are attained.
- Steps to address and renew existing paradigms that may be harmful to Indigenous communities, nations, and planners within CIP through policies, employment, etc. This could also include the development or identification of planning frameworks that connect Indigenous and Western planning paradigms in collaboration.
- Goals for developing the inclusion of Indigenous Peoples within the planning profession. This can be expanded to include removing barriers to participation for

Indigenous Peoples who are not planners, such as inaccessible language or consultation structures.

- Development of steps to address the findings that are identified through the first phase of the RAP.
- Development of a timeline and road map to achieve set goals for CIP.
- Implementation of a review process to capture the change within CIP and the profession as a whole.
- Connection and relationship building with the important actors in the land management and planning realms of Indigenous communities and nations. This could include conversations with National Indigenous Organizations or community governance structures.

**Note that Phase 2 does not have to be fully completed before commencing Phase 3; they can occur concurrently.

Phase 3: Elevate

The purpose of the Elevate portion of the RAP is to take the building blocks that were developed in the first and second phases and continue to strengthen and uplift the efforts, learning, and momentum for change. It is characterized by continued organizational reflexivity that enables CIP to remain responsive to the ongoing political landscape surrounding Indigenous Peoples while also maintaining and fostering reciprocal relationships with Indigenous communities and nations. As CIP is positioned as a leader and influencer in the planning profession, elevating could include advocating and championing industry changes related to curriculum, admission to the profession, and competencies.

This phase includes:

- Continued partnerships with Indigenous groups and organizations in a way that fosters reciprocal relationships and partnership agreements.
- Developing partnerships to advance reconciliation.
- Identification of pathways to advocate and influence outside of CIP. This could include support of other organizations developing RAPs; development of statements in support of efforts toward safeguarding Indigenous rights; elevating the voices of Indigenous advocates, etc.
- Exploring opportunities in the planning profession that intersect with Indigenous rights and advocacy movements, such as climate change.
- Opportunities for support and solidarity for Indigenous staff and members.
- Leverage CIP's influential position in the planning profession to advocate for and champion industry changes concerning curriculum, professional admission, and competencies.
- Continued evaluation and measurement of the initiatives taken by CIP.

Conclusion

This report was developed by Archipel Research and Consulting Inc. to provide guidance to the Canadian Institute of Planners (CIP) on the development of a Reconciliation Action Plan (RAP). The report summarizes the findings of an organizational audit and political landscape scan. The findings provide context on the relationship between Indigenous Peoples and the planning profession; analysis of CIP's existing work in advancing reconciliation, including

opportunities for improvement; and guiding elements for the creation of an effective RAP for CIP.

The landscape scan of the project shows that planning has long been a tool of Indigenous dispossession in Canada. At the same time that planning built the foundations of Canada as it exists today, planning also erased patterns of communities and land and resource use practiced by diverse Indigenous nations from time immemorial. Land use tools including mapping, surveying, and resource management directly displaced Indigenous Peoples from their territories, and colonial policies like the *Indian Act* continue to constrain the ability of Indigenous Peoples to manage their own lands and resources. As a result of Indigenous advocacy and legal fights over land use, Indigenous rights to self-determination—including the management of their natural resources and their built environment—are being increasingly recognized by the Canadian government and within the planning profession. However, challenges continue to exist regarding the inclusion of Indigenous planning priorities and practices. The first step in reconciliation is truth; CIP must recognize the profession's role in colonization and play an active role in the re-inclusion of Indigenous Peoples in planning.

CIP has made important initial steps in its journey toward reconciliation with Indigenous Peoples. The organizational audit of internal documents highlighted CIP's strong statements in support of reconciliation, including recognizing the detrimental impact of planning on equity-deserving communities, as well as CIP's work to increase awareness and understanding amongst its membership regarding Indigenous Peoples and equity through training and webinars. CIP has also begun to collect data on Indigenous people's experiences in the planning profession. These efforts lay the groundwork for the forthcoming RAP, which can address some of the gaps in CIP's work to date on reconciliation.

Based on the findings summarized above and CIP's priorities, Archipel recommends CIP develop a Reconciliation Action Plan in three phases. *Phase 1: Learning & Gathering* focuses on CIP developing understanding and accountability for its role in the oppression and dispossession of Indigenous Peoples, including through learning from Indigenous planners and land managers and relevant CIP partners about areas for CIP to improve on. *Phase 2: Innovative Implementation* outlines key actions that CIP can take as it develops the RAP, including the creation of a reconciliation oversight committee; addressing paradigms within planning that are exclusionary and harmful to Indigenous Peoples; developing goals for inclusion of Indigenous Peoples in planning; developing reconciliation goals and a timeline for achieving these goals; implementation of a review process to track progress on reconciliation; and building relationships with key actors in Indigenous land management and planning. *Phase 3: Elevate* will strengthen and uplift CIP's work in reconciliation so the organization remains responsive to the changing political landscape surrounding Indigenous Peoples and maintains and fosters reciprocal relationships with Indigenous Peoples. Together, these phases provide a road map for CIP to recognize and address existing challenges in the relationship between Indigenous Peoples and the planning profession and to support Indigenous self-determination within CIP, the planning profession in Canada, and beyond.

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Appendix

Appendix A: Organizational Audit

Document Title	Link	Date	Summary	Gaps	Other Notes
Equity, Diversity & Inclusion Insight Survey	Link	October 2021	CIP partnered with HRx Technology Inc. (HRx) to collect demographic data and feelings of inclusion for Canadian planners through an EDI Insight Survey. CIP wanted to understand the current state of planning and use the findings for a strategic plan to better include and support equity-deserving groups in planning. 1,701 responses (22% response rate) led to 9 key insights: planning lacks diversity in terms of race, Indigenous identity, disability, and immigration status; 70% of respondents reported feeling included in the planning profession; Indigenous Peoples, immigrants, people with disabilities, people with diverse sexuality, people of colour, and gender non-binary people scored severe gaps on the Inclusion Index; younger generations reported lower levels of inclusion, and people in more senior positions reported higher levels of inclusion; there is less racial diversity in higher seniority levels; representation of women drops significantly at the executive level; racial diversity increases in younger generations; more than half of planners indicated they work with marginalized communities; members felt their PTIAs are more accessible and provide relevant communications but scored CIP higher on the EDI commitment. Indigenous respondents indicated lower levels of inclusion.	Only 1.8% of survey respondents indicated that they are Indigenous, demonstrating major gaps for Indigenous people to enter the planning profession.	
Equity, Diversity & Inclusion Roadmap	Link	2020	CIP recognizes the urgency to confront and address systemic racism and discrimination in their governance systems, practices, and policies. CIP is on a journey to establish a more inclusive culture within the organization and, more broadly, the planning profession in Canada. A Social Equity Committee and a strategic roadmap was formed. The EDI Roadmap provides a structured and systematic approach to embed EDI into every aspect of the organization. 4 core areas over a 5-year period: Leadership Commitment, Education & Communication, Systemic Changes, Sustainment.	Does not specifically mention Indigenous inclusion.	Document includes graphic with specific tasks associated with 5-year plan.
Indigenous-related sessions from 2023 conference		2023	List and descriptions of Indigenous-related presentations at <i>Navigation</i> , the 2023 CIP and API conference. Six of the conference's 43 sessions had Indigenous content (14%). Presenters include those from government departments, friendship centres, resource centres, etc. Topics include climate change preparedness, discussion of challenges related to Indigenous consultation and resource development project, participatory design, discussion of how to include more		Conference also included an Indigenous drummer, land acknowledgements,

			diverse voices in the planning field, National Urban Parks Program, Every One Every Day (EOED) Neighbourhood Shop, partnerships between businesses and Indigenous communities.		and the inclusion of an Indigenous Elder.
NDTR Blog Post	Link	September 15, 2023	Blog post from CIP website for National Day of Truth and Reconciliation 2023. Discusses CIP's commitment to further reconciliation efforts both within and beyond the planning profession. Specifically discusses the TRC's Calls to Action #57 (for all levels of government and the public sector) and #92 (for private practice and the corporate sector). To help planners meet these Calls to Action, CIP offers the Indigenous cultural awareness program "The Path: Your Journey Through Indigenous Canada" to members and others in the planning field.	N/A	Discusses training for Board of Directors, members, and CIP staff. Also includes a list of resources about National Day of Truth and Reconciliation and Truth and Reconciliation in Canada, and a list of supports for survivors.
NIHM Joint Statement and a blog post with resources for awareness raising	Link	June 1, 2023	Statement from CIP acknowledging National Indigenous History Month 2023. Includes recognition of Indigenous knowledge and contributions and a commitment to "build meaningful relationships with Indigenous Peoples based on mutual respect, trust, and dialogue, and work together to equitably advance the planning profession." Further recognizes the detrimental impacts of discriminatory planning policies. Explains that "the planning profession is interconnected with the process of reconciliation" and "strives to pursue meaningful engagement with Indigenous communities." Recognizes the impacts of the TRC and UNDRIP on planning. Includes a joint statement with the Provincial and Territorial Institutes and Associations (PTIA) and Professional Standards Board (PSB), which acknowledges the responsibility that planners have to further reconciliation.	Could use stronger language related to the historic and ongoing impacts of colonialism and dispossession.	Also includes information about Indigenous-specific planning job postings and several events on reconciliation
<i>Plan Canada Magazine</i> – "Indigenous Planning"	Link	Winter 2016	This magazine contains messages from CIP executives as well as 12 articles related to Indigenous planning: "Privileging Indigenous Knowledge"; "(Re)imagining Our Community: Changing the Planner and Planning with First Nations Youth"; "Treaty Principles Are Planning Principles: Learning from the Experiences of Manitoban Planning Practitioners"; "Planning in Partnership: The Wagmatcook First Nation Housing Pilot Project"; "Beyond Consultation: Lessons	President's message does a satisfactory job discussing what the implementation of the TRC Calls to Action might look like but does not include recognition of	

			<p>from Joint Stewardship"; "New Century, New Approach to Marine Planning in B.C."; "From Reactive to Proactive in First Nations Planning: A Case Study of the Metlakatla Experience in British Columbia"; "A Roadmap to Independence: The K'ómoks First Nation's Proactive Approach to Sustainable Land Management"; "Ways of Knowing: Engaging in Partnership for Indigenous Planning Education"; "Quebec Indigenous Communities and Urban Planning: A World Apart?"; "Collaborating to Preserve Indigenous Heritage in Lethbridge, Alberta"; "Bringing Decision-Making Closer to Home: A Health and Wellness Planning Ecosystem." Themes/topics covered include: Indigenous identity, values, cultural practices; First Nation youth partnerships; First Nation-municipal collaborations informed by First Nation principles; innovating housing design through partnerships between First Nations and universities; inter-governmental relations and joint stewardship agreements; better practices for environmental assessment that focus on cumulative effects; educational partnerships with universities that include specializations in Indigenous planning; scarcity and disconnect of Indigenous urban planning and lack of inter-governmental relations at municipal, provincial, and federal levels; TRC; UNDRIP; community-level health planning in Indigenous contexts; Indigenous community-led planning. The article "Ways of Knowing" (p. 49) shows thorough understanding of how Indigenous planning is important for all planning work, not just for Indigenous communities.</p>	<p>the role of planning in Indigenous inequity. This topic is discussed in the articles, including in the articles "Privileging Indigenous Knowledge," "(Re)imagining Our Community: Changing the Planner and Planning with First Nations Youth," "Quebec Indigenous Communities and Urban Planning: A World Apart?"</p>	
<p>CIP Strategic Plan—1,835 Days of Impact</p>	<p>Link</p>	<p>July 7, 2022</p>	<p>The Strategic Plan lays out CIP’s general plan, which states their commitment to use their “powers for good and creating positive change every day for the next five years” (1). The first page of the document provides their renewed vision, mission, and values. Generally, the vision of the organization is based in the idea of bringing communities together and connecting to the natural world generationally. Their mission mentions that they hope to achieve this by supporting their members and Canadians to advocate for issues that impact us all. The five values that come from the vision and mission include: ‘Creatively Courageous,’ ‘Agile Wayfinders,’ ‘Focused Impact,’ ‘Inclusive Mobilization,’ and ‘Respectful Stewardship.’</p> <p>The second page of the document offers a visual flowchart for how CIP plans to integrate their strategic plan. The inputs include: Integrated Action on Complex Issues, More Equitable Planning, Together, and Career Support for Life, as well as outputs for what they hope to achieve. The third page lists their long-term</p>	<p>CIP’s vision and mission do not specifically speak to Indigenous communities but mention supporting future generations. Their values do not mention how Indigenous people can be the leaders to some of this work such as “Respectful Stewardship.”</p>	<p>In the long-term aspirations section, reconciliation is mentioned. Reconciliation is included as one of CIP’s five strategic action issues, alongside climate change, healthy communities, housing, and equity, diversity, and inclusion (EDI).</p>

			aspirations, which include reconciliation and relationship-building with Indigenous Peoples.		
Policy on Planning Practice and Reconciliation	Link	2019	<p>The document sets the context for this reconciliation policy, including what reconciliation means to CIP and how they plan to honour Indigenous ways of being and knowing regarding stewardship. The document lays out Indigenous planning approaches, the TRC Calls to Action, and Indigenous rights, and provides a general approach to reconciliation based on these ideas.</p> <p>The overarching reconciliation policy goal is stated and includes the idea that it should be meaningful and based in relationship building and mutual respect. It lists the objectives of the policy, and the roles planners have in ensuring reconciliation is embedded in their practice. Furthermore, the policy offers some specific points for employees to consider when including reconciliation in their practice, how they can engage Indigenous Peoples and communities, and the role of CIP in this process. For instance, one of the objectives says to “take the direction from Indigenous communities’ leaders and partners” (7), among many other specific actions.</p>	<p>The importance of land, autonomy, treaties, settler colonialism, and paternalism may want to be mentioned in the context portion. It would be beneficial to consider incorporating additional historical background into the policy framework.</p> <p>There is no accountability structure mentioned within this document, including who will determine if the commitments to reconciliation are being meaningfully implemented.</p>	<p>Some of the language might want to be reconsidered. On page 3, this is stated: “A specific, but far-reaching TRC Call to Action is for all levels of Government to fully adopt.” The word ‘far-reaching’ may want to be changed. It can read as something that is not attainable. Instead of the term “First Peoples” on page 2, “Indigenous Peoples” might be more appropriate and inclusive.</p>
RECONCILIATION: WHY PLANNERS ARE ESSENTIAL ON THIS JOURNEY	Link	Sept 6, 2023	This document is a blog post created and posted by CIP. It provides a comprehensive review of what reconciliation means to CIP as well as how the organization seeks to implement it. It specifically provides content about two of the values mentioned in the Strategic Plan: ‘Inclusive Mobilization’ and ‘Respectful Stewardship.’ CIP also lays out the specific ways the organization will move forward with reconciliation on the structural level and internally with employees.	The document mentions ‘symbolic’ actions taken on the leadership level (3) but might consider more specific structural steps forward that can be included.	The document does an exemplary job stating that these actions are an ongoing journey.
Governance, Policies, and Procedures Manual –		2021 and 2019	Tendering policy for CIP contracts and investment policy. Tendering policy is designed to ensure that “CIP will procure and contract goods and services by the most efficient, equitable, and sustainable means, within a clear framework of accountability and responsibility.” Document explains that CIP tries to include diverse suppliers, including businesses “led and/or owned by Indigenous, Black,	Investment policy does not explicitly mention Indigenous topics. Tendering policy “strives” to include diverse	

ESG Policies			women, disabled, and all other under-represented groups and individuals.” Considers ESG (Environmental, Social and Governance) throughout the procurement process. The purpose of the investment policy is to “provide guidelines within which CIP funds are to be effectively maintained and managed, in accordance with the organization’s financial policies and risk tolerance.” Investment policy also complies with United Nations Principles for Responsible Investment (PRI) and Environmental, Social, and Governance (ESG) standards and obligations.	businesses but has no official guidelines or targets.	
UPD Other - NCC, International Conversation, Staff Training		2023	List of updates about initiatives and trainings to support Indigenous reconciliation. They include CIP partnering with the National Capital Commission's (NCC) Urbanism Lab on “Lessons in Indigenous Planning,” collaborating on an international webinar on Indigenous perspectives, staff and leadership training, financial support for future Indigenous planners through bursaries, job postings for Indigenous planners, and a blanket ceremony. Edited to add in September 2023: Indigenous Peoples' representatives and Elders are included in CIP's conferences, support for the implementation of UNDRIP, statement after discovery of graves at Kamloops Residential School, highlighting reconciliation topic on CIP website, creating a historical timeline for CIP, and “Forward Planning” (a year-long conversation on perspectives that respect and support Indigenous communities and ways of knowing).	N/A	Outlines many positive training opportunities for staff and members, including some led by Indigenous partners.
CIP-ICU Centenary Visual Timeline	Link	2019	Virtual timeline to celebrate the 100th anniversary of CIP. Features persons, places, plans, and policies important to the planning profession in Canada. Timeline begins with Hochelaga, where Jacques Cartier arrived in 1535, and mentions the thriving Iroquois community that existed already. Other Indigenous-related content includes Huron-Wendat villages (including their extensive agricultural and trading networks), relocation of the Songhees, the <i>Indian Act</i> , Skidegate Village, the Oka Crisis, Muskoday First Nation Land Code and Land Use Plan, First Nations Community Planning Model, Pikangikum First Nation Community Health Plan, and CIP’s Policy on Practice and Reconciliation.	Does not feature any Indigenous content from before colonization; while some Indigenous content is included, it is mostly from the lens of its relation to settler events, places, people, etc. More Indigenous content could be included (only 9/201 entries). Content that does not mention Indigenous Peoples or places could benefit from adding that perspective. No entries related to Inuit or Métis.	The timeline itself is visually pleasing and engaging but could incorporate more Indigenous content, using a more critical lens.

				No entries on Indigenous topics from 1877 to 1990. No Indigenous Peoples are featured.	
FORWARD PLANNING : Finding our way together as planners in the 21st century	Link	November 2019	This summary article was written in honour of CIP's centenary and World Town Planning Day's 70th anniversary. CIP moderated conversations with 12 planners from across Canada about the profession's future. Four 'Forward Planning' conversations examined the present, the past century of planning in Canada, and where planners should be in the future. Participants expressed a desire to explore more experimental solutions to planning problems. In these conversations, planners affirmed the complex realities of their practices and the empowering pathways and aspirations for the future of the profession. Three aspects of planning practice were emphasized in each conversation: policy, procedural, and professional. In short, planners should consult multiple sources, including other professions and those with knowledge about everyday life within the spaces they design. To support changing planning practices, new ways should be developed to engage diverse members of the public, including marginalized groups and Indigenous communities. In all aspects of planning, updating and upgrading planners' planning and regulatory frameworks would allow for greater fluidity, flexibility, and adaptability. Planners discussed a better future by taking on more of a leadership role, reframing policy, and providing accountability to their communities. Planners should develop knowledge and sensitivity to communities. In order to maintain public commitment, planners need to understand the connections they make with the public.	N/A	Acknowledges that Indigenous communities have been left out of planning.
The Path: Your Journey Through Indigenous Canada	Link	October 3, 2023	In 2023, CIP announced that they would offer the online course "The Path: Your Journey Through Indigenous Canada" by NVision. The course focuses on the history and contemporary realities of First Nations, Inuit, and Métis, with updated content on land acknowledgments, unmarked graves, urban Indigenous realities, and the UNDRIP Act. This course was offered to help fulfil the TRC's Calls to Action 57 and 92.	N/A	Course was developed by NVision, a majority Indigenous-owned consulting company.