

THE NORTHERN PLANNING CONFERENCE

PLANNING FOR THE NEW NORTH

KWANLIN DŪN CULTURAL CENTRE,
WHITEHORSE, YUKON



YUKON LAND USE
PLANNING COUNCIL

FEBRUARY
15-18, 2016



Celebrating Indigenous Planning

by Jeff Cook, MCIP, RPP





Planning With Indigenous Nations

Significance – current
Complexity – past
Opportunity – future



Significance

Indigenous planning and development landscapes are continuously evolving in Canada and challenging how we approach and undertake planning with Indigenous peoples

Summary:

- Growing resistance
- Asserting rights, title, laws and customs
- Reclaiming / reinvigorating cultural identity
- Increasing control over decision making – lands and resources
- Building economic strength
- Supporting recognition, acknowledgement, respect and reconciliation
- Fostering reciprocity & relationships
- Promoting health and wellbeing



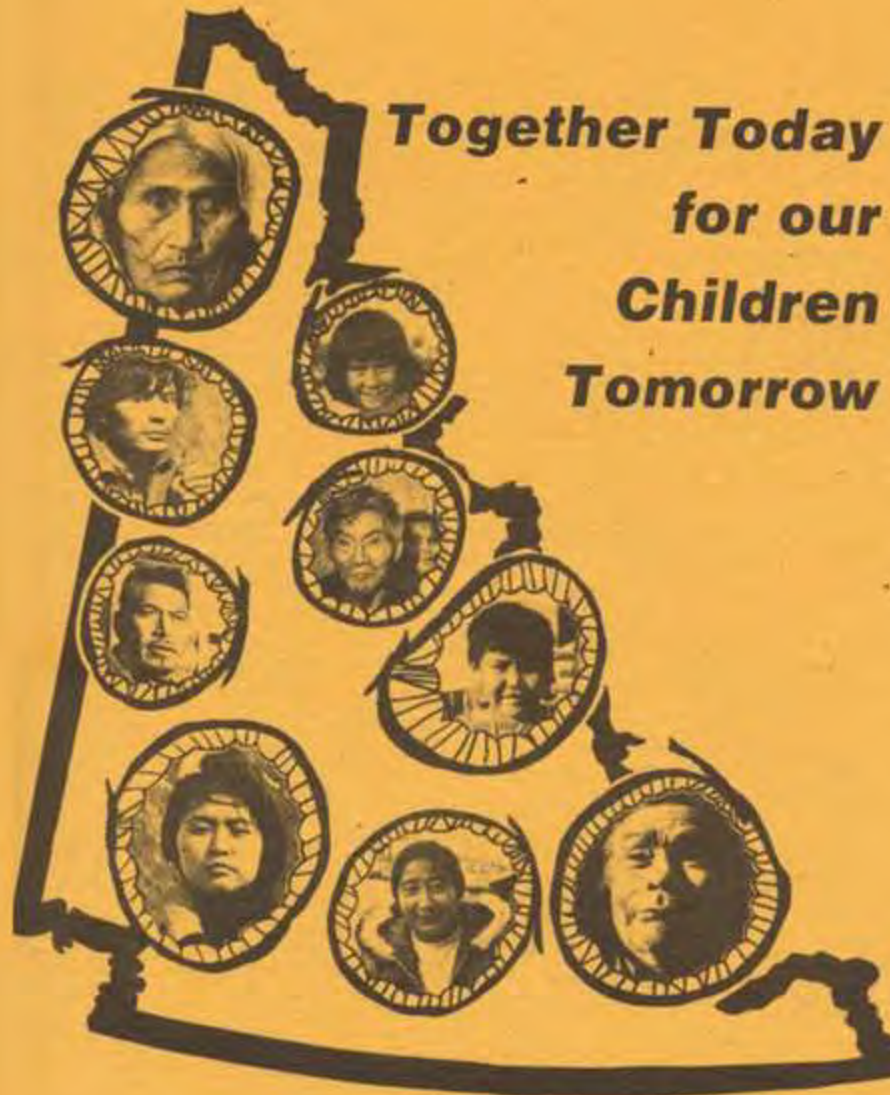
Oka, Quebec in 1990



Photo: Elaine Pelot-Gyron







**Together Today
for our
Children
Tomorrow**

by the
YUKON INDIAN PEOPLE



UMBRELLA FINAL AGREEMENT

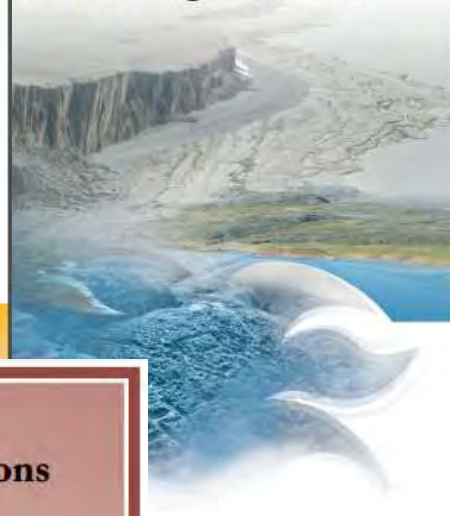


COUNCIL
FOR YUKON
INDIANS

YALE FIRST NATION FINAL AGREEMENT



Nunavik Inuit Claims Agreement



Maa-nulth First Nations Final Agreement



Canada

BRITISH COLUMBIA

Eeyou Marine Region Land Claims Agreement



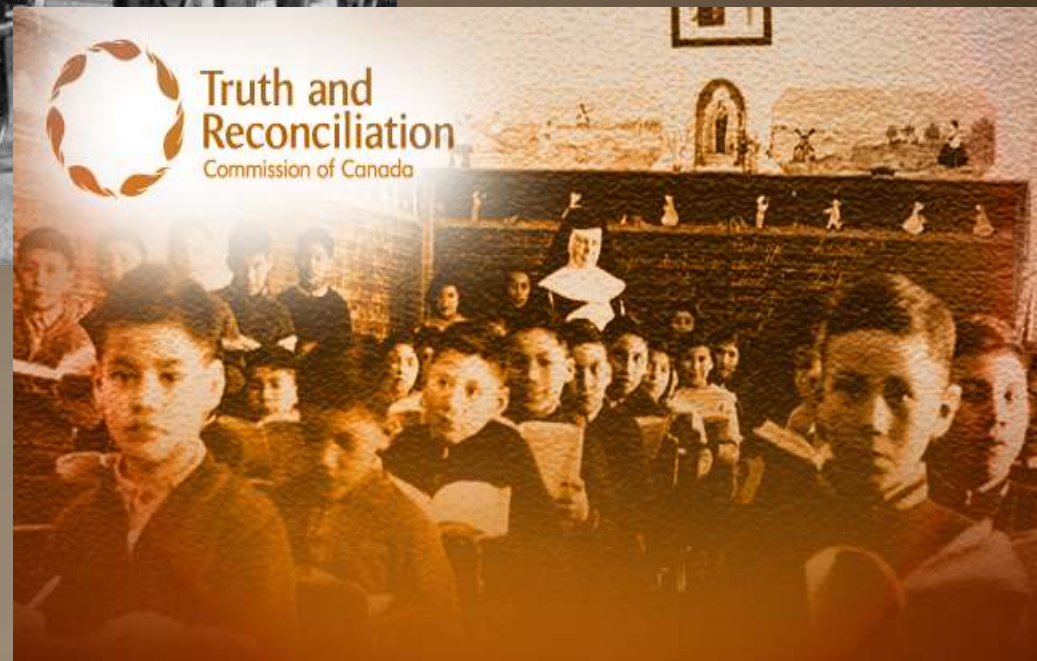
TUKISITTIARNIQSAJUMAVIIT?

A PLAIN LANGUAGE GUIDE TO
THE NUNAVUT LAND CLAIMS AGREEMENT

A Contract Relating to the Implementation of the Nunavut Final Agreement

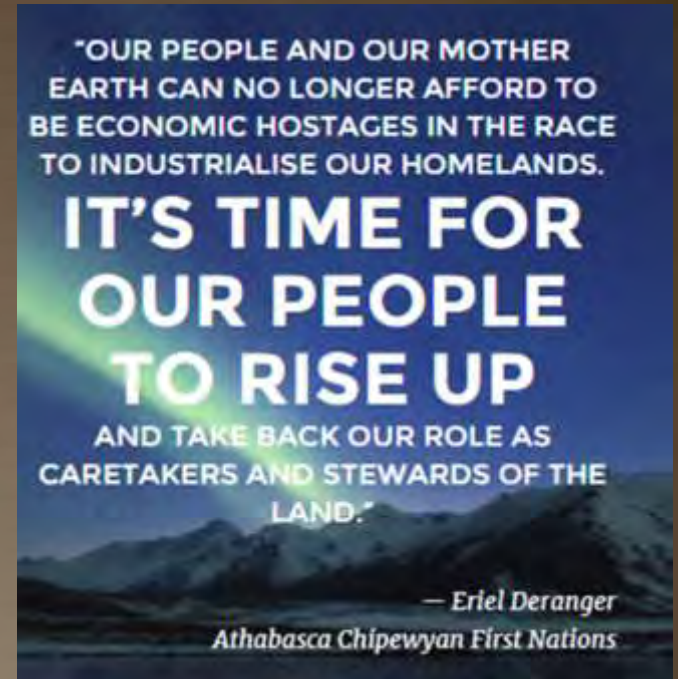


GOVERNMENT OF CANADA
MINISTER OF INDUSTRY





Youth Empowerment Haida Youth Assembly



An ongoing protest movement, founded in December 2012 by four women in Saskatchewan. It began as a series of teach-ins throughout Saskatchewan to protest impending parliamentary bills, and grew to become one of the largest Indigenous mass movements in Canadian history.

Tsilhqot'in (Roger Williams v. British Columbia)



Recent History

1982 – Constitution Section 35 - protection of aboriginal and treaty rights

1984 - The Inuvialuit Claims Settlement Act

1990 – Oka Crisis

1990 – R. v Sparrow Case

1992 – Defeated Charlottetown Accord. Native grassroots organizations heavily opposed the accord largely because of the vague concept of self-government

1993 - Yukon Umbrella Agreement

Recent History

1997 - Delgamuukw v. British Columbia. Precedent setting statements regarding future land rights, not just the right to extract resources from it

1999 - R. v. Marshall upholding Native fishing rights

2000 - Nisaga'a Treaty

1999 - Corbiere v. Canada decision changed Indian Act to give Band members living off reserve right to vote in band

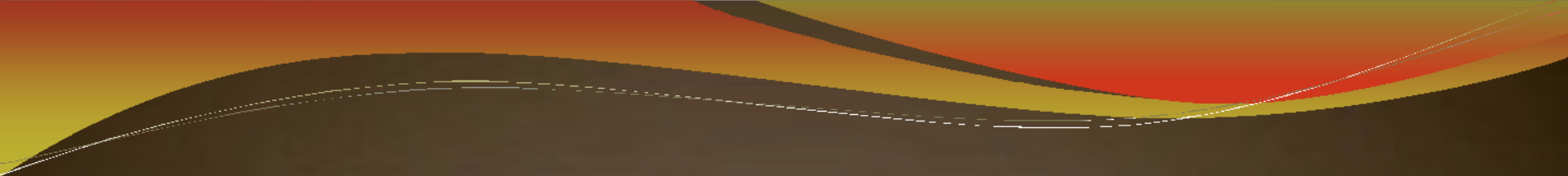
1999 - Nunavut is created in the western Arctic

2006 - Royal Commission on Aboriginal People's

2006 - Indian Residential Schools Settlement Agreement (IRSSA)

Recent History

- 2007 – United Nations Declaration on Indigenous People's
- 2008 – Canada's Apology
- 2009 – Truth & Reconciliation Commission
- 2009 – Nunuvut Land Claim
- 2010 - Canada signs the United Nations Declaration on the Rights of Indigenous Peoples.
- 2012 – Idle No More Movement
- 2014 - Tsilhqot'in First Nation title landmark Supreme Court of Canada Decision in BC
- 2015 – Truth & Reconciliation Report / Recommendations
- 2016 – Inquiry into Murdered & Missing Indigenous Women



“But those things don’t address the intimate effects of colonization in shaping our relationships as people and denying our ability to continue as Indigenous people in the way our ancestors saw themselves”

Taiaiake Alfred (2015).

Complexity

Indigenous communities and Planning confront a complicated history of (post) colonialism.

What is the response of planning processes and planners, or required capacity to navigate the existing state of relations and past history?



Law
Constitutional
C329

CASES DECIDED
ON THE
BRITISH NORTH AMERICA ACT, 1867.
IN
THE PRIVY COUNCIL, THE SUPREME COURT OF CANADA
AND THE PROVINCIAL COURTS.

COLLECTED AND EDITED BY
JOHN R. CARTWRIGHT,
One of Her Majesty's Counsel.





Jurisdiction, Indian Act, residential schools, reserve system and western systems of capitalism, education, planning and development have contributed enormously to circumstances and complexity facing Indigenous communities



OLD INDIAN CHURCH
File Hills Reserve

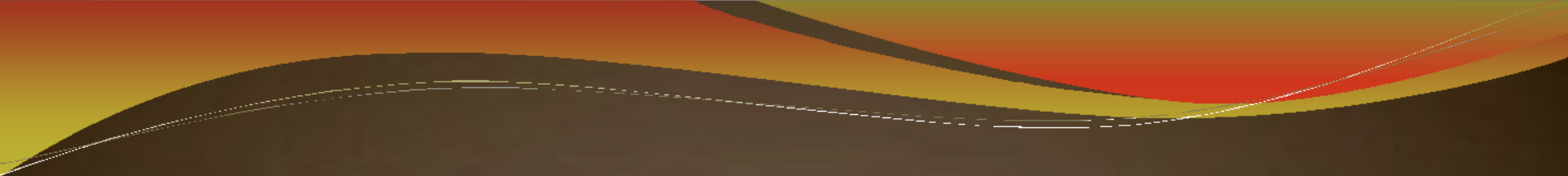


Implications on Indigenous Peoples

- Disruption, denial and erosion of communal, family, socio-political, cultural and systems
- Inter-generational effects of trauma and loss
- Erasure of voice and decision-making control
- Racism
- Disconnection with the land, dispossession
- Dependency – in economic, psychological and spiritual terms

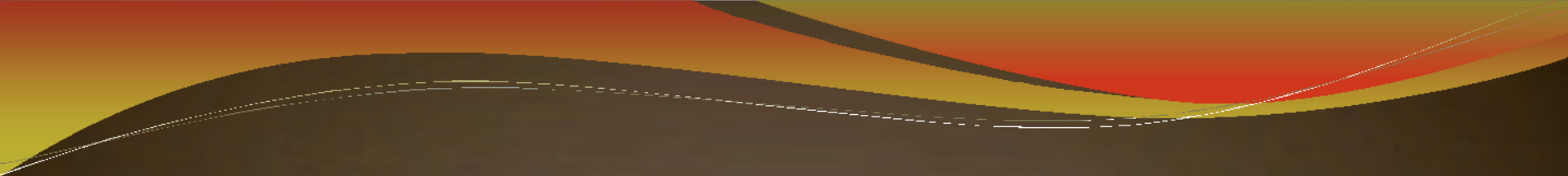
Taiaiake Alfred (2015)

“When we think about colonization in real terms, we realize it’s a process that shapes people. Their understanding of themselves, their feeling about other Indigenous people, and their emotional and psychological position in the dominant society and between each other – those things are intimate relationships of colonization.



And we need to talk about it in those terms to fully appreciate the kinds of solutions we need to effect transformational change in our communities.

- That is, as opposed to surface changes that address other people's priorities and needs and solve other people's problems."



“Tribal communities were largely ignored this path towards westernization. Instead, their histories were subsumed as inconsequential; historiographers wrote them off as casualties of western Civilization. Tribal communities were dismissed as impediments to progress”

- Ted Jojoja

Implications of history for ICP

- ❑ Understanding the authority and jurisdiction for planning - who is planning for whom, and how
- ❑ Whether (or how) the mistrust and skepticism can be overcome
- ❑ Whether (or how) the planning process/methodology / methods are decided and carried out, by whom; whether there is choice and safety of voice.

Implications of history for ICP

- ☐ Whether (or how) culture, language and ceremony are embedded in processes and decision making
- ☐ Whether (or how) social, clan and family systems are considered
- ☐ Whether (or how) and when traditional knowledge systems are used (with western science) in decision-making

Opportunity

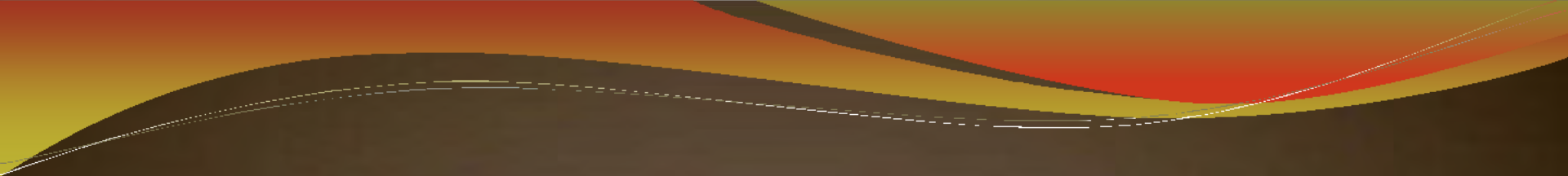
Factors and Actors are changing the way we need to think about not only how we define planning (the **WHAT**), but rather the **WHY** we undertake planning (legal, political, social, and moral reasons and value) and **HOW** we engage with Indigenous society .



Defining Planning

Planning is more than a rational, technical process based on the best or most appropriate use and allocation of lands and resources; as defined by a western system of seeing, being, knowing and deciding.





A land use plan is "a conception about the spatial arrangement of land uses with a set of proposed actions make that a reality"

Leung, Hok-Lin (2004)

Land-use planning means the scientific, aesthetic, and orderly disposition of land, resources, facilities and services with a view to securing the physical, economic and social efficiency, health and well-being of urban and rural communities.

(Canadian Institute of Planners)

Land use planning is a systematic and iterative procedure carried out in order to create an enabling environment for sustainable development of land resources which meets people's needs and demands".

(United Nations Environmental Program, 1999)

Indigenous Community Planning:

"Indigenous planning represents both an approach to community planning and an ideological movement.

What distinguishes indigenous planning from mainstream practice is its reformulation of planning approaches in a manner that incorporates “traditional” knowledge and cultural identity”

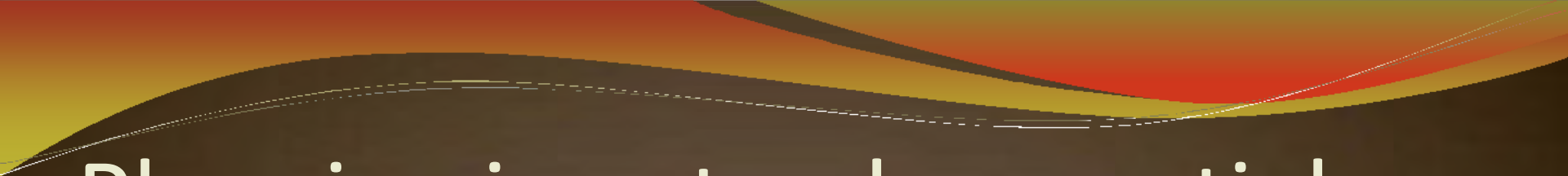


“Key to the process is the acknowledgement of an indigenous world-view, which not only serves to unite it philosophically, but also to distinguish it from neighbouring non land-based communities.

A worldview is rooted in distinct community traditions that have evolved over a successive history of shared experiences.”

Theodore (Ted) S. Jojola





Planning is not only a spatial
act:

Cultural act

Social – relational act

Political act

Technical act

First Nations Planning

Elder's Council

Listening

Learning by Doing

Drumming

Feasting

Social Gatherings

Songs

General Assemblies

Consensus Decisions

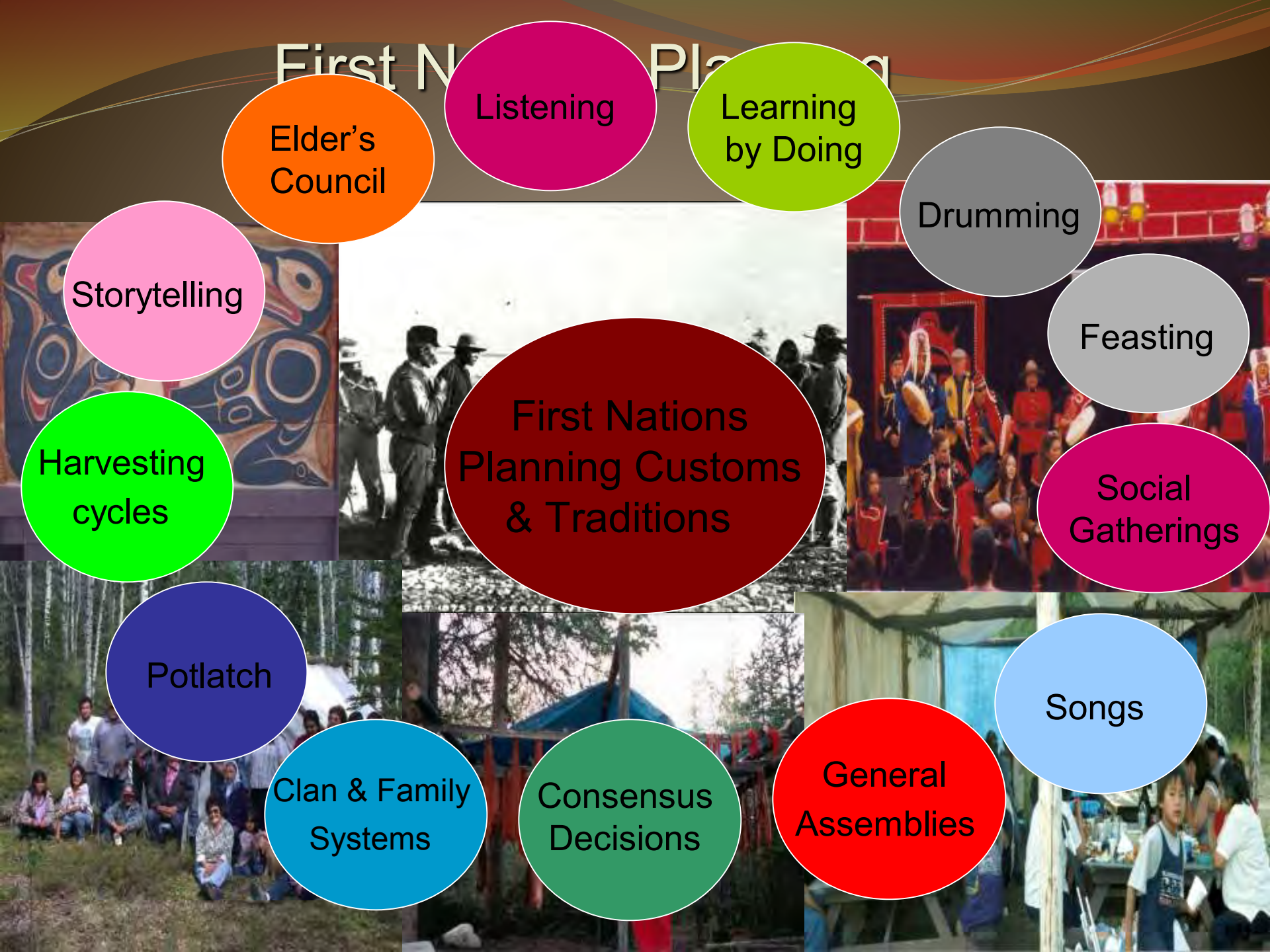
Clan & Family Systems

Potlatch

Harvesting cycles

Storytelling

First Nations Planning Customs & Traditions





Elders

Past Story

Adults



Youth

Present Story

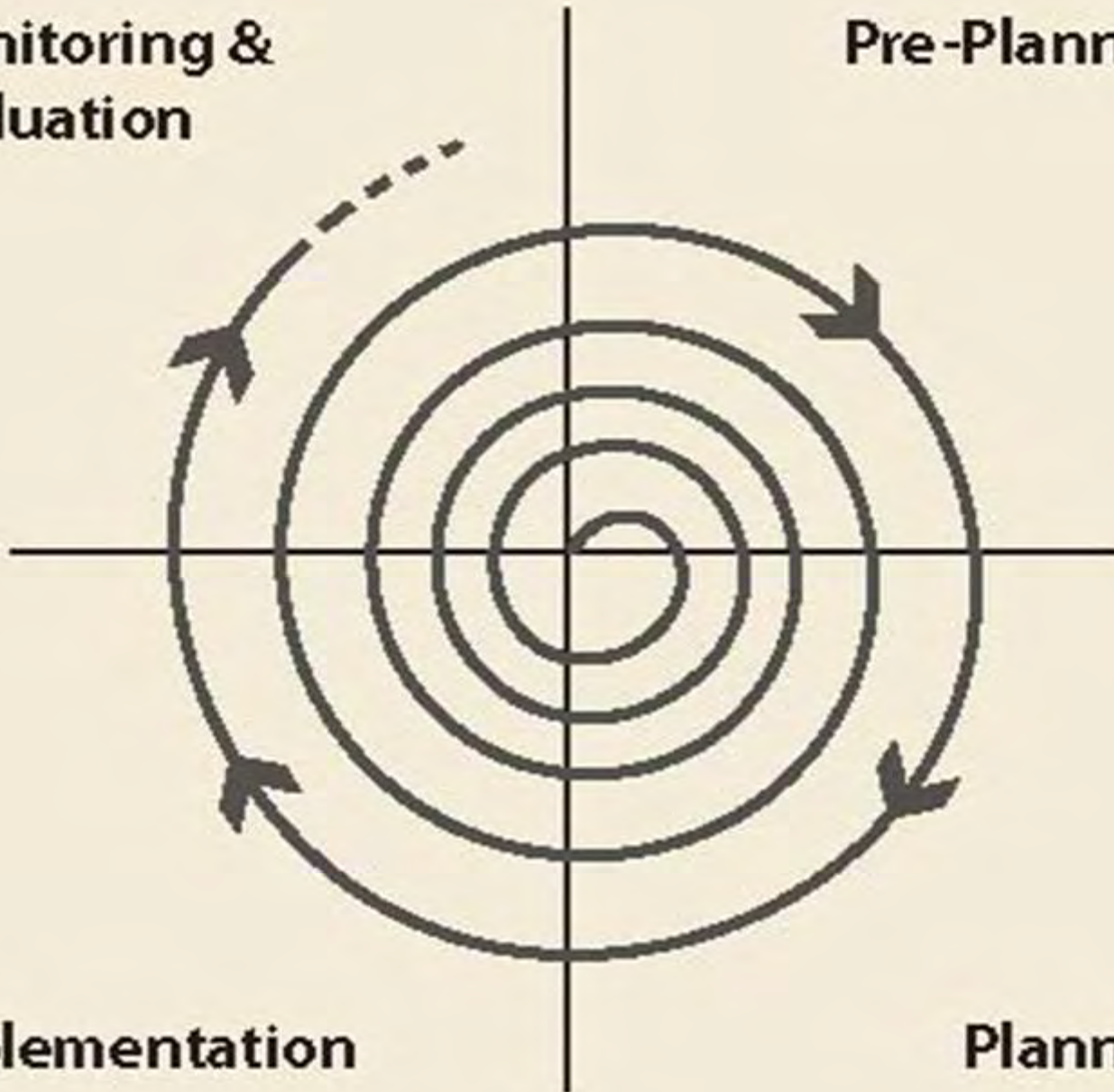
Future Story



Celebrating Indigenous Planning

**Monitoring &
Evaluation**

Pre-Planning



Implementation

Planning



Getting Ready to Plan

- Define the mandate for land use planning
- Clarify level of Indigenous authority and leadership over process
- Define what land use planning means
- Define political and organization support (institutions)

Getting Ready to Plan

- Decide process vision and outcomes
- Decide the planning 'approach' and methodology
- Understand the role of culture and protocol
- Structure the community engagement
- Develop the communication system / strategy
- Discuss the relationship of time
- Determine reflection / evaluation process
- Build knowledge and data governance system

North Bay Urban Aboriginal Community Development Model

Figure 1: Aboriginal Culture and eleven Key Elements help guide our community in gathering knowledge and finding solutions to help each person live a good life.



- First Nations communities are re-defining what it means to conduct research and “develop” their community

Example: From Walking the Red Road

<http://online.flipbuilder.com/c/hcx/edtv/#p=20>

Vision
Directions
Strategy
Outcomes
System
Methods
Scale

Example Process Vision

A positive and inspiring process driven by our culture and values to guide informed engagement and decision-making in ways that strengthen community trust, unity and pride.

Honour our planning history celebrate our accomplishments.

Respect our culture, knowledge values, protocols and language.

Diversify choices for safe engagement to strengthen involvement & wise decisions.

Promote fun, learning, recognition, inclusivity & transparency.

Communicate results in an ongoing, consistent, positive & accessible manner.

STRATEGY

STRATEGY

STRATEGY

STRATEGY

STRATEGY

SHARE WHAT WE PLANNED
COMMUNICATE SUMMARY
LEARN FROM THE PAST
INTEGRATE PAST RESULTS

WORK WITH ELDERS AND YOUTH
HAVE CULTURAL LEADERS TEACH
RESPECT TRADITIONAL KNOWLEDGE
USE OUR SYMBOLS AND LANGUAGE
PRACTICE CEREMONY

BRING PROCESS TO OUR CITIZENS
TARGET YOUTH
CAPTURE UNSPOKEN VOICES
VISUALIZE & ADVERTISE

HOST INTERACTIVE SESSIONS
COMBINE FOOD, FUN AND DISCUSSION
TEACH TOOLS, LEARN BY DOING
INFORM CITIZENS WITH GOOD INFORMATION
BUILD A CULTURE OF GRATITUDE
SPEAK THE TRUTH
GIVE CITIZENS A ROLE

BLEND VISUAL, WRITTEN & ORAL METHODS
SIMPLIFY LANGUAGE
MIX COMMUNICATION CHANNELS
ACKNOWLEDGE CITIZENS

An active LUP that guides decisions & inspires action & results for future generations.

Community ownership, eagerness & understanding of the LUP process and value.

Stronger community relationships based on love, respect & healing.

Government, agencies & public respect & refer to our LUP

Engagement Support

Planning Team, Youth Mentees, Local Volunteers, Knowledge Experts, Staff, External Planning Mentorship

Communication Tools

Word of Mouth, Community Bulletin Board, Pamphlets, Site displays, Internet, Newsletters, Suggestion Box, On-Line Forums, Web Site & Facebook posts

Engagement Incentives

Cultural Activities and Regalia, Entertainment, Feasting, Logo and Photo Contest, Prizes, Acknowledgement and Thank you Ceremony, Honoraria, Launch Sweat

Individual:

Community Citizens, Leadership, Directors, Staff, Corporations

Small Group:

Elders, Youth, Children, Women, Men, Families, Leadership, Directors, Staff & Corporations

Large Group:

Regions, Families, Community, Clans, District & Town

Coffee Chats, Interviews, Art Collage, Questionnaires, Mapping, Storytelling

Talking Circles, Focus Groups, Campfire Chats, Home Visits

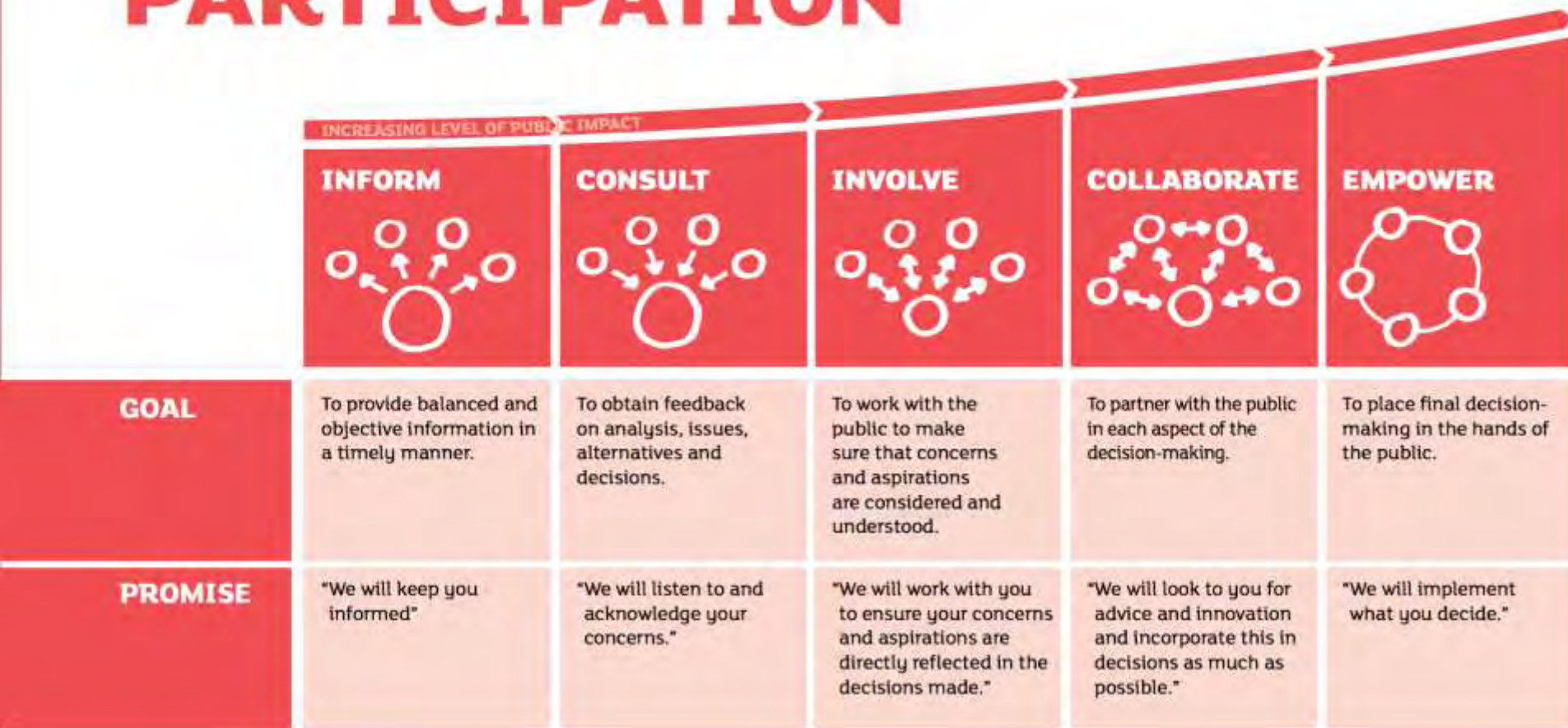
Workshops, Speak Outs, Citizen Drop Ins
Interactive Open House, Storytelling Event

Levels of Community Engagement

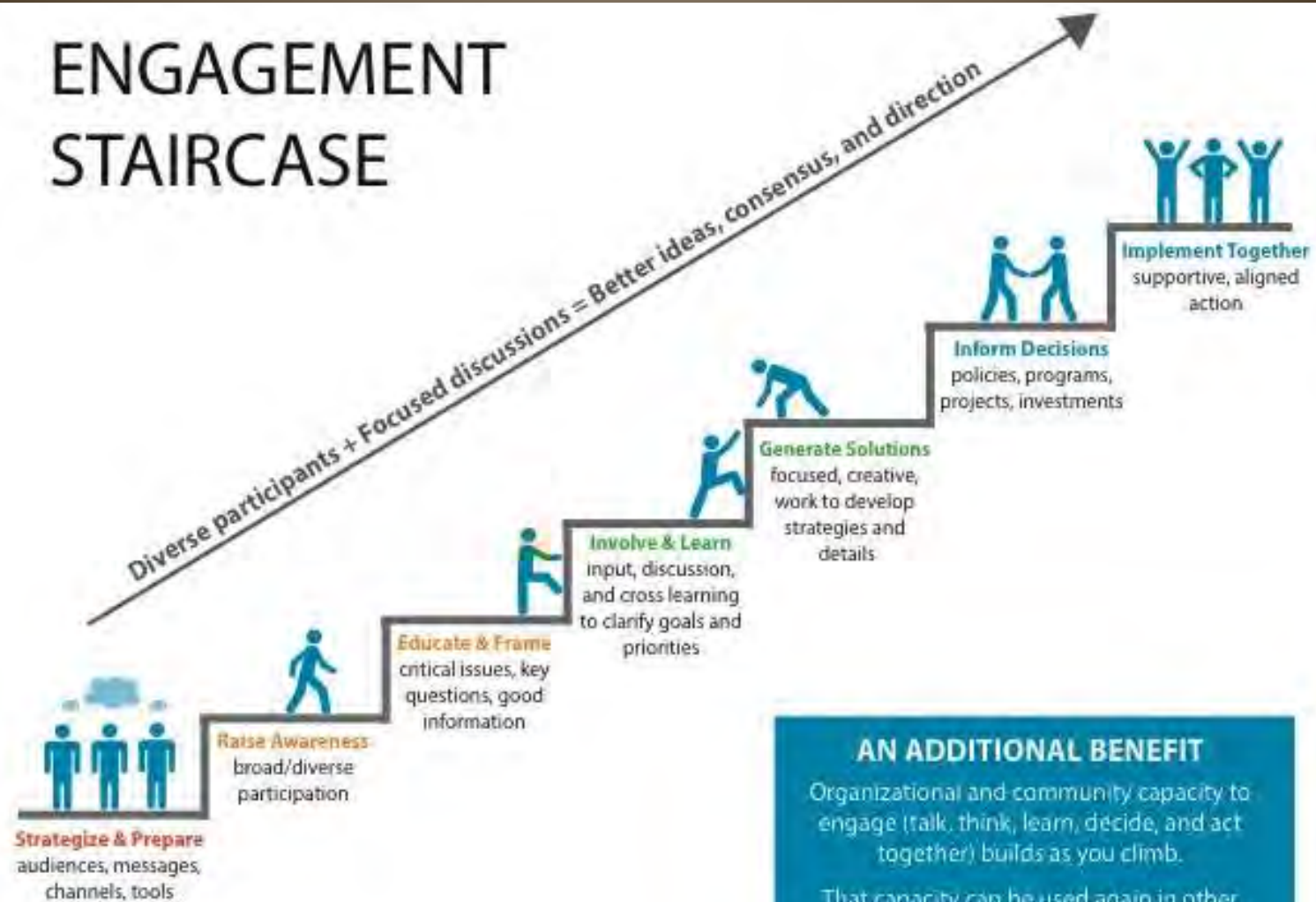


Source: IAP2, 2007 (www.iap2.org)

IAP2 SPECTRUM OF PUBLIC PARTICIPATION



ENGAGEMENT STAIRCASE



Doing the Plan

- Give people voice and choice
- Promote inclusion and equity
- Ensure ongoing and sequential engagement
- Ensure knowledge and integration
- Document the process – substantiate legitimacy

Consequences of History

- History of exclusion
- Denial and disruption of cultural systems and relationships
- Community health
- Lack of decision-making control
- Limited planning and engagement

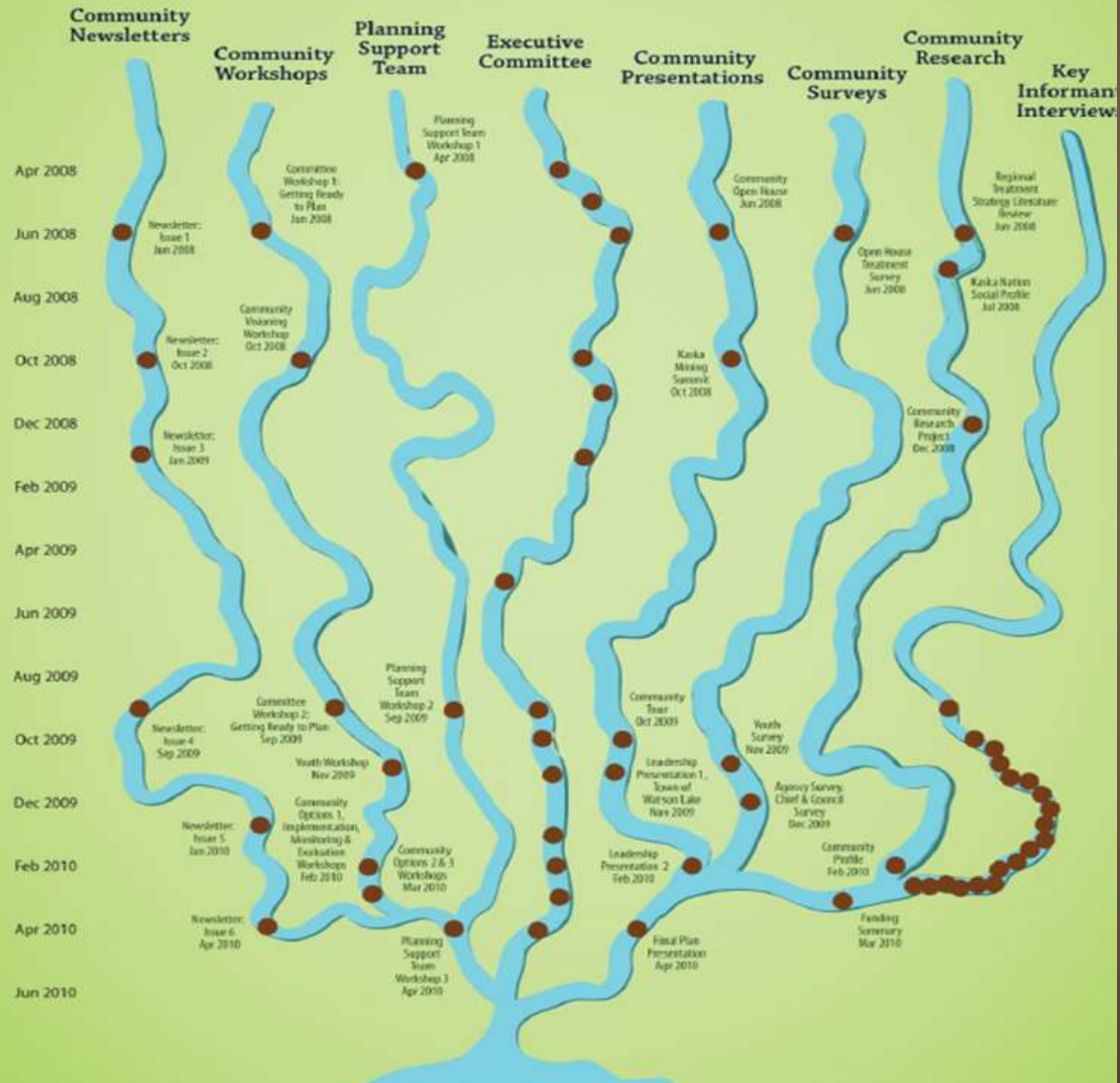


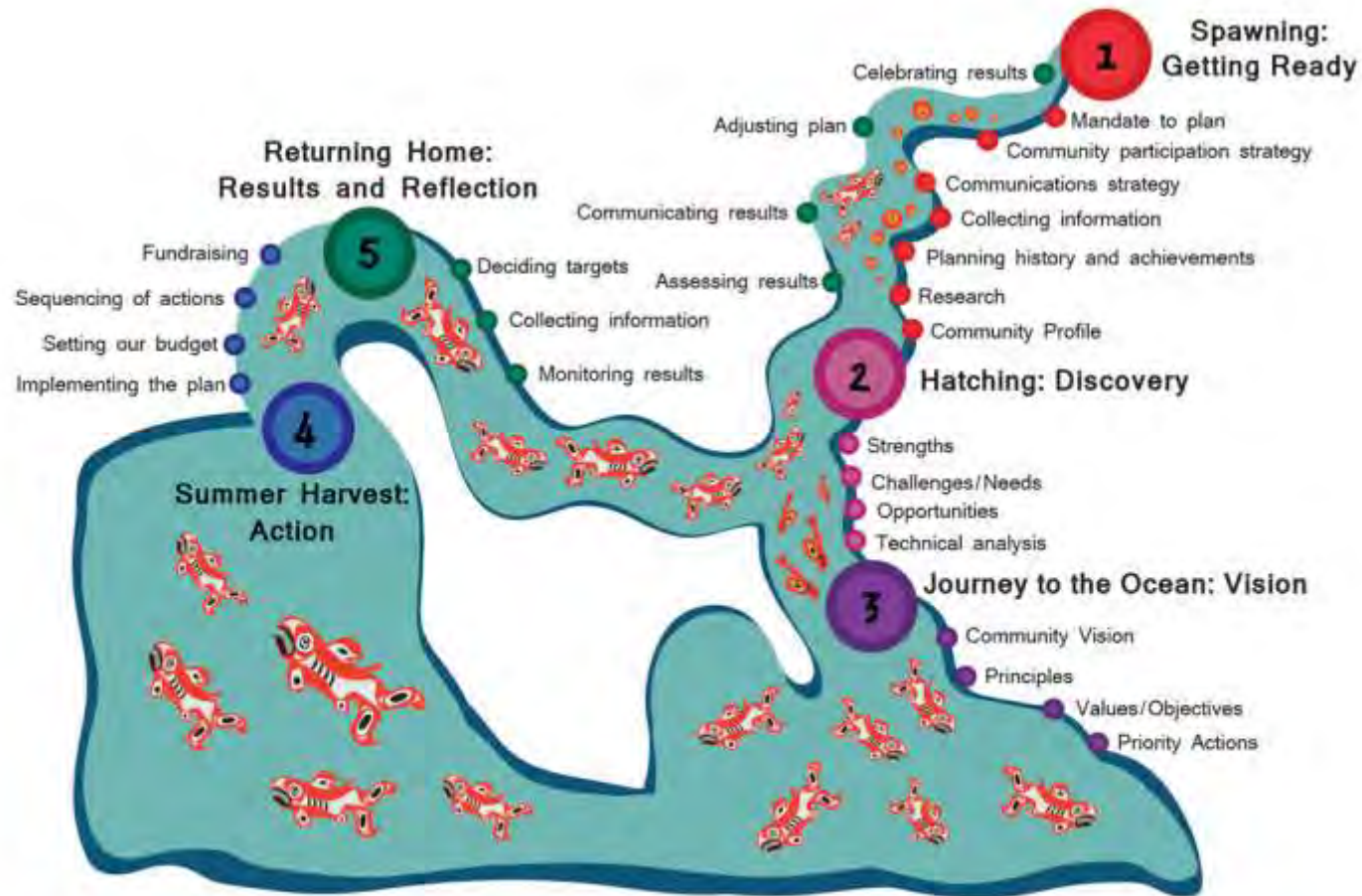
First Nations Traditional Engagement



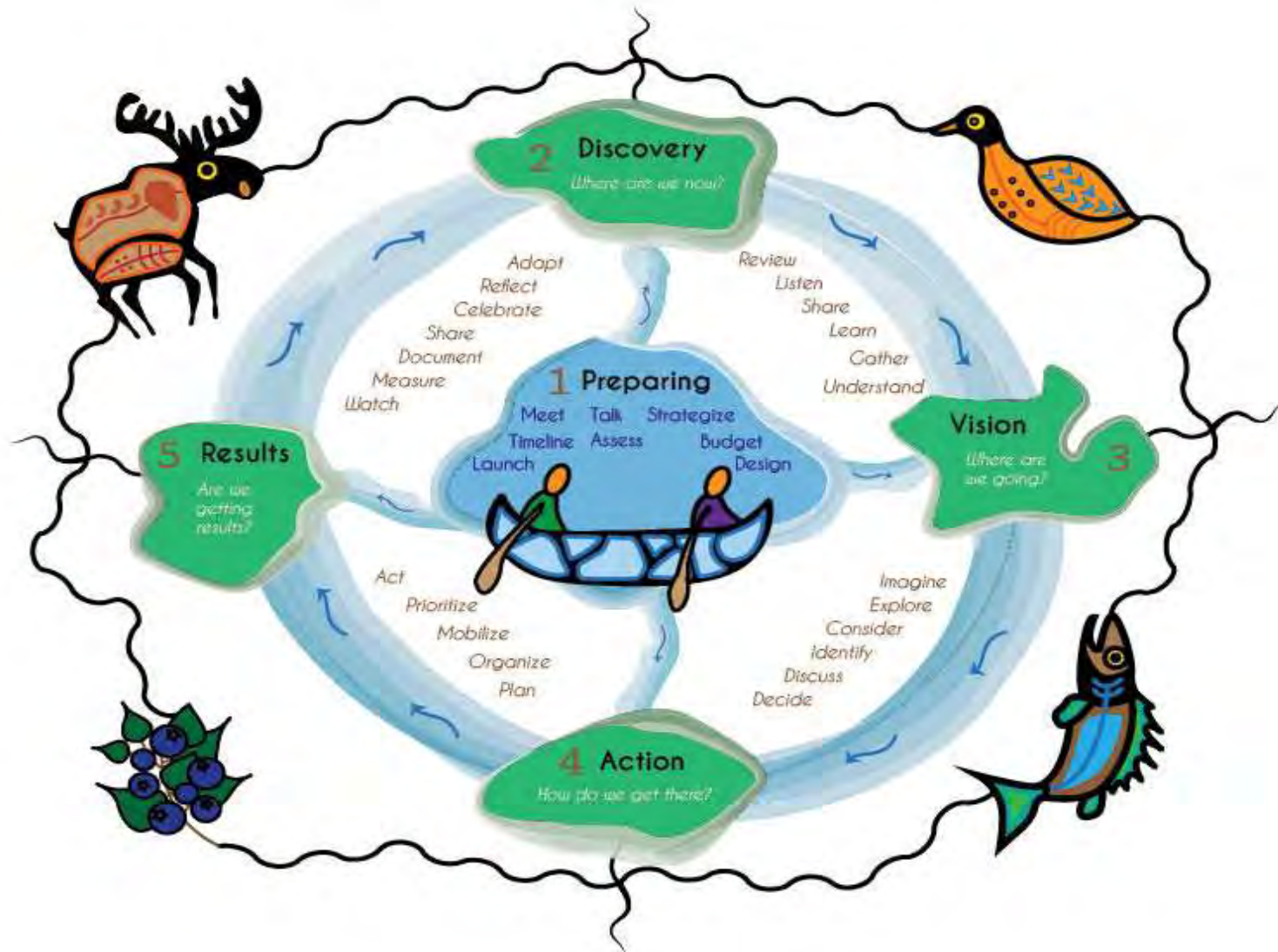


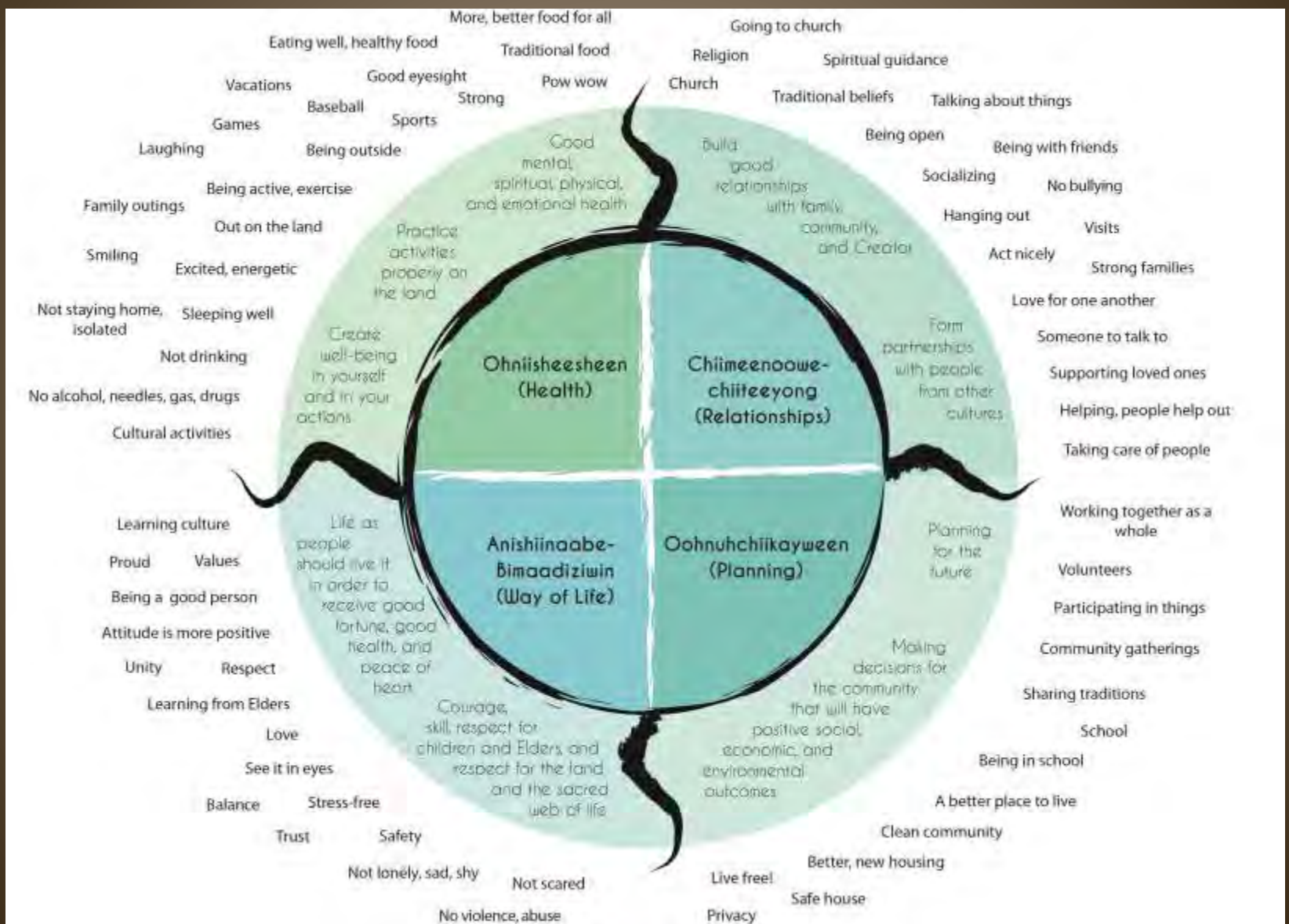
Figure 5: Two Year Planning Process Milestones











Doing the Plan

- Integrate values and vision (development paradigm) the reflect world views
- Share results and analysis – data governance
- Witness and acknowledge voices
- Engage in public recognition

COMMUNITY VISION

A Healthy, self-reliant and culturally vibrant community that promotes a sustainable economy for future generations.



Copyright © 2009 Beringia Community Planning and Hill Lakes

ACTION

PATHWAY (MEANS OBJECTIVE)

DIRECTION: END OBJECTIVE

VISION STATEMENT

Water use and
quality control strategy

Water awareness
campaign

Habitat assessment and
monitoring program

Land use policies

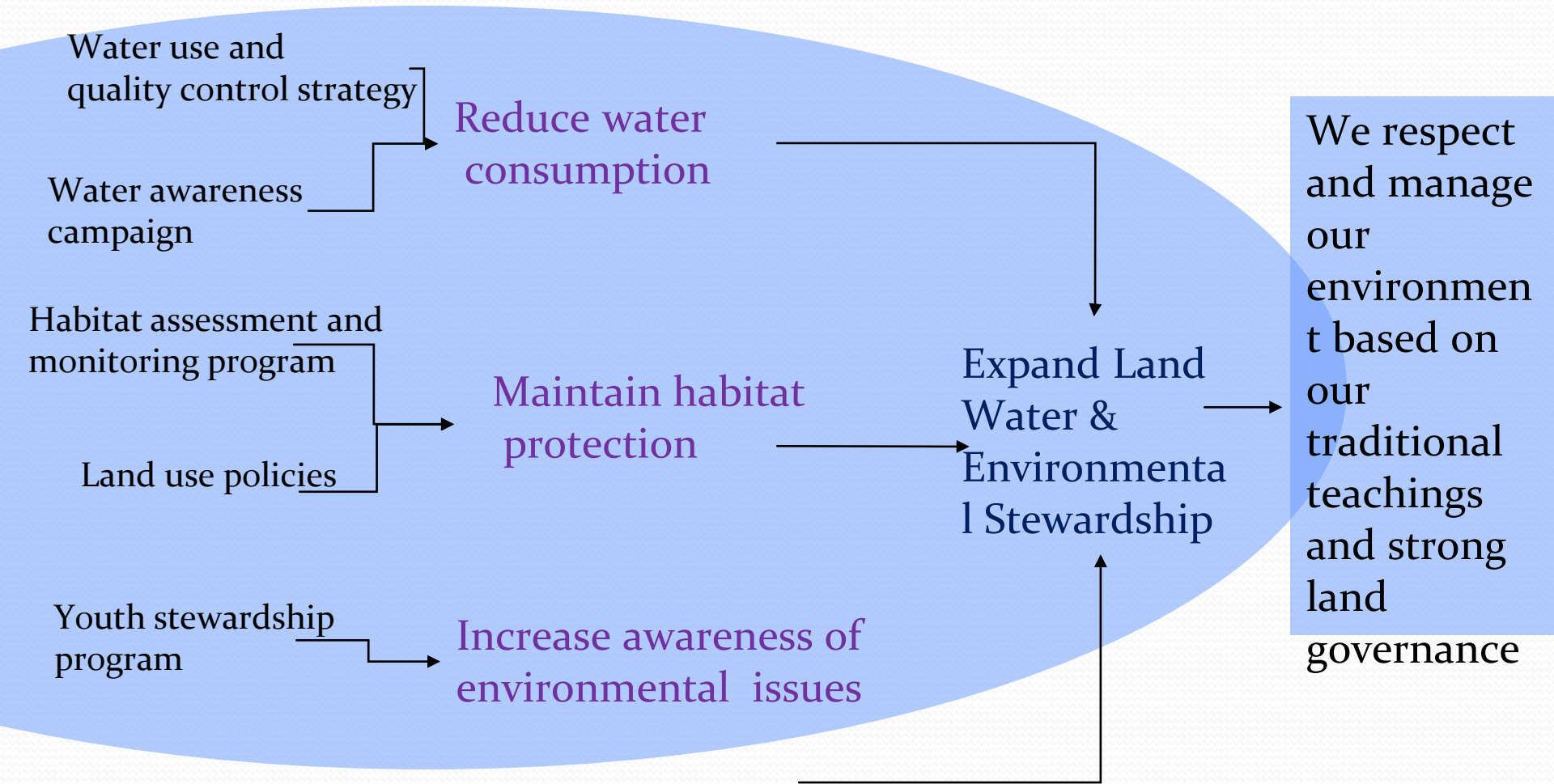
Reduce water
consumption

Maintain habitat
protection

Increase awareness of
environmental issues

Expand Land
Water &
Environmenta
l Stewardship

We respect
and manage
our environmen
t based on
our
traditional
teachings
and strong
land
governance



Implementing the Plan

- Having capacity to enforce and implement
- Delegated authority to implement
- Creating mechanisms to implement



Monitoring and Evaluation of Plan

- Determining whether or not (yes or no; or to what degree) the LUP was carried out, its vision, objectives, actions or policies (compliance monitoring)
- Monitoring the outcomes and impacts of land use plans, actions, policies and decisions.... (impact monitoring)
- Evaluating and adapting the land use plan based on a revision process

Example Compliance Monitoring Tool

Action	Who?	Actual start date	Actual end date	Progress report date	Complete – YES or NO	Complete? %	Notes
Land use decision framework							
Site planning guidelines							
Development permit process							
Economic development strategy							
Habitat monitoring program							
Youth stewardship program							

The enduring legends of the first peoples
captivate listeners and shed light on the
complexities of the natural world.

Traditional
Medicine
Traditional
Teachers

Spirit, character



uture
eneration

Indigenous Planning calls for:

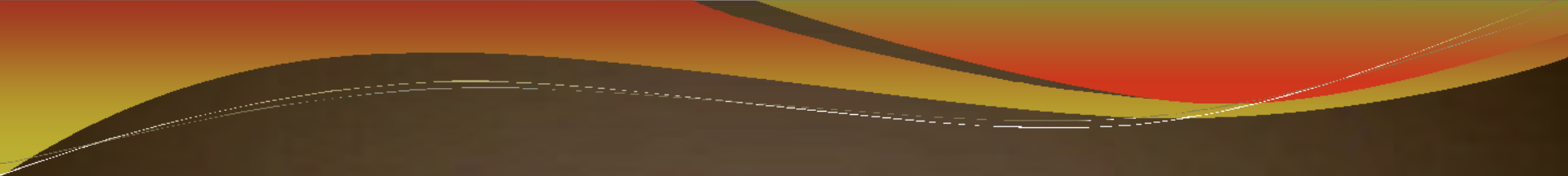
- Understanding colonial history and effects
- Relational processes between humans, values, cultural and natural systems
- Reciprocity, ceremony, diplomacy & collaboration
- Careful sequencing and shifting of methods, based on cultural practices and protocols
- A complex association with time



Indigenous Planning call for:

- Grounding process and decisions in Indigenous knowledge; inter-generational knowledge transfer
- Promoting experiential learning, learning by doing
- Building safety, inclusion of voice
- Building inter-generational relationships
- Emphasizing a strength-based approach
- Supporting Youth leadership, capacity and engagement
- Recognizing communal and family processes

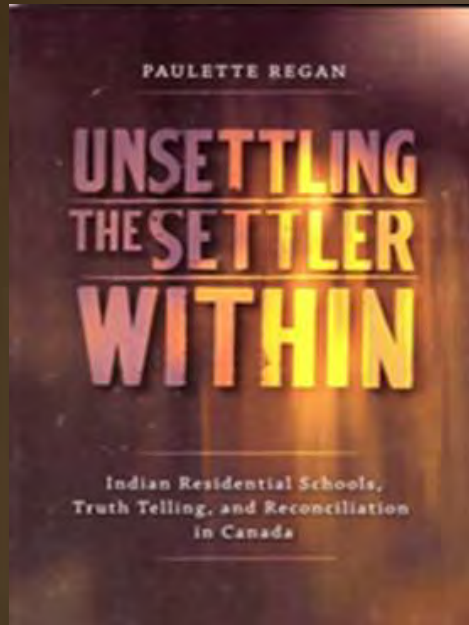




"Indigenous traditions, cultures and identities are not historical artefacts or museum pieces; they are vital contemporary, and they are critical to Indigenous well-being and our shared understanding of how to live in the world.

Importantly, approaches based in Indigenous cultural strength must drive engagement with the environment, lead settlements between indigenous peoples and governments, drive new approaches to education and health care, and shape the direction of academic research and public policy"

Taiaiake Alfred (2015)



Unsettling the Settler Within argues that in order to truly participate in the transformative possibilities of reconciliation, non-Aboriginal Canadians must undergo their own process of decolonization. They must relinquish the persistent myth of themselves as peacemakers and acknowledge the destructive legacy of a society that has stubbornly ignored and devalued Indigenous experience.

Today's truth and reconciliation processes must make space for an Indigenous historical counter-narrative in order to avoid perpetuating a colonial relationship between Aboriginal and settler peoples.”

What planning principles or guidelines would inspire respectful, mutually beneficial land use planning and implementation in the north?

Why is that principle or guideline important?

