
RECLAIMING
INDIGENOUS
PLANNING
Edited by Ryan Walker, Ted Jojola, and David Natcher

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RYAN WALKER, TED JOJOLA, AND DAVID NATCHER

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Foreword

On 7–9 June 2010, the University of Saskatchewan hosted the three-day International Roundtable on Indigenous Community Planning and Land Use Management, held at Wanuskewin Heritage Park outside of Saskatoon, Saskatchewan, Canada. Leading experts from Canada, New Zealand, Australia, and the United States of America presented on topics ranging from tribal lands planning on reserves and in rural and remote areas, to natural resources, mining, and land title agreements, all with the goal of examining the opportunities and barriers facing Indigenous peoples in applying their own cultural foundations and normative principles to community planning and land-use management.

Building on the international roundtable, editors Ryan Walker, Ted Jojola, and David Natcher have captured some of the most important work, bringing refreshing and insightful perspectives, experiences, teachings, lessons, and awareness to the topic of Indigenous planning and land management.

The three editors of this book have dedicated their careers to the pursuit of higher quality Indigenous planning through curriculum development, teaching, publishing, networking, practicing, and advocacy. Over the last decade, the editors have reached around the world and collaborated with some of the most prominent planners and scholars to bring together examples of how Indigenous communities are asserting their self-governance and self-determination.

Amongst modern society's ever-growing need to consume and dispose and grow beyond available land and resources, the world's Indigenous peoples have been neglected, relegated to reservations, and buried in governmental programs, policies, and legislation. Today, Indigenous communities have to fight to remain relevant on the environmental,

social, political, and economic local, national, and international agendas or they will find themselves planned out of existence.

However, there is a movement afoot where Indigenous communities, planning practitioners, universities, governments, and leading experts are collaborating and developing new policies, protocols, and agreements, and sharing best practices from around the world. Through the national and international conferences and roundtables, publications, and the use of technology, great work is being shared and built upon.

This book serves as a catalyst for change. Change in the way we engage Indigenous communities, the way we think and work within Indigenous communities, the way we develop governmental policies, the way we develop curriculum for our universities and colleges, and the way we think as individuals and as a society about Indigenous peoples. There are approximately 350 million Indigenous people in the world; the need for change will be upon us until Indigenous people enjoy the same rights and freedoms as non-Indigenous people.

Aaron Aubin, BES, ACP, MCIP
Member of Da'naxda'xw/Awaetlala First Nation, British Columbia, Canada
Past-Chair of the Canadian Institute of Planners Indigenous Peoples Planning Committee (2004–11)

Preface

RYAN WALKER, TED JOJOLA, AND DAVID NATCHER

This edited volume derives from the proceedings of the International Roundtable on Indigenous Community Planning and Land Use Management that was held 7–9 June 2010 in Saskatoon, Saskatchewan, Canada. Hosted by the University of Saskatchewan's Indigenous Land Management Institute and Regional and Urban Planning program, the roundtable brought together leading Indigenous and non-Indigenous scholars and practitioners from Canada, New Zealand, Australia, and the United States of America. Participants examined the opportunities and obstacles facing Indigenous peoples in these four western countries as they work to enact positive change in their home communities and territorial lands. The majority of chapter contributors to this book were participants at the roundtable. Additional scholars and practitioners who were not at the roundtable in Saskatoon were subsequently invited to contribute a chapter to the book in order to represent the best breadth and depth of wisdom in the field that we could gather in a single volume.

The roundtable was held in the territory of the Treaty Six First Nations and the Métis Nation. The venue was Wanuskewin Heritage Park, a place that has held great cultural and spiritual significance for Northern Plains First Nations for over six thousand years, a significance that was perceived by and provided guidance to our Indigenous and non-Indigenous guests from around the world during the deliberations. We would like to thank the staff at Wanuskewin Heritage Park for being gracious hosts in this unique setting, providing us with the cultural space needed for sharing the knowledge that we now present in this volume for a wider audience.

For extending hospitality through field trips, dinner, and entertainment for our roundtable participants we thank the Saskatoon Indian

and Métis Friendship Centre, the Muskeg Lake Cree Nation, Central Urban Métis Federation, City of Saskatoon, and White Buffalo Youth Lodge. For financial support we are grateful to the Canadian Pacific Partnership Program in Aboriginal Community Planning, the Canadian Institute of Planners, Dillon Consulting, Aboriginal Affairs and Northern Development Canada, and the University of Saskatchewan. Without the support of our financial sponsors, neither the roundtable nor the present volume would have proceeded. We are especially grateful to Jacqueline Mason, our editor at McGill-Queen's University Press, and Jennifer Charlton, our copy editor, for their intellectual and managerial contributions to the book.

Planning has been defined in similar ways by professional institutes of planners internationally. The Canadian Institute of Planners (2012), for example, defines planning as "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."

Ted Jojola (2008) provides contours to the emergent paradigm of Indigenous planning as follows:

> 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 (Jojola 2000). A world-view is rooted in distinct community traditions that have evolved over a successive history of shared experiences.

Jojola points out that the paradigm is emergent in the context of modern planning, yet has existed and been practiced by Indigenous communities for hundreds, if not thousands, of years. The title of this book, *Reclaiming Indigenous Planning*, reflects the goal set by its editors and contributors at the International Roundtable on Indigenous Community Planning and Land Use Management, namely to continue to reconnect past practice with present circumstances, all in the context of planning for the future. Because Indigenous planning is an evolving paradigm in modern scholarship and practice, the contributors include both

practitioners and academics. Yet when we engaged one another around the experiences of planning theory and practice with Indigenous communities, we discovered that the collective embodiment of knowledge and skill sets are precisely what we required to add new depth to this emergent field of study and practice.

The contributors to this book are from among the most well-versed and experienced in working for and with Indigenous communities. Their work spans four countries – Canada, the USA, New Zealand, and Australia. Their efforts are premised on informing solutions in a culturally appropriate manner, as well as empowering Indigenous communities to make their own planning decisions. This approach has been characterized among Māori people as "walking backwards into the future" (Kingi 2010). In other words, to plan meaningfully for the future, one must respect and build upon the past. To reclaim and assert Indigenous planning as a necessary field of scholarship and planning practice is the goal of this publication.

Effective planning by and for Indigenous peoples is important for many reasons, including but not limited to the protection of community cultural, social, political, and economic rights and interests; securing self-determined goals related to those rights and interests; and developing and maintaining supportive and productive relations with non-Indigenous communities. It became clear from the presentations and discussions over three days at the roundtable that the efforts of Indigenous peoples to gain equitable access to the institutions that now influence community planning is far from assured. As a result, the rights and interests of Indigenous peoples have too often failed to be reflected in planning outcomes. For this reason, attempts to reclaim planning remains a priority for many Indigenous Nations throughout the world.

We believe that part of this reclaiming process involves a more critical understanding of what "planning" actually entails and how the ideas and visions of Indigenous communities can best be reflected in future planning processes. We further believe that by sharing international experiences we can advance the practice of Indigenous planning in ways that begin to reflect the rights and interests of Indigenous peoples. We hope that this volume gives expression to those rights and to the aspirations and efforts of Indigenous peoples as they work to reclaim their planning processes.

The chapters in this volume are diverse, both geographically and thematically. Geographically, this volume covers the Canadian Arctic to the deserts of Australia. Thematically, the chapters explore a range of topics,

including: Indigenous mobilization and various forms of resistance, awareness raising, and visioning taking place in Indigenous communities; Indigenous participation in community planning processes, as well as engagement in state planning processes; forms of governance, whether internal to Indigenous communities, across affiliated communities, or at the state-community interface; and the practice of Indigenous planning presented through case studies, personal narratives, and critiques of "state" planning practices (Lane 2010). Finally, many of the chapters emphasize the critical need for focusing on regaining control of land by Indigenous communities. As the table of contents reveals, the chapters relate to three broad areas relevant to conceptualizing and reclaiming Indigenous planning: 1) Indigenous communities; 2) the urban experience; and 3) lands and resources.

In chapter 1, Hirini Matunga sets the stage for the book by tracing a conceptual framework for Indigenous planning and explaining how the past, present, and future of this field are linked to the ongoing active participation of Indigenous communities in their own planning. He draws on the experience of Māori communities in New Zealand to conceptualize Indigenous planning in colonial-settler states that are the subject of this book. A basis of understanding in Indigenous communities and worldviews provided in Matunga's chapter is necessary to proceed with the book's focus upon planning practice as a professional and scholarly discipline.

Chapters in the first section of the book convey the central importance of Indigenous community values, traditions, and their exercise of self-determination in the conceptualization of planning as a set of future-seeking processes. The chapters travel conceptual terrain, as well as through specific examples from communities across several countries and nations, all focused on the role of planning in Indigenous communities.

Chapter 2 by Stephen Cornell examines the spatial, cognitive, and political boundary shifts that are accompanying Indigenous community self-determination in Australia, Canada, and the USA. He discusses how recasting the boundaries of identification among Indigenous communities themselves, and where colonial powers have tried to fit Indigenous peoples throughout history, can affect the reconstitution of Indigenous Nations.

The use of film is explored in chapter 3 by Leonie Sandercock and Giovanni Attili as a tool for planning and dialogue between settler and First Nation communities in British Columbia, Canada. The authors

argue the communicative and transformative value of this planning technique for Indigenous and non-Indigenous communities together in place.

Chapter 4 by Michael Hibbard and Robert Adkins points out how the political changes over past decades resulting from the achievement of greater self-determination and sovereignty by Indigenous peoples has not been met by parallel gains in socio-economic standing. They explore the "cruel choice" that persists between culture and economy through work done in Kake, a Tlingit community in Alaska, USA.

In chapter 5, Laura Mannell, Frank Palermo, and Crispin Smith apply a reflective practice approach to present principles and elements of an evolving model of community-based comprehensive planning. They do this by drawing on lessons from their extensive experience as practitioners in First Nation communities across Canada.

Lisa Hardess, with Kerri Jo Fortier, uses the four-year partnership between the Simpcw First Nation in western Canada and the Centre for Indigenous Environmental Resources to create a comprehensive community plan as a basis for chapter 6. In it they reflect upon the elements of successful planning with First Nation communities and draw out important lessons both for practitioners, and for students and educators engaged in planning education.

Chapter 7, the final chapter in the first section of the book, is written by Sharon Hausam. In it she examines how four tribes in northwest New Mexico, USA engaged in regional planning processes, articulating clear water rights and how the state-driven process was carried out. The chapter draws out lessons about the importance of government-to-government relationships in regional processes, and how there is still work to be done to improve planning between Indigenous and non-Indigenous communities at scales of shared interest.

Chapters in the second section of the book address a key dimension of modern life: urbanization and urbanism. In all four countries of analysis the majority of Indigenous peoples live in urban areas, with growing proportions of urban residents that were born in cities and have never lived on reserves or in remote communities. At the same time, western cities are becoming more cosmopolitan and diverse, and the current and potential role of Indigeneity in the processes of contemporary urban planning are as yet hardly understood. The chapters in this section of the book address this critical area of planning practice and research.

Chapter 8 by Ryan Walker and Yale Belanger engages with the topic of how municipal governments in large cities from the Canadian Prairie

region might improve their civic processes of planning and policy-making with Aboriginal communities. They provide ideas for improving planning, grouped in five specific areas of practice, and offer advice for transformative planning practice and the co-production of a planning framework that encompasses Aboriginality in cities.

In chapter 9, Kurt Peters examines the ways in which the cultural identities of Laguna people were preserved in some ways, and transformed in others, by their movement between their home pueblo in New Mexico and their urban settlement at Richmond, California. This all occurs against the backdrop of a hundred-year-old verbal agreement around labour between the Laguna Pueblo and the Atlantic & Pacific and Atchison, Topeka and Santa Fe railroad companies, with lessons for urban and rural planners.

Chapter 10 by Shaun Awatere, Garth Harmsworth, Shadrach Rolleston, and Craig Pauling shares a case study of a major subdivision development, Wigram Skies, undertaken by Ngāi Tahu Property Ltd. This property company is owned by the Ngāi Tahu tribe on New Zealand's South Island, and the case study draws lessons concerning the role of Māori-based approaches and knowledge that can be incorporated into planning processes at the local government level.

Chapter 11 by Chris Andersen advances an argument for the role of statistics in an interventionist agenda for recasting the urban policy relationship between Aboriginals and Canadian governments. He develops a key shift in our understanding of urban Aboriginal self-determination and culture by focusing on its "density," rather than the more common preoccupation with "difference." Lessons for urban planning practice are conveyed in this chapter that connects transformative statistics with Aboriginal density in urban areas.

The second section of the book ends with chapter 12 by Libby Porter. In it she examines how changes that are reconstituting the relationships of coexistence between Indigenous peoples and the state in Australia and Canada are affecting the urban experience. She investigates why it is that Indigenous rights and interests in urban planning are less prominent than in environmental and natural resources planning outside the city, providing a fitting transition to the third and final section of the book.

Chapters in the third section of the book engage the realm of stewardship over lands and resources that has been a cultural imperative of Indigenous communities for centuries or millennia. It is an imperative that persists, though in dynamic tension with modern economic pressures towards land and resource development.

Chapter 13 by Richie Howitt, Kim Doohan, Sandie Suchet-Pearson, Gaim Lunkapis, Samantha Muller, Rebecca Lawrence, Sarah Prout, Siri Veland, and Sherrie Cross challenges the widespread perception in settler countries, drawing on the Australian experience, that capacity deficits in natural resource management systems reside with Indigenous peoples. The authors argue that it may well be the other way around, and advocate for governance systems that prioritize decolonization, social and environmental justice, and secure and sustainable livelihoods for Indigenous peoples.

Chapter 14 by Tanira Kingi, Liz Wedderburn, and Oscar Montes de Oca uses case studies to introduce the Integrated Decision Support Framework "Iwi Futures," which addresses shortfalls in current approaches to land and rural community planning in New Zealand. The framework connects planning practice with Māori world views towards land and environment.

Bethany Haalboom and David Natcher, in chapter 15, critically examine the concept of "vulnerability" as it has been applied to Indigenous communities in the Arctic. They explore the power and peril of community labelling in the North, and point out how it may be at cross-purposes to Indigenous community futures and aspirations in Alaska, USA and the Canadian North.

Chapter 16 by Robert Patrick develops important conceptual and practical links between traditional First Nations knowledge and stewardship over land and water, treaty rights established between First Nations and the Canadian state, and the practice of source water protection planning. He provides a compelling argument for how and why to Indigenize the process of source water protection planning.

Cathy Robinson and Marcus Lane, in chapter 17, examine how the decentralization of natural resource management planning in Australia has interacted with Indigenous community approaches. They focus particularly on the use of Indigenous facilitators, funded by the Australian government, to act as a two-way communication link between Indigenous and non-Indigenous landholders and stakeholders in natural resource management governance processes.

In chapter 18, Deborah McGregor discusses how traditional knowledge has intersected with environmental and resource management. In particular she focuses on forest management planning in Ontario, Canada, and how the provincial government there has worked to formalize Aboriginal involvement through a process called "Aboriginal values mapping."

Andrea Procter and Keith Chaulk close the third section of the book in chapter 19 with their exploration of the practical and structural challenges of planning in an Inuit territory, the region of Nunatsiavut in northern Labrador, Canada. They examine the political context of land-use planning and Inuit-state relations, and offer their views on the strengths and weaknesses of the planning process underway to create the Nunatsiavut Land Use Plan.

Ted Jojola concludes the book in chapter 20 by discussing the ethical, methodological, and epistemological approaches to community design and planning by Indigenous communities. He conceptualizes Indigenous planning by exploring the manner in which Indigenous populations have used a seven generations model to plan for meaningful community development.

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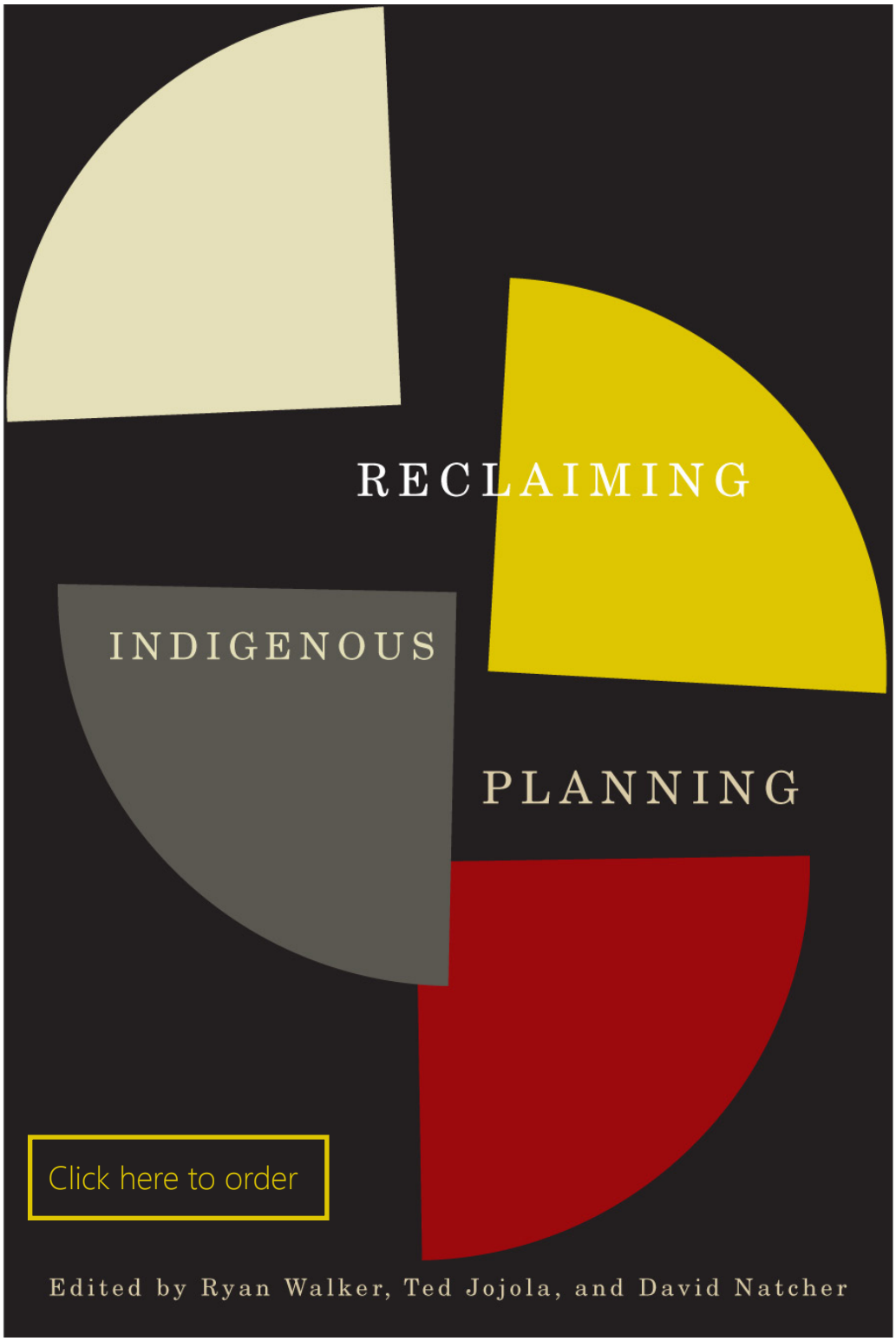
Foreword by Aaron Aubin

How Indigenous peoples are reclaiming community planning practices and ideologies.

"Restoring Indigenous worldviews back onto the land is how we can work towards balance. This informative and engaging volume of excellent essays makes this hopeful idea clear."

Kamala Todd, Métis-Cree writer, filmmaker, and community planner



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