

**The Community Wellbeing Framework:
An Exercise in Reconciliation-Informed Planning**

**by
Jeff Lemon**

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Approval

Name: **Jeff Lemon**
Degree: **Master of Resource Management (Planning)**
Title: **The Community Wellbeing Framework:
An Exercise in Reconciliation-Informed Planning**

Examining Committee: **Chair: Jonathan Boron**
Doctor of Resource Management (Candidate)

Mark Roseland
Senior Supervisor
Professor

Sean Markey
Supervisor
Professor

Date Defended/Approved: January 6, 2020.

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Abstract

Across Canada, a discourse of reconciliation has emerged and is strengthening. Reconciliation is based upon establishing relationships with Canada's Indigenous populations that are built and maintained on trust, inclusion and respect. These relationships must also be premised upon the recognition of their rights for self-determination and the significance that land holds for Indigenous culture and values. Although Canada's relationship with its Indigenous population has been underpinned by its colonial praxis, reconciliation calls upon all Canadians to acknowledge this legacy and work towards ending these entrenched, outdated and oppressive ways of thinking. Decolonial thought and postcolonial literature provide an avenue towards actualizing reconciliation, as contemporary Indigenous-rights discourses look to address questions of self-determination, sovereignty, and the recognition of land rights and title. In January of 2019, the Canadian Institute of Planners (CIP) joined the national movement towards reconciliation when they adopted the Policy on Planning Practice and Reconciliation. The goal of the policy is to present a vision of the future of planning in Canada by harmonizing key action areas with the TRC's Calls to Action, the 10 Principles of Reconciliation, and UNDRIP. As practitioners that connect people, land and governance, planners have a responsibility to honour Indigenous ways of planning by critically examining the status quo and looking for ways to incorporate Indigenous practices into daily practice. While CIP's new policy has succeeded in identifying what reconciliation means to the organization and the important role planners need to play to bring about these achievements, they have not addressed what reconciliation might look like to on-the-ground practitioners on an everyday basis. The following project attempts to consolidate and operationalize the growing volume of literature on the topic through the development of a reconciliation-informed planning framework.

Keywords: Community Development, Decolonization, Indigenous Planning, Reconciliation, Resurgence, Transformative Reconciliation

Dedication

To my loving parents, for always pushing me to be better version of myself and to follow my passions even if they sometimes didn't understand them. Forever, thank you.

To my friends and colleagues, whose insights I have come to appreciate and rely on over the course of this project.

And to Mary, whose light has given me the strength to persevere and push through this final hurdle.

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I am also incredibly grateful to the Canadian Institute of Planners for awarding me the 2016 Wayne Daniel Smith Scholarship for this research. To be awarded such a prestigious scholarship by one's peers is humbling and I will try to continue to exemplify what it means to be a "planner" – the ability to connect with communities and professionals alike, to cultivate meaningful and lasting change – as I move forward in my professional life.

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List of Acronyms

CIP	Canadian Institute of Planners
CCF	Community Capital Framework
CCT	Community Capital Tool
CCP	Comprehensive Community Planning
CWB	Community Well-Being
CWBF	Community Well-Being Framework
CWBS	Community Well-Being Scan
FPIC	Free, Prior, and Informed Consent
IK	Indigenous Knowledge
INAC	Indigenous and Northern Affairs Canada
IP	Indigenous Planning
IRS	Indian Residential Schools
LBA	Land-based Aquaculture
MFN	Member First Nations
OCP	Our Community Plan
RIPF	Reconciliation-Informed Planning Framework
SCD	Sustainable Community Development
SD	Sustainable Development
TEK	Traditional Ecological Knowledge
TRC	Truth and Reconciliation Commission

Chapter 1.

Introduction

Canada's political climate towards its Indigenous peoples is changing through the emergence and strengthening of the discourse of reconciliation (Ugarte, 2014; Alfred, 2010; Regan 2010, Lane & Hibbard, 2005). Reconciliation is based upon establishing relationships with the Indigenous peoples of Canada that are built and maintained on trust, inclusion, and respect. These relationships must also be premised upon the recognition of their rights for self-determination and the significance that land has on Indigenous culture and values (CIP, 2019; TRC, 2015b; Lane & Hibbard, 2005). Although Canada's relationship with its Indigenous population has been underpinned by its colonial praxis, reconciliation calls upon all Canadians to acknowledge this legacy and work towards ending these entrenched, outdated and oppressive ways of thinking.

Decolonial thought and post-colonial literature provide an avenue towards actualizing reconciliation, as contemporary Indigenous-rights discourses look to address questions of self-determination, sovereignty, and the recognition of land rights and title (Porter & Barry, 2016; Ugarte, 2014). Through decolonial knowledge-making – which re-asserts concepts and meanings from Indigenous knowledge and systems of thought/experience of the colonial – decolonization offers a process that engages these legacies by challenging traditional power structures and knowledge production that is entrenched in settler-colonialism (Snelgrove et al., 2014; Wildcat et al., 2014; Nakata et al., 2012; Tuck & Yang, 2012; Coultard, 2010; Alfred, 2005; Alfred & Corntassel, 2005; Smith, 1999). While the debate over whether decolonization is even possible continues, the push towards reconciliation across Canada has many planners and scholars wondering what its implications might look like.

Planners have a key role to play in Canadian reconciliation. Despite the planning profession's historic role in settler-colonialism and the mistreatment of Indigenous people – namely the dispossession, oppression, and marginalization of Indigenous populations –

it finds itself in a unique position where it can lead aspects of the reconciliation process and right some historical wrongs (Johnson et al., 2017; Prusak, 2016; Galbraith, 2014; Ugarte, 2014; Matunga, 2013; Porter, 2010). As practitioners that connect people, land and governance, planners have a responsibility to honour Indigenous ways of planning by critically examining the status quo and looking for ways to incorporate Indigenous practices into daily custom (CIP, 2019; Jojola, 2013; Matunga, 2013). Similar to Gordon Christie's (2007) discussion around reinvigorating Canada's legal traditions through the incorporation of traditional Indigenous worldviews as a way to move us into a "post-colonial" existence, the same can be said about planning and the "enormous promise of reweaving threads connecting Indigenous communities to [their] traditional cultural fabric" (18).

Notwithstanding the myriad examples of Indigenous communities using planning methods since time immemorial for implementing community decisions, including land and resource management, these practices have historically not been understood or used by Canadian society (CIP, 2019; Matunga, 2013). This may in part be due to the difference in perspective between Indigenous and traditional Western approaches to planning. For example, the Western conception of self is *metonymic* (part-to-part) and those who identify with this conception self-perceive as "self and society". Indigenous societies are *synecdochic* (part-to-whole) and perceive themselves in terms of "self in society" (Weaver, 2003, 227). While Indigenous approaches to planning are unique in that they have developed from a culturally different value system and worldview, Indigenous planning and the knowledge systems it is tied to are far more than the binary opposite of Western science (as these are usually treated); arguably, the only definitive paradigmatic difference between Indigenous and Western methodologies is that they approach understanding from different points of entry (Kovach, 2009; Battiste, 2002).

While it is important to acknowledge the damaging impact of colonialism on Indigenous communities, it is equally important to acknowledge the resilience of these communities and the significant opportunity to improve outcomes for *all* Canadians by leveraging Indigenous knowledge and perspective. Through the Truth and Reconciliation Commission's 94 Calls to Action, the United Nations Declaration on the Rights of

Indigenous Peoples, and the corpus of Indigenous literature, we, as planners, have been provided a roadmap towards reconciliation with the hope of transforming this beautiful country of ours into one that is equitable, inclusive, and respectful.

1.1. Significance of Research

1.1.1. Statement of Purpose

This report seeks to explore what reconciliation-informed planning what form reconciliation-informed planning might take. With the Canadian Institute of Planners' new mandate on reconciliation, there is an opportunity to identify what a future where reconciliation is meaningfully embedded in Canadian planning practices might look like. A literature review provides a background to many of the injustices Canada's Indigenous peoples have faced during colonization and maps the current trajectories of decolonization and Indigenous planning literature. By identifying key themes found in the literature and the key take-a-ways from my case study with a Vancouver Island tribal council (see: [Chapter 5](#)), this paper lays the groundwork for the development of reconciliation-informed planning framework. The purpose of an approach to reconciliation-informed planning is to address an existing gap between aspirations to reconciliation and the practice of planning by advancing a preliminary framework that helps practitioners operationalize reconciliation in their day-to-day activities.

1.1.2. Location within the Literature

In terms of the literature, this project engages the assumptions of Western planning through a decolonial lens with the intent of examining the role planning can play in the broader processes of decolonization and reconciliation (Ugarte, 2014). With numerous Indigenous scholars contending that substantive decolonization must be grounded in renewed community-centred approaches (Snelgrove et al., 2014; Wildcat et al., 2014; Tuck & Yang, 2012; Coulthard, 2010; Christie, 2009; Corntassel, 2008), there is hope that Indigenous planning and reconciliation-based planning approaches can provide the impetus for decolonial transformation through the reformulation of planning approaches

that incorporate Indigenous cultural practices, traditional knowledge, and land-based management (Ugarte, 2014; Corntassel, 2008; Jojola, 2008). Furthermore, as Snelgrove et al. (2014) explain, “solidarity between Indigenous and non-Indigenous peoples must be grounded in actual practice . . . and be approached as incommensurable but not incompatible” (3).

1.1.3. Reconciliation in Canada

Colonialism and the treatment of Indigenous peoples have left a legacy of intergenerational trauma across the globe. With programs and services being developed without an understanding of Indigenous perspective or cultural safety, these impacts continue to be compounded. As a result, Indigenous people simply do not share the same quality of life as other people – on almost every indicator, including but not limited to health, education, housing, employment, and life expectancy.

For Canada to reconcile with its Indigenous population, it must address three major issues: 1) the legacy of colonization – that is, its political, social, and economic impacts; 2) the historical and contemporary myths that rationalize Canadian policies and practices that harm its Indigenous population; and 3) the impact of colonization on Indigenous identity and culture (Rice & Snyder, 2008). The Truth and Reconciliation Commission’s 94 Calls to Action and the United Nations Declaration on the Rights of Indigenous People have been vital in initiating these conversations across Canada and bringing the discussion to the forefront of National politics.

Truth and Reconciliation Commission’s Calls to Action

Established in 2008 as part of the Indian Residential Schools (IRS) Settlement Agreement, the Truth and Reconciliation Commission of Canada (TRC) was tasked to document the experiences of residential school survivors. Over a six-year period (2009-2015), the Commission recorded close to 7,000 accounts and amassed a collection of approximately five million documents from government and church archives (TRC, 2015a). On June 2, 2015, the TRC released its findings in a six-volume set of reports. A summary report was released later that year; within its contents the Commission published

94 Calls to Action, as a move toward Canadian reconciliation because “there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour” (TRC, 2015a, 3). Within the report, the TRC urges all levels of government to work together to repair the harm caused to Canada’s Indigenous peoples by Canada’s residential school system (Mas, 2015).

The Calls to Action fall within two broad areas, each consisting of 42 recommendations: *Legacy* (1-42) and *Reconciliation* (43-94). Legacy recommendations are reflective of what was lost to generations of families impacted by residential schools, such as language and culture. Reconciliation recommendations reveal the desire to create a better future that acknowledges Canada’s shared history and identifies opportunities to improve its relationships and outcomes. Reconciliation is defined by the Commission as:

...establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour. Each person has an important role to play in reconciliation. Reconciliation begins with oneself and then extends into our families, relationships, workplaces and eventually into our communities (TRC, 2015b).

The 94 Calls to Action document has been essential in bringing to light to our colonial past and the historic mistreatment of Indigenous populations across Canada. Its release and consequent follow-up from Canada’s federal government signals a major shift in Canadian policy regarding Canada’s Indigenous population – First Nations, Metis, and Inuit.

United Nations Declaration on the Rights of Indigenous Peoples

With its publication of 94 Calls to Action, the TRC called upon all levels of government to implement the United Nations Declaration on the Rights of Indigenous People (UNDRIP), as a framework for reconciliation and to develop a national action plan to achieve these goals. Despite the common misconception that UNDRIP is a legally binding document that requires the federal government to create or alter legislation, the declaration is fundamentally a comprehensive aspirational document and should be approached holistically to support improved socio-economic outcomes for all Indigenous

peoples (Mitchell, 2014). Its purpose is to safeguard Indigenous peoples' rights to cultural integrity, education, health, and political participation. Fundamentally, UNDRIP promotes recognition of the rights of Indigenous peoples worldwide to autonomy, self-determination, and self-government (including their lands, territories & resources), as well as the ability to determine political status and the right to self-organize.

On May 10, 2016, Canada became a full supporter, without qualification, of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Since Canada's adoption of UNDRIP, the federal government has announced the Principles of Respecting the Government of Canada's Relationship with Indigenous Peoples, which are designed to help guide the way for Canada to achieve reconciliation with Indigenous peoples¹. While previous governments have argued that Section 35 of the *Constitution Act, 1982* was "enough" in terms of recognizing and affirming the existing rights and treaties of the Indigenous peoples of Canada, the Liberal government argued that Section 35 framed these rights in a different (and negative) light and that implementing UNDRIP was fundamentally righting historical wrongs with foundational change (ibid.). Although many of the articles touch on matters of state-level jurisdiction, the declaration looks for all levels of government to work collaboratively and respectfully with Indigenous leaders to establish a clear, cross-government vision of reconciliation. Ultimately, the most critical element of adopting UNDRIP and working towards reconciliation is the way in which governments and organizations work with Indigenous peoples to identify opportunities that align with the intent of UNDRIP's various articles.

Reconciliation in Canadian Planning

The Canadian Institute of Planners (CIP) joined the national movement towards reconciliation in January of 2019 when it adopted the Policy on Planning Practice and Reconciliation. The goal of the policy is to present a vision of the future of planning in Canada by harmonizing key action areas with the TRC's Calls to Action, the 10 Principles of Reconciliation, and UNDRIP. Arguably, the three most essential aspects of this policy are: its attention to Indigenous rights and self-determination (including the acceptance and

¹ The 10 principles can be found here: <https://www.justice.gc.ca/eng/csj-sjc/principles.pdf>

validation of Indigenous knowledge), the inclusion of Indigenous planning practices into CIP's planning canon, and its acknowledgement of the historic role that planning practices have played in the mistreatment and dispossession of Canada's Indigenous peoples (CIP, 2019).

This project follows in CIP's new policy direction: 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. While the reconciliation-informed planning framework touches upon each of the eight policy objectives established within the CIP's new policy on reconciliation, this research prioritizes these 5 objectives:

- Respects the well-being of all people and the natural environment to which they are intrinsically linked;
- Works to co-create meaningful planning processes among Indigenous communities;
- Upholds Indigenous planning approaches, law, and governance systems;
- Respects the diversity of Indigenous peoples across Canada and their self-determined planning processes and goals; and
- Supports the realization of TRC Calls to Action and the implementation of the principles of UNDRIP in its work.

1.2. Project Report

The research found in this report is the culmination of approximately three and a half years of work, over two of which were in partnership with the Nanwakolas Tribal Council and the Mitacs Accelerate program². The project was broken up into three phases: Phase I ran from May to December 2016; Phase II from April 2017 to October 2018; and finally, Phase III ran from January 2019 to January 2020. Although the output from each

² Mitacs is a national, not-for-profit organization that has designed and delivered research and training programs across Canada for 20 years. Their mandate is committed to support research-based innovation between academia, industry, and government.

phase should be understood as standalone projects, Phases II and III were built upon the experiences, lessons learned, and deliverables from the previous phase(s) (see: Figure 1.1).

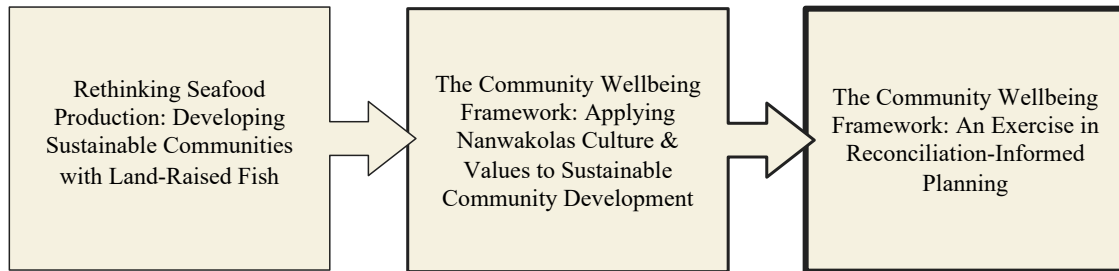


Figure 1.1. Progression of Project Report

Due to this progression of knowledge Phases I and II will be discussed in the project, in-so-far as the research methods and key take-a-ways that played a significant role in the development of the reconciliation framework. The final deliverables for each of these phases can be found in the Appendix.

1.2.1. Research Questions

The research presented in this project addresses the central question: “What role can reconciliation-based planning play in terms of aiding in the processes of reconciliation with Canada’s Indigenous population?” To answer this, the research examines three interrelated themes found in the literature on reconciliation, decolonial thought and Indigenous theory.

1. Some practitioners of Indigenous resurgence reject the idea of reconciliation stating it is assimilative and colonizing (Coulthard, 2014; Simpson, 2014). Considering planning is inherently colonial, where then, does reconciliation-informed planning fall into this resurgence-reconciliation debate?
2. If planning frameworks are an extension of our colonial past, can reconciliation-informed planning offer an approach to decolonization?
3. Looking beyond the conversation of reconciliation for a moment, how can reconciliatory approaches to planning can be incorporated by Western planning frameworks moving forward?

1.2.2. Report Structure

Subsequent sections of this report are organized as follows:

Chapter 2. Literature Review examines the literature pertaining to reconciliation, Indigenous theory, and sustainable development. In addition, a brief overview of imperialism and colonization has been given in order to give contextual background to the origin of many of our Western conceptions of Indigeneity.

Chapter 3. Area Description provides an area description of the traditional territory of the Nānwakōlas Council, the project partner.

Chapter 4. Research Methods discusses the research methods used throughout the life of the project.

Chapter 5. Results reviews the results of the project, starting with an explanation of Phase I and II of the project, including some of the key take-a-ways (or lessons learned). Once completed, I introduce a Reconciliation-Informed Planning Framework. A discussion regarding its context and use has also been given to offer the reader a sufficient understanding before launching into the description of the framework itself.

Chapter 6. Findings and Discussion analyzes the Reconciliation-Informed Planning Framework in terms of the research questions discussed in this introductory chapter. I will first outline the resurgence-reconciliation debate and discuss where reconciliation-informed planning falls within that spectrum. I will then examine if reconciliation-informed planning can offer an approach to decolonization and finishes with an exploration of how reconciliatory-informed approaches to planning can be incorporated by Western planning frameworks moving forward. I end the report with a recap the main findings of this study and some final thoughts from the author.

Chapter 2.

Literature Review

In this chapter, I discuss the literature pertaining to reconciliation, Indigenous theory, and sustainable development. Taken separately, the topics discussed in this review are all multi-disciplinary areas of research with extensive literatures. Due to this, I have selected recurring themes and topics relevant to this report.

2.1. Reconciliation Literature

With 2017 being dedicated as the Year of Reconciliation, coupled with the Truth and Reconciliation Commission (TRC)'s 94 Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), discussions of resurgence and reconciliation have become very prominent in the public sphere. Where resurgence (how does this relate to recognition?) is a dynamic practice of cultural revitalization and self-determination working to disrupt the status quo, reconciliation is a goal/process about trying to re-establish balance or equilibrium (Darnell, 2018). For some, these terms are seen as a goal of resolution, where others see them as a process for relationality (Borrows & Tully, 2018, 4). From community building and environment protection to co-governance agreements and Indigenous legal traditions, these terms cannot function independently of one another, for they have become synonymous with describing the activities, relationships, and possible futures between Indigenous and settler Canadians (Borrows & Tully, 2018, 4). Beyond helping to move society from a “divided past to a shared future” (Bloomfield, 2003, 12), these terms also address the fundamental problems caused by colonialism: land-rights, sovereignty, and self-determination (Ladner, 2018, 250). Ultimately, these terms are about relationship-building (Bloomfield, 2006; Hamber & Kelly, 2004; Lederach, 2001; McCandless, 2001); a process “grounded in cultural [re]generation and political resurgence” (Simpson, 2011, 22), where the “broader set of relationships that generated the policies, legislation and practices aimed at assimilation and political genocide” (ibid.) are scrutinized and no longer possible.

In settler-colonial nations, there is currently a debate taking place over the use of these two terms. In Canada, the Resurgence-Reconciliation debate is polarized, divisive in both theory and application, as academics and practitioners work to understand what these terms mean for Indigenous people and how they should ultimately be practiced across Canada. The debate originates from the way these two paradigms view decolonization. The reconciliation view of decolonization contends that it can only be achieved through the ‘reformed’ structures and institutions of the State (change from within) (Mills, 2018). The resurgent perspective, on the other hand, sees decolonization as an expression of dissent, which can only be accomplished by acting outside the formal mechanisms of liberal constitutionalism (change from without) (ibid.). Resurgent practitioners see this ‘change from without’ as a call for Indigenous populations to ‘turn away’ from the settler state and towards the revitalization of Indigenous culture, self-determination, and Indigeneity itself (ibid.). They argue that state-centric reconciliation should be resisted because it is a tool used by the State to further assimilate Canada’s Indigenous populations and is nothing more than a form of neo-colonialism (Simpson, 2011). They challenge the idea of reconciliation because it normalizes “forgive and forget” state frameworks, instead of focusing on community-centered actions that are premised on reconnecting Indigenous communities to their culture and the land (Corntassel, 2012, 91-92).

Another issue muddying the debate for resurgent practitioners, is the ‘politics of recognition’. Stemming from state-centric reconciliation, the “politics of recognition” refer to recognition-based models of liberal pluralism that seek to “reconcile” Indigenous assertions of nationhood with settler-state sovereignty, through the accommodation of Indigenous identity claims. Where instead of shepherding in an era of peaceful coexistence grounded in reconciliation and mutual recognition, the politics of recognition “reproduce the very configurations of colonialist state power that Indigenous peoples’ demands for recognition have historically sought to transcend” (Coulthard, 2014, 3). Leanne Simpson furthers this idea by asserting that recognition, via public statements of apology and regret for cultural harms (i.e., “forgive and forget” frameworks), function to neutralize the legitimacy of Indigenous resistance (Simpson, 2011, 21-23). These arguments coalesce around the attitude that reconciliation has become temporally framed; where the process of overcoming the ‘legacy’ left by colonial injustices leaves the present-day structure of

colonial rule largely untouched (Coulthard, 2014, 22). This relegation of past harms to the past inevitably becomes a political solution to historical wrongdoing and works to re-inscribe the status quo without holding anyone accountable for ongoing injustices (Simpson, 2014; Corntassel, 2012; Corntassel et al., 2009).

Although these perspectives are essential to expanding the resurgence-reconciliation debate, Asch, Borrows & Tully (2018) point out that not all forms of resurgence and reconciliation are antagonistic of each other; while some resurgent perspectives are not rejectionist in nature, not all forms of reconciliation are state-centred (4-5). Here, the authors assert that transformative forms of reconciliation that are informed by self-determining, self-sustaining, and intergenerational practices of resurgence (Borrows & Tully, 2018, 5) can work in accord with practices of resurgence to empower Indigenous communities and transform the unjust relationships previously discussed. Tully (2018) expands on this idea by explaining that there are two types of reconciliatory relationships that fall under the umbrella of transformative reconciliation: Human-with-Human and Human-with-Nature. Human-with-Human relationships represent those that are between Indigenous and non-Indigenous people. It sees us collaborating and sharing knowledges – both Indigenous and Western – with each other, in order to build sustainable futures together through culturally aware and mutually respectful relationships (85). Human-with-Nature relationships are those that see us living sustainably with the world around us. These relationships are integral because all Human-with-Human relationships (e.g., social systems) are dependent upon and embedded within our relationship with nature (e.g., ecological systems) (86). While each are essential elements of transformative reconciliation, both need to be present for reconciliation to be truly transformative. This distinction also moves the concept of reconciliation away from the customary model (reconciliation-to) in use today to a more holistic standard (reconciliation-with), based on the understanding that the relationship between Indigenous and non-Indigenous peoples is also dependent upon communal relationship with the living earth (Tully, 2018, 90).

It should be noted, however, that while more contemporary understandings of reconciliation assert to be transformative in nature, within a colonial system these forms of reconciliation actually have the potential to re-inscribe the status quo through

mythologized exceptionalism (Ladner, 2018; Regan, 2010). The Peacemaker myth, for example, is one of our nation's foundational narratives that emerged in the 19th Century during Canada's western expansion (Regan, 2010). This narrative constructs Canada as a peaceful nation; one that has always dealt justly with its Indigenous population through interrelated themes of treaty-making and 'saving the Indian' through civility and enlightenment one (Ladner, 2018; Regan, 2010). The myth is as follows: after seeing the toll the Indian Wars had on the United States during their period of western expansion, the Canadian government decided to bring 'peace and order' westward before the settlers arrived through peaceful expansion and fair compensation (Ladner, 2018; Regan, 2010). For Regan, the perpetuation of the Peacemaker myth in its contemporary form is what allows settler-Canadians to misunderstand the role that Indigenous policy played in the shaping this country: "In the face of Indigenous people's accusations of genocide, racism, political non-recognition, and the theft of lands and resources, we comfort ourselves with the peacemaker myth, which precludes us from examining our own legacy as colonizers" (Regan, 2010, 106). 'Transformative' reconciliation looks to change our understanding of these foundational myths by helping Canadians to come to terms with our history. By exemplifying Indigenous traditions that cultivate a mutual understanding of our shared histories, these myths can finally be dismantled and decolonized. (Borrows & Tully, 2018, 7; Ladner, 2018, 249).

2.1.1. Reconciliation in Practice

The practice of reconciliation is imbued with four elements: *time*, *place*, *goals*, and *process*. Each element offers a different perspective of reconciliation in exercise. To begin, reconciliation is very much located in *time*: the time to (re)build trust, to heal relationships, and to work through past grievances. Reconciliation, in its truest meaning, is not "forgive and forget", but "remember and change" (Lederach, 1998; cited in Rice & Snyder, 2008, 45-46). This important distinction ties reconciliation to time itself, through the acknowledgment of the past, the recognition of interdependence between Indigenous and non-Indigenous in the present, and the future desire for peaceful future coexistence (Rice & Snyder, 2008; Bloomfield et al., 2003; Lederach, 1997). The element of time ties reconciliation to *place*, both past and future. In the past, place is connected to the historical

locations where injustices took place. In the future, place becomes “re-localized, (by) community-centered actions premised on reconnecting with land, culture and community” (Corntassel, 2012). For reconciliation to succeed in Canada, it is imperative to understand the past offences, while working towards a future where the ongoing structural inequalities caused by settler-colonialism are no longer existent (Finegan, 2018).

Reconciliation is also made up of *goals* and *processes*. Although reconciliation projects, such as public apologies and truth commissions, have been very vocal in their goal of improving relationships between Indigenous and non-Indigenous people, they tend to lack the implementation methods necessary to achieve their goals (Lightfoot, 2017). Therefore, reconciliation goes beyond being goal-oriented to be also understood as praxis. Boomfield (2003) articulates in *Reconciliation After Violent Conflict* that reconciliation is both a goal to achieve and a process to get there; he says: “(A) great deal of controversy arises from confusing these two ideas . . . the goal of reconciliation is a future aspiration, something important to aim towards, perhaps even an ideal state to hope for. But the process is very much a present tense way of dealing with how things are” (12).

These elements can be seen reflected in each of the four Phases of Reconciliation. Each phase has been adapted from the TRC’s extended definition of Reconciliation to fit this proposed framework. The original TRC document did not define each of the four phases, so descriptions have been adapted for clarity from Blackstock et al. (2006; 7-10). Each phase, as the TRC (2015b) advocates, needs to be reached and maintained for reconciliation to be achieved:

Awareness of the past. Open and honest dialogue around settler-colonialism and its effects on Indigenous welfare.

Acknowledgement of the harm. Learning from the past and embracing new possibilities moving forward.

Atonement for the causes. Working towards fixing the wrongdoings of the past and restoring what was lost in order to create a new reality for Canada’s Indigenous population.

Action to change behaviour. Moving forward collaboration between both Indigenous and non-Indigenous peoples towards reconciliation (3).

Therefore, if the *goal* of reconciliation is to reach and maintain each of the four phases and each phase signifies the advancement of *time*, in terms of a linear progression or advancement in understanding (i.e., from the acknowledgement of the past to the collaboration of the future), *process* and *place* are ultimately revealed in the application of the practice.

2.2. Indigenous Literature

2.2.1. Historical Background

It is impossible to discuss Indigenous perspective without first acknowledging the prevalence of the Eurocentric worldview that dominates Western culture. Eurocentrism is built upon a foundation of imperialism and is inextricably linked to the Indigenous experience (Maldonado-Torres, 2007; Mignolo 2007a; Quijano, 2000). From the marginalization of local knowledge production to the forced dispossession Indigenous communities from their territories, culture, and children (Jojola, 2013; Gutiérrez Rodríguez, 2010; Kovach, 2009), imperialism and colonialism are phenomena that have permanently altered the lived experience of Indigenous people around the world. In her seminal text *Decolonizing Methodologies: Research and Indigenous Peoples*, Linda Tuhiwai Smith (1999) writes: “Imperialism frames the Indigenous experience. It is part of our story, our version of modernity. Writing about our experiences under imperialism and its more specific expression of colonialism has become a significant project of the Indigenous world” (19).

While this research grapples with imperialist and colonialist thought, a full discussion of these topics is beyond the scope of this project. With this being said, I would like to take CIP’s new direction to “further our understanding of the history of First Nations, Inuit, and Métis peoples” (CIP, 2019) a step further and offer a brief exploration of these topics. While it is vital that we understand the history of Canada’s Indigenous peoples, it is undoubtedly important to recognize the dynamics of this history, so we can move forward without falling into the same traps we have time and time again (Christie, 2007). It is my hope that this report offers enough truth-telling and historical background

to move beyond Canadian exceptionalism³ and help transcend the Canadian obscurantism that has been identified by Alfred (2005) through by settler arrogance/ignorance and the denial of this history (101-13). As such, the following literature review briefly highlights some of these more important topics and their historical connections, which set the stage for discussions on reconciliation in [Chapter 6](#) of this report. This literature review assumes the reader has some familiarity with topics such as Fanon (1963)'s discussion of the dehumanizing effects of colonization, Foucault (1972)'s discussion of power/knowledge, Said (1978)'s discussion of the Other, and Hall (1992)'s discussion around the development of modernity and the rise of the Eurocentric “West vs. the Rest” paradigm.

The rise of the decolonial critique in the West has given Indigenous and non-Indigenous scholars a deeper understanding of the complexities surrounding the challenges of cultural identity, Indigenous resurgence, and self-determination. As decolonial perspectives allow us to reconsider theory that is embedded in history and geopolitically contextualized (Tuck & Yang, 2012; Gutiérrez Rodríguez, 2010; Christie, 2007), we must try to “decolonize our minds” (Smith, 1999) in order to substantively test our assumptions and reassess our positions on many issues that we have historically taken for granted. By recognizing the subtle nature of colonial influence, we are reminded by Kovach (2009) that “going forward, means looking back.” (74)

Imperialism

While it is difficult to chronologically pin down precisely when Western imperialism began, there is general agreement that the modern idea of imperialism – the conscious and openly advocated policy of acquiring colonies for economic, strategic, and/or political advantage – did not appear until the latter half of the 19th Century, around approximately A.D. 1880 (Ashcroft et al., 2007; Hall, 1992).⁴ Prior to this, European

³ The Peacemaker myth, discussed by Regan (2010), is one such example of Canada's mythologized exceptionalism. The Peacemaker myth reflects the benevolent role that settlers have cast themselves in during Canadian westward expansion that brought “generous benefits or gifts of peace, order, good government, and Western education that were hallmarks of the colonial project of civilizing ‘Savages.’” (83).

⁴ Some historians, such as Lewis (2006) differentiate between the terms *imperialism* and *new imperialism*, arguing that *imperialism* should be used to discuss European expansion and the colonization of the Americas between the 15th and 19th centuries, while *new imperialism* should describe the expansion of western (and Japanese) powers during the late 19th and early 20th centuries.

expansion can be traced back to the 15th Century, in relation to two key historical events: 1) the early Portuguese explorations of the African coast (1430-1498), and 2) voyages by Columbus to the New World (1492-1502) (Ashcroft et al., 2007; Hall, 1992). Often, historic legacies are lost or obscured because they are not one solitary or isolated event but a number of events that took place throughout Europe's colonial history (Niezen, 2009).

Western imperialist expansion can be characterized into five broad periods (Hall, 1992, 281-282). Interestingly, each period can be tied to a chronology of imperialist events that Smith (2012, 22) delineates as discovery, conquest, exploitation, distribution, and appropriation:

The Period of Discovery: approx. 1415 – 1500 A.D.

During this period, Europe explored many of the “new worlds” for the first time, beginning in Africa. This period is characterized by European imperial exploration, mapping out the “New World,” and first contact between explorers and original inhabitants.

The Period of Conquest: approx. 1500 – 1650 A.D.

During early contact, large portions of these “new worlds” were first annexed to Europe as possessions or harnessed through trade (i.e., the fur and hemp trade). Early state-sponsored colonies heralded the beginning of Europe's “civilizing” mission as a rationale for colonization, which consequently contributed to the spread of European culture and the westernization of Indigenous peoples around the globe.

The Period of Exploitation: approx. 1650 – 1870 A.D.

Permanent European settlements were established for colonization or resource exploitation purposes (e.g., plantation societies of North America and the Caribbean, mining and ranching in Latin America, rubber and tea plantations in India and the East Indies). The Industrial Revolution exploded in Europe during this period due to the invention of the steam engine, which gave rise to capitalism emerging as a global market.

The Period of Distribution and Conflict: approx. 1870 – 1914 A.D.

The scramble for colonies, markets, and raw materials reached its zenith. This new wave of imperialism (sometimes referred to as *new imperialism*) saw individual European nations conquer almost all of Africa and parts of Asia, as well as the advent of the “civilizing mission” – a rationale/justification for colonization, used directly in relation to the westernization of Indigenous peoples. This period reflected the ongoing rivalries of the great powers in Europe, considered to be the

“high noon of imperialism”, which subsequently led to the First World War.

The Period of Appropriation: approx. 1945 – 1970 A.D.

In this post-Second World War phase, much of the world was economically dependent on the West even when formally independent and decolonized. This period gave rise to the idea of neocolonialism, where economic, political, or cultural pressures are used instead of previous colonial methods of rule to control or influence developing countries (particularly former peripheral colonies).⁵

Smith (2012) theorizes that these periods can be further distilled into four distinct forms or characteristics, each playing a specific role in European expansion and colonial control: 1) imperialism as economic expansion; 2) imperialism as the subjugation of “others”; 3) imperialism as an idea or spirit with many forms of realization; and 4) imperialism as a discursive field of knowledge (22).

Imperialism as Economic Expansion

The first form of imperialism is directly tied to the rise of the Industrial Revolution, during the latter half of the 18th Century (Semmel, 1970). The advancement of factory mechanization and the increasing demand of raw materials throughout Western Europe led to (and were used as justification for) colonization across the New World (Hodgart, 1977). As Wolfe (2006) explains, the Industrial Revolution “required colonial land and labour to produce its raw materials just as centrally as it required metropolitan factories and an industrial proletariat to process them, whereupon the colonies were again required as a market” (394). Land appropriation, the exploitation of labour, and the control of natural resources were all strategies that imperialist countries employed to control the means of production in their colonies (Semmel, 1970). While imperialism acted as the system of control, which secured the markets and capital investments across Europe, colonialism facilitated this expansion by ensuring that the production of resources was under European control (Smith, 1999).

⁵ This period does not speak to implications of settler-colonialism because settler-colonialism operates in a different way than traditional forms of colonialism (discussed in 2.1.2.).

Imperialism as the Subjugation of the “Others”

Described as the “Culture of Dispossession” (Smith, 1999), “Imperialism as the subjugation of the ‘Others’” signifies the removal of native populations from their land through methods of assimilation, eradication, and conquest (Wildcat et al., 2014; Tuck & Yang, 2012; Barker, 2009; Niezen, 2009). Reinforced by the imperial state, colonial culture, self-interest, and physical violence, dispossession in Canada began during the 1850s, when trade-based relationships were replaced by relationships founded upon the appropriation of land (Alfred, 2009). As Harris (2008) observed of the dispossession of First Nations in British Columbia: “Combine capital’s interest in uncluttered access to land and settlers’ interest in land as livelihood, and the principal momentum of settler colonialism comes into focus” (179). Simply put, colonies needed settlers to develop the land and settlers required land to tend; in order to attract settlers to the New World, colonies offered settlers land that had been obtained by dispossessing local Indigenous populations (Harris, 2008). Dispossession was codified through the combination of two colonial legal falsehoods: the *Doctrine of Discovery* and the *Doctrine of Terra Nullius*. The Doctrine of Discovery was used by imperial nation-states as legal and moral justification for colonial expansion and the dispossession of sovereign Indigenous Nations. It allowed Christian explorers to “claim” lands for their monarchs, regardless of the original inhabitants (ibid.). The Doctrine of Terra Nullius, a legal term which literally means “nobody’s land”, asserted that North America was not populated by “humans” before the arrival of European settlers and was invoked by settlers as rationalization for the lawful removal of Indigenous people from their traditional lands (Alfred, 2009; Johnston & Lawson, 2003). In tandem, these doctrines allowed for the discovery and settlement of Indigenous land, including the recognition of constitutive legitimacy of subjection and sovereignty by European powers (Tully, 2000).

These policies were institutionalized through the *Indian Act* in 1876 to ensure that Indigenous peoples did not become obstacles or a nuisance to settlement (Dyck, 1985; quoted in Weaver, 2003). The Indian Act was an important tool used by the Crown in its assimilation and subjugation of Indigenous peoples in service to the needs of Canadian capitalist expansion (Wotherspoon & Satzewich, 1993). It was developed as a mechanism

to destroy Indigenous cultures through community dismemberment – the assimilation and control of Indigenous ways of life. The act subverted traditional practices by imposing Western ideologies onto Indigenous communities, such as the acquisition of land and status, election of chiefs and council, management of money, use of reserves, and education through the residential school system (Coulthard, 2014; Milloy, 1999). As Hutcheon (1989) explains, “settler colonies meant the near destruction of the Indigenous culture...the British relation to the Native peoples in Canada and their culture was almost more destructive than that relation of imposition that took place in Africa or India” (156). In Canada, the effect of westernization is not entirely the result of an economic mechanism, but of deculturation. This deculturation proliferated and worsened due to the means that were employed to resolve it: the politics of modernization and development (Latouche, 1996, 53).

Imperialism as an Idea or Spirit with many Forms of Realization

Imperialism “as an idea or spirit with many forms of realization” operates as a complex ideology that had widespread cultural, intellectual, and technological implications throughout Europe (Hall, 1992; MacKenzie, 1990). Smith (1999) points out that within the wider context of European enlightenment, imperialism became “an integral part of the development of the modern state, of science, of ideas and of the ‘modern’ human person” (Smith, 1999, 22). Smith’s point is illustrated in the emergence of “the West” as a discourse. While it links to the transformation of economic, political, and cultural life in Europe, this discourse is also associated with early imperialist expansion and the establishment of Europe’s ethnocentric beliefs (Smith, 1999; Hall, 1992). She goes on to say that “imperialism's dehumanizing imperatives were structured into language, the economy, social relations and the cultural life of colonial societies” (26).

Central to Enlightenment thinking, which assumed that European society was by far the most superior on the planet and the zenith of human achievement, the discourse of “the West” offered Europeans a new way to not only think about themselves, but also to classify others: “imperialism has been perpetuated through the ways in which knowledge about indigenous peoples was collected, classified and then represented in various ways

back to the West” (Smith, 1999, 1). “The West”, for example, can be used as a way to: 1) allow for the characterization and classification of societies into different categories (i.e., western/non-western); 2) act as an image that allows for a system of representation to condense and codify a number of different characteristics into a single picture (e.g., *western* denotes urban, that is, developed, whereas *non-western* equates to non-industrial or under-developed); 3) provide a standard for comparison; and 4) provide criteria of evaluation against which other cultures and societies are ranked (Hall, 1992). As Hall (1992) notes, as an idea, “the West” developed into a new way of thinking and organizing knowledge; at its core, it was a system of representation – depicting cultural dominance and technological superiority over “‘inferior’ and ‘savage’ populations” (278).

With first contact and the expansion of imperialist territories, alongside the European “civilizing mission”, Eurocentric perspectives of the West’s dominance and superiority inevitably led to the “othering” of Indigenous populations and the discourse of “the Rest”.⁶ Stemming from the juxtaposition between the enlightened Europeans and the supposed savagery of non-western peoples, “the Rest” became the mirror image of European culture and society – defined as everything ‘the West’ was not (Smith, 1999; Hall, 1992). This can be seen in the way Indigenous populations have been typically represented as uncultured (savage), uncivilized (rude), and unsettled (nomadic) in settler-colonial discourse (Wolfe, 2006).

The notion of “Indian” was equated to a primitive mode of existence. Anthropological theories made little of how Native people successfully adapted and integrated new ideas and concepts into their culture so as to adapt and survive. Rather, they promulgated the concept that tribes could be differentiated into two categories — those that were “traditional” and those that were “modern.” Those that ostensibly held onto cultural traditions and resisted attempts to assimilate them were considered backwards and subjected to punitive policies. Those who accepted Westernization were considered progressive and enticed with rewards. Such distinctions influenced Indian policies (Jojolo, 2013, 461).

⁶ See Fannon (1963), Memmi (1965), Said (1978), and Hall (1992) for a more detailed analysis of these topics.

Memmi (1965) classified this kind of depersonalization as the “Mark of the Plural”, where the colonized were only characterized within an anonymous collectivity, never in an individualized manner (85). In this context, binary opposition (e.g., modern/traditional; civilized/savage; noble/ignoble savage) and pluralizing depersonalization (e.g., “they” are this; “they” are all the same) worked to further propagate imperialist practices and relations of power, as colonization allowed for the export and forcible imposition of European values as a process of cultural assimilation (Harris, 2008; Hall, 1992; Said, 1977; Memmi, 1965).

Imperialism as a Discursive Field of Knowledge

The fourth and final form of imperialism is “imperialism as a discursive field of knowledge”, which can be experienced in two separate ways. First, as Smith (1999) advances, this form of imperialism was generated by members of the academic community, whose understandings of imperial and colonial rule were based either on their “membership of and experience within colonized societies or on their interest in understanding imperialism from the perspective of local contexts” (23). She contends that it is important to understand how colonized communities have dealt with and are currently dealing with the effects the imperial system brought against them (24). Second, the significance Smith places on understanding the effects of imperialism evolved to also examine settler-colonial power relations and their underlying ability to control subjectivity and knowledge (see: [Colonial Matrix of Power](#)) (Mignolo, 2011, 2007a; Grosfoguel, 2007; Quijano, 2007). This is particularly important in understanding how the imperial system reproduces colonial power and reifies modes of domination over Indigenous populations (Snelgrove et al., 2014; Wildcat et al., 2014).

Colonialism

The term *colonialism* has come to refer to the Western imperial/colonial expansion that started with the conquest of the Americas (Mignolo, 2017). It refers to the historical processes involving western Europeans or their settler progeny in disparate areas across the Americas, South Africa, Australia, and New Zealand (Adas, 1998). Generally defined as the domination by exogenous individuals or groups over the territory and/or behaviour of other individuals or groups, colonialism refers to “the process of claiming superiority

over original peoples, deliberately usurping their cultural ways... as a means of extinguishing the Indigenous culture” (Blackstock et al., 2006, 6).

In a historical context, colonialism displays two fundamental characteristics: the displacement of the Indigenous population, and the unequal power relations between colonizer and colonized (Veracini, 2013, 2011). The emergence of modern nation-states in Europe meant two things: 1) the state became the new central authority of imperial/colonial domination; and 2) the imperial core in Europe was mainly comprised of one ethnicity, which lead to the development of an “otherness” different from the Eurocentric “whiteness” (Mignolo, 2007, 157). Thus, colonialism should best be understood as the establishment of imperialism; if imperialism is ideologically driven by the core, then, colonialism demonstrates a set of behaviours located in states peripheral to the core that articulate this imperialistic ideology in praxis (Young, 2001).

When relating to the colonial system, postcolonial and decolonial thought makes certain lexiconic distinctions between colonialism and settler-colonialism, which are normally seen as being synonymous. Colonialism refers to the more “classic” form of domination that an imperial metropole had over its colony: a small group of colonists occupied land far from the imperial core and exercised control over a large Indigenous population (Weaver, 2003). Historical characteristics of colonialism, such as the accompaniment of force or the lack of developed land and infrastructure, display the unequal socio-economic power relationships between the imperial core and its colonized/peripheral states (Busumtwi-Sam, 2012; Porter & Sheppard, 1998; Hodgart, 1975). Settler-colonization, on the other hand, is the process by which European capital and labour permanently moved from a core state to a colony to establish a transplanted-society in the new territory. Due to their economic necessity to the imperial core and the resulting two-way flow of trade, these settler-colonies underwent massive economic development and political change, permitting a level of independence while being closely tied to their imperial metropole (Hodgart, 1975; Sammel 1970).

Theories of colonialism also conceptually distinguish between two predominant types: external and internal (Tuck & Yang, 2012; Byrd, 2011; Weaver, 2003). *External*

colonialism symbolizes the more archetypal form of colonialism, which reinforces the distinction between colony and metropole through domination and the expropriation of the Indigenous world. Here, all things Indigenous – which historically have included things like opium, spices, tea, sugar, and tobacco – became re-formed as “natural resources” and exported to fuel colonial efforts back in the imperial core (Veracini, 2013, 2010; Tuck & Yang, 2012; Weaver, 2003). Moreover, these colonies can also be distinguished as “colonies of occupation”, due to the military component that external colonialism enlists (Johnston & Lawson, 2009; Weaver, 2003). Manufactured war fronts/frontiers against an “enemy” that needed be conquered were employed to justify the commandeering of foreign land, resources, and people into military operations (Tuck & Yang, 2012). In this way, Indigenous populations were subdued and the colonial regimes that followed imposed and maintained rule over them (Johnston & Lawson, 2009).

Internal colonialism embodies the bio- and geopolitical management of people, land, and resources within the “domestic” borders of an imperial colony (Tuck & Yang, 2012, 4; Byrd, 2011). Internal colonization is the historical process in which structures of domination are set in place over the Indigenous population and their territories without their consent, and in response to their opposition within and against these structures (Tully, 2000). Unlike external colonialism, where colonies and the imperial society coexist in different places and have exclusive jurisdiction over their respective territories, internal colonialism is built upon the annexed territories with the dominant imperial society essentially laid on top, exercising exclusive jurisdiction over those territories and their Indigenous populations (Tully, 2000). This practice of colonialism is typified by settler-colonialism, a modernized form, characterized by the deliberate manifestation of European ideology during the Period of Conquest (A.D. 1500 – 1650). As Dunbar-Ortiz (2014) explains, the practice of colonialism in North America during the 17th Century was a policy based on genocide, underscored by the “expansion of European corporations, backed by government armies, into foreign areas, with subsequent expropriation of lands and resources” (6). The simplest way to articulate settler-colonialism is to acknowledge that it is a system of power and violence used to accomplish an expansionist goal of land and resource expropriation (Walsh, 2018).

Settler-colonialism is conceptually different from other forms of colonization because settlers left the “motherland” in search for a place of permanence to live and start a new life (Wolfe, 2006). Homemaking is one way of exerting power because it asserts sovereignty over all things within the new domain, which ultimately ties the politics and relationships of settler-colonialism to the elimination of Indigenous peoples (Lowman & Barker, 2015; Snelgrove et al., 2014; Tuck & Yang, 2012). As Wolfe (2006) maintains, “the ‘invasion’ of Indigenous land was a structure, not an event” (388); settler-colonialism destroys to replace (ibid). In contrast to the domination and exploitation practised by external colonialism, settler-colonialism overwhelmed and inevitably tried to extinguish the Indigenous population by pushing them to the margin (Veracini, 2013; Weaver, 2003). With the centre dominating the periphery, strategies of assimilation, exclusion, segregation, divestment, and criminalization offered particular modes of control over the local populations (Coulter & Simpson, 2016; Coulter, 2014; Tuck & Yang, 2012; Tully, 2000). This process not only helped the state’s economic power to develop unevenly and disparately; it also left Indigenous populations in a condition of economic dependency. (Coulter, 2014; Tuck & Yang, 2012; Tully, 2000). As Johnston & Lawson (2009) assert: “‘settler-colonies’ have relied on the presence of long-term, majority white racial communities, where Indigenous peoples have been outnumbered and removed by colonial policies and practices” (359). Settler-colonialism operates through both colonial modes simultaneously because, as Tuck and Yang (2012) point out, there is no spatial separation between metropole and colony (5). This can be perceived throughout Canada’s history. While internal colonialism is well-known in Canada, less so is its external past in its treatment of its Indigenous populations: diaspora and the forced relocation onto reserves, the underdevelopment of said reserves, being sold as chattel slaves, their abduction into state custody (via residential schools), and most recently, the forced annexation of traditional territories and the extraction of natural resources.

Finally, colonialism has not merely been a process of newcomer settlement and Indigenous displacement; it has also been a mode of relationship between Indigenous, settlers, and the land (Mills, 2018, 135). As Arron Mills (2018) points out, this relationship has caused the Indigenous peoples of Canada three separate harms. The first is harm

centered around the individual. This kind of harm is what we have come to expect from internal colonialism, where ‘othering’ and state modes of control (i.e., minoritizing, schooling, policing, prisons, ghettos) have been normalized (Mills, 2018; Tuck & Yang, 2012). The second harm is that which has been caused to the collective. This form of harm is focused on the destruction of cultural identity (i.e., language, traditions, gender and sexuality, systems of law, etc.) through which one can identify collectively as a people (Mills, 2018). The third and final type of harm is structural, which represents the destruction of Indigeneity itself through colonial hegemony and maintained through a combination of coercion and consent (Coulthard, 2014, 112). Strategies of assimilation and ‘civility’ work to erode the idea of Indigeneity through the imposition of settler constitutional frameworks over Indigenous constitutionalism (see: Tully (2002)). As Indigenous populations are forced to conform to settler concepts of self, community, and society, what was once understood as a way of life is now seen as antiquated and lost to the modern (Mills, 2018; Porter, 2010). If these are the harms caused by colonialism, to decolonize would mean to work towards mending these wounds. Reconciliation, then, is a language of decolonization (Mills, 2018).

Indigenous Theory

Traditions of Indigenous theory are long-standing and incredibly diverse. Their arguments have been successful in challenging the prevalence of Eurocentric historical narratives and historiographical traditions (Bhambra, 2014). Today, Indigenous theory offers a perspective that helps reveal and dismantle colonialist power in its many forms. From engagement of the politics of knowledge production to the reinstatement of Indigenous worldviews, Indigenous theory works toward the emancipation of colonized peoples through the wider context of self-determination and cultural resurgence (Nakata et al., 2012).

Indigenous Knowledge

Indigenous people possess a rich knowledge of the natural world. Accumulated through a long history of place-based resource use, Indigenous knowledge (IK) combines practice, knowledge, and belief systems that have been passed down through generations

(Hardy et al., 2015; Berkes, 2012; Ulluwishewa et al., 2008; Nadasdy, 2003). It can be broadly defined as the local knowledge held by Indigenous peoples, or local knowledge uniquely pertaining to a given culture or society (Berkes, 2012; Battiste, 2005; Warren et al. 1995). While some critics have issues with using the term *Indigenous* to describe this particular method of knowledge production (see: Bjorkan & Qvenild (2010); Dove (2002); Ellen & Harris (2000)), the defining characteristics of IK are that it is holistic in nature and incorporates all forms of understanding, including scientific, agricultural, technical, and ecological knowledge (Menzies, 2006; Battiste, 2005). Although it is often referred to more generally as *traditional ecological knowledge* (TEK) (see: Brown (2006); McGregor (2004); Turner et al. (2000); Usher (2000)), it is important to note that IK is more than just ecological knowledge. As Berkes (2012) explains: “(T)he terms traditional ecological knowledge and Indigenous knowledge have often been used interchangeably... traditional ecological knowledge is limited to more explicitly land-related knowledge and is considered a subset of the broader category of Indigenous knowledge” (9). Hardy & Patterson (2012) take this thought further by highlighting its epistemological underpinnings: “(I)t is important to recognize that ecological knowledge is a western term and equates to a fraction of the knowledge that is held by Indigenous people” (79).

Indigenous knowledge operates on a continuum. Similar to the way in which scientific knowledge has adapted and developed over time, so too has Indigenous knowledge; however, unlike scientific knowledge and practice which are compartmentalized or siloed (e.g., social science, natural science, applied science, and so on, with each being subdivided in a range of disciplines), Indigenous knowledge takes a wider-systems approach (Hardy et al., 2015; Nadasdy, 2003). This continuum reflects the sacred knowledge and traditions of ancient times, the lived experiences of Indigenous people, and more contemporary understandings of Indigenous people who have expanded traditional knowledge by adapting other knowledge sources to it as well (Berkes, 2012). For example, Maturanga Maori (Maori knowledge) has been characterized by the Maori as knowledge that arises from, is based on, or contributes to the distinct culture, identity, and collective experience of Maori peoples (Hardy et al., 2015). Maturanga Maori holds three specific values: 1) it reflects the range of values, concepts, principles, practices, and world views that define Maori as a distinct social group; 2) it is related to technologies and

practices that have developed from systems and intergenerational observation and experience of New Zealand and its natural environment; and 3) it specifically addresses a resource of cultural importance to Maori (ibid., 48). Here, we see how the Maori's holistic approach to knowledge utilizes the spiritual, social, and economic (among other subsets of knowledge), to understand the interactions between all aspects of the system, including the their own impact upon it (Hardy et al., 2015; Awatere et al., 2013; Nadasdy, 2005).

Unfortunately, much of the literature on the integration of Indigenous and scientific knowledge often places IK in opposition to Western science. Where scientific knowledge is seen as quantitative, analytical, reductionist and written; traditional knowledge is contrasted to be qualitative, intuitive, holistic, and oral (Menzies, 2006). This contrast has been criticized by a number of authors that believe the opposition primarily focuses on the technical and methodological obstacles (see: Berkes (2012); Mezies (2006); Nadasdy (2005, 2003)). "Indeed, one cannot examine the question of traditional knowledge long without being confronted by a barrage of such dualistic comparisons purporting to sum up the differences between traditional and scientific knowledge," writes Nadasdy (2003), "the assumption is that since traditional knowledge is expressed in a form that is vastly different from, and largely incompatible with, that of science, there are a whole host of essentially technical problems that accompany the effort to integrate them" (117). This is problematic because emphasizing the differences between these two knowledge systems tends to only oversimplify the comparison and inevitably masks the important points of similarity and commonality between them (Menzies, 2006, 6). For example, Richard Atleo (2004) argues that Indigenous knowledge and Western methodologies belong together because they are both proven methods of acquiring information (119).

Decolonial Thought

There are two main theoretical backgrounds when discussing the effects of colonialism: decolonial and postcolonial. While their theories criticize the consequences of the 18th-Century European enlightenment, each emerged as a response from distinct socio-historical and geographical contexts. Decolonial thought first arose during the initial formations of modernity in the 16th Century, as a response to European imperialism and the colonization in the Andean regions of South America (Bhambra, 2014). Over time,

decolonial thought grew into a discourse that considers effects of colonization and the European Renaissance across the entirety of the Americas. As a discourse, it works to identify the colonial context of a dominant culture by revealing the hidden aspects of institutional and cultural forces that established, maintained, and still perpetuate colonialist power (Mignolo, 2018b, 2007a; Smith 2012; Ashcroft et al., 2007).⁷

Decolonial theory draws on the underlying notion that involves the resistance to, and liberation from, structural colonial constitutionalism and the restructuring of power imbalances imposed by the colonizer on the colonized (Ugarte, 2014; Wilson & Yellow Bird, 2005). It proposes that imperialism did not end with colonialism, but rather sustains invisible colonial structures of exploitation and domination by imposing racial/ethnic classifications as a basis of its power (Maldonado-Torres, 2007; Quijano, 2000). In the context of settler-colonialism, decolonial thought calls for the recognition of Indigenous rights and self-governance premised on self-actualization, direct action, and the critical return to traditional values and practices (Coulthard, 2014; Lowman & Barker, 2012). For decolonial scholars, this includes questioning the embedded structures of knowledge production – including the subjective and underlying composition of settler-colonial power (see: Coulthard (2014); Cornassel (2012); Smith (2012); Tuck & Yang (2012); Alfred (2009) to name a few) – through a process of “delinking”. *Delinking* means to detach from the overall structure of knowledge to re-engage in the epistemic reconstitution of Indigenous culture, traditions, and ways of life (Hoffman, 2017). The “de-”, Mignolo articulates in a 2017 interview, “indicates above all the need and the goal of the re-epistemic reconstitutions, re-emergence, resurgence, re-existence” (ibid.). Put simply, decolonization (and delinking) should be seen as being synonymous with reconciliation (Mills, 2018); reconciliation can only begin once decolonization (e.g., re-emergence of

⁷ Post-colonial theory arose in the 1970s, as an intellectual movement discussing the cultural experience of societies that were primarily former British colonies (Bhambra, 2014; Ashcroft et al., 2007; Sawant, 2011). Rooted in the ideas of Gayatri Spivak (1988), Homi Bhabha (1994), and Edward Said (1995), postcolonialism is the result of the work of diasporic scholars from South Asia and the Middle East and refer back to those locations and their Imperial interlocutors (Bhambra, 2014).

Indigenous self-determination, resurgence of Indigenous culture, and recognition of Indigenous rights and freedoms) occurs.

Decolonial authorship is diverse in its schools of thought. Due to the diverse expressions of colonialism found throughout the Americas (North, Central, and South) and the Caribbean, there is no one single Indigenous theory of colonialism. The varied nature of Indigenous experience has produced a wide range of understandings (e.g., political domination articulated through class, race, gender, and other inequalities), where decolonizing practices and Indigenous resistance can take place (Coburn, 2016, 8; 12). Because of this, there is a distinction in the literature between settler-colonialism and the other forms of colonialism that began during the Period of Discovery (circa A.D. 1415 – 1500). Where the term *decolonize* is used by some scholars to discuss settler-colonialism (colonialism still found in the First World; Australia, Canada, New Zealand, and the United States), the term *decoloniality* is used by scholars to discuss colonialism in other areas of the world, as well as the lasting effects of colonization on those particular histories, body politics, and conceptual frames (Mignolo, 2018b). In regard to decoloniality, Mignolo (2018b) explains: “(T)he point is that decoloniality has changed the terrain from aiming at forming sovereign nation-states (decolonization) out of the ruins of the colonies to aiming at decolonial horizons of liberation (decoloniality) beyond state designs, and corporate and financial desires” (125).

Colonial Matrix of Power

Strongly linked to the world-systems theory, the Colonial Matrix of Power is a decolonial framework used to identify various types of colonial legacy found in South and Central America (Bhambra, 2014). Developed by Anibal Quijano (2000) after seeing how decolonization failed in Africa and Asia – when the Indigenous elites took over the state and did exactly what the colonizers were doing, but in the name of national sovereignty – the matrix works to understand how colonial structures produce and maintain power, control, and hegemony over their Indigenous populations (Mignolo, 2017; Bhambra, 2014). The framework has since been rearticulated by Walter Mignolo (2007) to also identify the numerous effects of internal colonialism on contemporary society.

According to this framework, the matrices of power are a set of four interrelated domains: 1) control of economy; 2) control of authority; 3) control of gender and sexuality; and 4) control of subjectivity and knowledge (Mignolo 2007; Quijano, 2000). Each domain seems to correspond to one of the four distinct forms of imperialism, as highlighted by leading Indigenous scholar and decoloniality theorist Linda Tuhiwai Smith (1999) (discussed above). These forms are summarized below:

Control of Economy: Tied to “imperialism as economic expansion”, this domain manifests control through imperial designs of land appropriation, the exploitation of labour, and the control of resources (see: Mignolo (2011; 2009); Quijano (2007; 2000); Saldivar (2007)).

Control of Authority: Tied to “imperialism as the subjugation of ‘others’”, this domain establishes control through the reproduction of institutional power, the legitimation of domination, and the maintenance of military superiority, all of which are entrenched within politics and economy (see: Alfred (2009); Barker (2009); Quijano (2001; 2000)).

Control of Identity: Tied to “imperialism as an idea or spirit with many forms of realization”, this domain controls gender and sexuality. This involves the reimagining of ‘family’ in Western bourgeois terms and the displacement of Indigenous knowledges through Western-centric education (see: Hunt & Holms (2015); Wildcat et al. (2014); Smith (2010); Schiwy (2007)).

Control of Subjectivity and Knowledge: Tied to “imperialism as a discursive field of knowledge”, this domain controls epistemological colonization through Eurocentrism, as it engages the politics of education and knowledge production, and the re-articulation of Indigenous subjectivity as “inferior” and “lacking” (see: Hogan & Topkok (2015); Nakata et al. (2012); Mignolo (2011); Grosfoguel, (2007); Maldonado-Torres (2007)).

Although the framework was originally developed to analyze how the modern capitalist world-system imposes and sustains the superiority of the Global North (Mignolo, 2007), other decolonial scholarship – specifically that which discusses settler-colonialism found within the Global North (Canada, Australia, New Zealand, and the United States) – can be also added, as it echoes similar patterns of “extermination, pillage, enslavement, racialization, dehumanization, and power” (Walsh, 2018, 16).

Indigenous Planning

Indigenous planning, coined by Ted Jojola (2008), is a framework to aid Indigenous communities in transforming their reality. It is an expression of Indigenous self-determinism, as it works to counter Western planning practices that have been complicit in the colonial project (Matunga, 2013, 3). Its approaches to and methodology for community planning are analogous to numerous reconciliatory practices as they “underpin the dual process of internal self-definition and expression, and external advocacy with the settler state and its planning systems” (Matunga, 2013, 14). Through its ability to be inclusive, well-informed, culturally relevant, and respectful of human interdependence, Indigenous planning provides a space for Indigenous peoples to define themselves, spatialize indigeneity, and mark out their futures (Porter et al., 2017; Prusak et al., 2016; Walker et al., 2013). Despite Indigenous people having always been what today’s planners would call “active participants” in planning their communities since time immemorial, planning histories have only been presented by Western planning approaches as “the voice of reason in modern society” and as “the carrier of the Enlightenment mission of material progress through scientific rationality” (Sandercock, 1998a, 27). Until recently, Indigenous and other subaltern perspectives have been rendered invisible by virtue of not being part of the Modernization narrative (Matunga, 2013; Jojola, 2013; Sandercock, 1998a).

Indigenous planning, as contemporary Western planning has come to call it, resulted from grassroots activism in the early 1990s, calling for a “radical re-examination of contemporary planning practice” (Jojola, 2008). Founded by Friedmann and Kuester in the mid-1990s, *Indigenous planning* describes “long-term learning, the empowerment of community voice, and the advocacy of culture and tradition” (Galbraith, 2014, 457; Jojola, 2008, 42). Today, over 25 years later, Indigenous planning has entered planning’s mainstream, both as an approach to community planning and an ideological movement of internalized self-definition and externalized advocacy (Bouvier & Walker, 2018; Matunga, 2013). Walker, Natcher, and Jojola (2013) explain:

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 worldview, 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. (Walker et al., 2013, xviii)

For planning to be considered Indigenous, it must embody characteristics of Indigenous theory across its analyses, frameworks, processes, and values (Matunga, 2013). Indigenous Theory is based on human behavior and tied to a specific context or culture. Methodologies are conducted appropriate to the context of where they are applied and approaches (including those planning-related) are purposely designed for and by the people who live in that context or culture (Davison & Andrade, 2018; Kovach, 2009). Indigenous planning, then, can be summarized as exemplifying the following characteristics⁸:

Community-Driven. Indigenous planning processes cannot be separated from the community social structure because it is born out of cultural traditions and practice. Through localized and collective decision-making, community members are empowered to take part and be active throughout the planning process. This process supports self-definition and self-expression by allowing the community to define what is important to them and how it should best be incorporated into the planning process. Community-driven approaches allow for the articulation of elder wisdom, general consensus/agreement of the Nation, the inclusion of traditional values/knowledge to guide decision-making, and the emergence of leadership from within.

Indigenous Knowledge. Indigenous planning is built on relevant local knowledge, defined as “knowledge gathered over generations by Indigenous people about their communities, the plants and wildlife and water and landscapes in their territory” (Hardess & Fortier, 2013). Indigenous knowledge is drawn from the past to advise the present, which then allows for informed decision-making for the future. Indigenous knowledge connects language, practices, values, and beliefs to the outside world through hundreds of years of collective memories and experiences (Whyte, 2017). Incorporating Indigenous knowledge

⁸ Characteristics were derived from the following academic sources: Porter et al. (2017), Jojola (2013), Matunga (2013), Ryan et al. (2013), Kovach (2009), Smith (2005).

into the planning process strengthens it and adds to the likelihood of the overall success of the project (Hardess & Fortier, 2013).

Place-Based. One of the major components of Indigenous planning is that it is *place-based*. Place-based approaches are spatially linked to a specific geographical location and contextually grounded in Indigenous experiences (via culture and traditions) that are connected to that specific site (including the land and resources). With community development issues being geographically varied and issue-dependent (e.g., scale/scope, spatial boundaries, etc.), Indigenous planning requires its application to be “done in/at the place *with* the people of that place” (Matunga 2013, 5; original emphasis). Some Indigenous scholars contend that the importance of place can be seen in Indigenous place-name stories (see: Kovach, 2009), which act as repositories of Indigenous science, reveal local histories, tell of past relationships between people and the land, and hold Indigenous identity.

Practices/Processes. Indigenous planning processes are focused on improving the lives of Indigenous communities. Indigenous knowledge is utilized to shape the planning process and inform decision-making, which allows the epistemic foundations of the final product to be defined by Indigenous culture and worldview. While these planning processes are not universal due to site-specificity, they are still user-friendly and workable for a variety of sites. Indigenous planning practices and processes also operate within a dual context. Decisions must be internally consistent with Indigenous values, worldviews, and processes, yet externalized to the settler-state and its planning apparatus. This duality is critical for allowing Indigenous approaches the ability to most effectively wield Western processes for their own purposes; however, it is the community’s right and responsibility to reconcile traditional with modern practices and determine the appropriate “fit for purpose” (Matunga, 2013).

Worldview. Indigenous people articulate worldviews through a combination of community values and attitudes towards each other, their lands, and the natural environment. Worldviews are reinforced by the inextricable link that exists between communities and their ancestors, via the medium of ancestral land; therefore, for

Indigenous planners, re-establishing these connections to the land is imperative as they lie at the core of Indigeneity and represent the basis of Indigenous worldviews (ibid.). The Seven Generation Model, discussed by Jojola (2013), is one such worldview that Indigenous communities employ to maintain their connection to ancestral land through meaningful community development. The model offers an intergenerational way of staying connected to the land, while bridging the past to the future. It gives credence to the idea that those unborn will inherit what has already been gained and valued by the generations before them (Jojola, 2013). Expressed through the inheritance of land and culture, the Seven Generation Model offers balance through a profound sense of being that ultimately articulates the connection and relationships Indigenous peoples have between the physical and spiritual world (ibid.).

Table 2.1. Indigenous planning as a Tradition and Methodology

Focus	Indigenous peoples and their environments (i.e., lands, resources, etc.)
Knowledge	Indigenous theories and knowledge including: <ul style="list-style-type: none"> • Traditional ecological knowledge • New Indigenous knowledge, using Indigenous epistemologies • Community-based knowledge • Other co-opted/adapted knowledge (e.g., science)
Goals	Indigenous peoples' autonomy over themselves and their environments
Objectives	Achievement for Indigenous communities of the following: <ul style="list-style-type: none"> • Improved environmental quality and quantity • Political autonomy and advocacy • Social cohesion and well-being • Economic growth and distribution • Cultural protection and enhancement
Framework	Iterative Indigenous planning processes using: <ul style="list-style-type: none"> • Indigenous planning tools (e.g., tribal management plans, cultural impact assessments) • Indigenous planning procedures (e.g., meetings, gatherings) • Indigenous planning practice (e.g., traditional and adapted approaches) to planning, policy analysis, resource management

(Matunga, 2013, 29)

2.3. Sustainability Literature

2.3.1. Sustainable Development

The concept of sustainability was born out of the challenges arising from the increasing demand that we have put on the planet and its finite resources (Theis & Tomkin, 2013). Its evolution has been an advancement of a number of ideas and philosophies punctuated by key events over the past 50 years or so, such as Rachel Carson's *Silent Spring* (1962), the Intergovernmental Panel on Climate Change (IPCC)'s reports concluding the discernible influence humans have on global climate (1995, 2018), and the United Nation's adoption of the Sustainable Development Goals (2015), to name a few. From this diverse history came the key principles of sustainable development which include, but are not limited to, intergenerational equality, interdependence, stewardship, resiliency, the use of the precautionary principle, and valuation of ecosystem services (Roseland, 2012; Adams, 2006; Kates et. al., 2005; Agyeman & Evans, 2003; Boyd, 2001).

The emergence of sustainability as a concept initially stems from the United Nations Conference on the Human Environment (UNCHE) in Stockholm, Sweden and the creation of the United Nations Environmental Program (UNEP) to address international environmental degradation (UNEP, 1972). In 1983, the United Nations created the World Commission on Environment and Development (WCED), which was tasked to propose a number of long-term environmental strategies that could move humanity forward while sustaining the global environmental resource base (Edwards, 2005). By 1987, the WCED published *Our Common Future: From One Earth to One World*, commonly known as the Brundtland Report (1987), after the Commission Chair Gro Harlem Brundtland. It is possibly the most succinct articulation of the issue and definition of sustainable development to date: "Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs" (17).

The core of the sustainability paradigm revolves around three central pillars, or components: economic growth, social progress, and environmental protection (Roseland, 2012; Adams, 2006; Kates et. al., 2005). Each pillar represents one characteristic of

sustainable development and is interdependent and mutually reinforcing of the other two (Kates et. al., 2005). While a balance between only two pillars could bring benefits to any given community or region, such as a bearable environment (a balance between social and ecological pillars), an equitable environment (a balance between social and economic pillars), or a viable environment (a balance between ecological and economic), sustainable development can be only be achieved when all three dimensions are in balance (Roseland, 2012; Adams, 2006; Kates et. al., 2005; Williams & Millington, 2004). Although the Three Pillar of Sustainability framework works to understand sustainability at different societal levels (e.g., local, regional, national, and global), the framework is better suited for examining development on larger scales due to its broad and relatively vague definitions (Robinson, 2004). Moreover, sustainability issues are localized and contextually different, which means sustainability will be understood and actualized differently around the world (Williams & Millington, 2004). To help make sustainability more meaningful in diverse community settings, practitioners have developed an additional conceptual lens: Sustainable Community Development (SCD). Compared to the Three Pillars framework, SCD offers a holistic and more nuanced approach to local development that exemplifies community involvement, inclusivity, and collaboration (Roseland, 2012; Boyd, 2001). SCD, as a practice, works to meet the social and economic needs of its residents, while preserving the environment's ability to support it (e.g., minimizing waste, preventing pollution, promoting efficiency, and developing local resources to revitalize the local economy) (Boyd, 2001). For Roseland (2012), community development must demonstrate three core elements to be considered sustainable: 1) environmental considerations must be entrenched in and constrain economic policymaking; 2) sustainable development requires a commitment to social equity; and 3) development does not simply mean economic growth. Markey (2010) emphasizes that SCD requires *place-based* approaches that recognize the importance of community values, that work to create interdisciplinary processes that involve the community, and that identify, connect, and support existing community efforts with needed resources.

The quest to operationalize SCD in a place-based way has produced useful concepts, like *community well-being* (CWB), which assesses the strengths and weaknesses / needs and desires of a community and is very adaptable to a wide range of contexts (Lee

et. al., 2015). While the concept of well-being has been around for some time, it has only been recently that it has received renewed interest (see: Kraeger et al. (2017); Lee et al. (2015); McCrea et. al. (2016, 2014); Morton & Edwards (2012)). In Canada, the idea of community well-being was first articulated by Mindy McHardy and Erin O’Sullivan (2004) as they created an index that was used to measure socio-economic well-being (education, labour force activity, income and housing) of individual First Nations communities across Canada. While CWB frameworks such as these have assisted communities in prioritizing goals and values, some practitioners have observed that they should also include additional factors: physical, psychological, political, social, cultural, and environmental (Lee et al., 2015, 1-2).

One of the reasons for CWB’s resurgence as a form of community planning is its ability to develop and map out sets of community indicators (or frameworks) to focus thinking about SCD. Indicator frameworks enable community development practitioners to “ascertain conditions, gauge progress towards goals, and identify key trends in the civic sector (public and non-profit/non-governmental) and private sectors” (Lee et al., 2015, 5). Ultimately, these frameworks offer more relevant information to assist in decision-making and governance (Phillips, 2003). By tracking demographic changes, social trends, and other valuable information, indicator frameworks provide insight into many of the changes communities inevitably face (Lee et al., 2015; McCrea et. al., 2016, 2014; Morton & Edwards, 2012).

2.3.2. Community Development Frameworks

This case study takes advantage of different operational and theoretical aspects from three complimentary frameworks for assessing sustainable community development: the Community Capital Framework, developed by Simon Fraser University’s Centre for Sustainable Community Development; the Comprehensive Community Planning Framework, developed by Indigenous and Northern Affairs Canada (INAC); and the Community Well-being Framework developed by the Nanwakolas Council.

Community Capital Framework

The Community Capital Framework (CCF) is a comprehensive, multi-criteria assessment framework based upon the appreciation of community resources, or assets, and the acknowledgement of community challenges, or deficits (Roseland, 2012). Designed to measure the connectedness and social cohesion of individual communities at the local level, the CCF prioritizes local development, self-reliance, and bottom-up governance (Fontaine 2018; Roseland, 2012). *Community capital* is a unification of natural and human systems and processes that produce the value found within a community’s resource base (Lowry, 2012). There are six *capitals* in total: cultural, economic, human, natural, physical, and social. Informed by the social and natural sciences, economics, and ecological economics, each capital is conceptualized to represent a different type of asset found within communities (Roseland, 2012; Dagevos & Evers, 2008). When all six capitals are developed and in balance with each other, sustainable community development is occurring. The Community Capital Framework further describes each capital as a nested set of distinct, identifiable subcomponents that are integral to the viability of that capital. The subcomponents are referred to as *stocks*. For example, cultural capital includes stocks such as cultural heritage, economic capital includes stocks such as financial resources and labour. Each stock influences the state and fluctuation of their corresponding capitals over time (Lowry, 2012). Stocks also suggest how the long-term sustainability of the capital can be benchmarked and assessed (Deng et al., 2017). For example, a community with where people feel safe and embrace civic participation (which relate to the stocks *Citizenship* and *Safety*) has high Social Capital (see: Table 2.2).

Table 2.2. Community Capitals and Stocks

Capitals	Stocks
Cultural Capital	Cultural Heritage, Identity & Diversity
Economic Capital	Economic Structure, Financial Resources, Labour
Human Capital	Education, Health & Well-being
Natural Capital	Air, Groundwater, Land, Minerals & Non-renewable Resources, Soil, Surface Water
Physical Capital	Housing & Living Conditions, Infrastructure, Land, Public Facilities, Transportation
Social Capital	Citizenship, Safety

(CSD, 2012)

To guide assessment of the state of each capital, users of the community capital framework assign each stock a set of sustainability indicators. An indicator that measures the stock Education (a subcomponent of Human Capital) might be percentage of students that complete high school. Sustainability indicators are then attached to each stock to further assess the performance of the capital. Indicators offer three basic functions: to simplify, quantify, and communicate. (Deng et al., 2017; Telos, 2012). Their purpose is to provide information on many aspects of the interplay between the environment and socio-economic activities within the community system. Indicators are straightforward quantitative measures of the complex phenomena in each stock so they can be readily communicated. Finally, benchmarks are selected to place normative boundaries on the indicators. These boundaries represent the community’s sustainability requirements and reflect social norms regarding the desired level the community would ultimately seek of a given indicator (Telos, 2012). Moreover, benchmarks can vary substantially among communities, such as the number of minutes required to walk to groceries (or green space), percentage of available workforce employed full-time, median rent for a two-bedroom residence, etc.



Figure 2.1. Community Capitals Monitoring Hierarchy

Viewing community development through the lens of Community Capital offers the sustainability practitioner three main opportunities. First, it offers a systems-thinking approach to community development. Each form of capital acts as a subcomponent of an entire community system (Roseland, 2012). As such, one cannot simply target and enhance a single capital in isolation, as each one is in a subtle and dynamic relationship with every other capital. This means that changes to one part of a system can cascade and affect other parts of the system in unpredictable, unintended, and often adverse ways (Meadows, 2008; Sterman, 2000). Therefore, a community initiative can only be considered sustainable if one or more capitals are enhanced without adversely affecting the other capital(s) in the process (Fontaine, 2018). Second, it allows the practitioner to operationalize how

community resources can be brought into economic decision-making (Markey & Vodden, 2006). By examining a community in terms of its capitals, a sustainability practitioner can better understand the complexities of how resources can best be invested to produce value through benefit-generation across the rest of the community (Roseland, 2012; Gutierrez-Montes, 2006; Flora, 2004; Flora, Flora, & Fey 2004). Third, it allows for the attachment of various and locally customizable indicators for the purpose of benchmarking, measuring, and monitoring (Dagevos, 2011; Hermans et al., 2011; Markey & Vodden, 2006).

The Community Capital Tool

The Community Capital Framework is accompanied by the Community Capital Tool (CCT). Made up of two instruments, the Community Capital Balance Sheet (Balance Sheet) and the Community Capital Scan (Scan), the CCT is a decision-support and assessment instrument that can be used to: a) map out community resource baselines, b) facilitate discussion around sustainable community development initiatives, and c) and help evaluate development projects before investments are made (Telos, 2012). While the Balance Sheet articulates long-term goals for local sustainability and measures indicators representing progress towards meeting those goals, the Scan acts as a dialogue- and design-support tool that enables local stakeholders to determine the impact of policies or projects on that process (SCD, 2012; Lowry, 2012). Together, the Community Capital Balance Sheet and Scan provide a starting point for potential discussions around development trade-offs and how to better address certain deficits of capital within the community.

The CCT allows users to quickly communicate results of their community capital assessments by graphically representing the scores of the Scan and Balance Sheet in two formats: the sustainability hexagon and circle graphs.

The Sustainability Hexagon

The sustainability hexagon shows whether or not there is balanced development within a community or whether it would be supported by a project that a community is considering doing. This is expressed through a change in shape to the dotted line of the original equilateral hexagon: it becomes larger or smaller. An asymmetrically shaped

hexagon suggests an imbalance in the development of the community capitals. Sustainability hexagons have multiple functions, as they can be used to: 1) illustrate progress toward SCD in a given community over time, 2) evaluate projected effects of a potential community project on the six forms of community capital (and SCD as a whole), 3) evaluate difference between a current state of capitals and a desired state. In Figure 2.2, the hexagon shows that all capitals, with the exception of the physical capital, are growing. In the eyes of the stakeholders involved, the project has a very positive impact on the development of the economy.

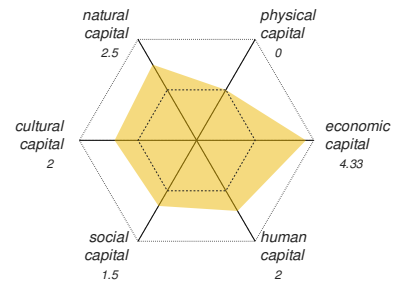


Figure 2.2. Sustainability Hexagon (Telos, 2012)

Circle Graphs

Circle graphs in the Community Capital Balance Sheet illustrate levels of progress at both the stock and indicator level of analysis. There are four colours in the circular graphs in the CC Balance Sheet, each codifying the current trajectory of stocks and indicators: Red = Low, Orange = Moderate, Gold = Good, Green = High/Optimal. Each represents the impact that a stock or indicator is having upon the community: for example, an indicator illustrated in green is showing a positive (high) impact upon a community, while a stock illustrated in red is having a negative (low) impact. Additionally, the amount of colour-fill in each chart sector is also important. The more each sector is filled with colour, the more positive the impact (i.e., 'The large green-coloured area in the *fresh produce* sector of this graph suggests that this indicator is in a better state than the *access to healthy food* indicator); the less each sector is filled with colour, the more negative the impact (i.e.: Obesity; BMI < Obesity; Weight).

Example: Figure 2.3 shows the impact that five separate indicators are having upon indicators of the *Health & Well-Being* stock in Community X. While circle graphs do not illustrate the effects of any one indicator on any other, we can infer from this example that even though there is a positive access to healthy food, with high access to fresh

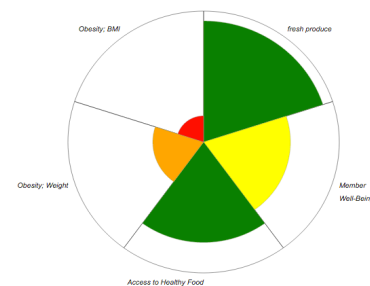


Figure 2.3. Community Capital Circle Graphs (Telos, 2012)

produce, obesity is still having a negative impact on the community, lowering community member well-being.

Community Well-being Wheel

The Community Well-being Wheel (CWBW) is a multi-criteria framework that was developed by the Nanwakolas Council in 2014, to identify priority strategy areas that contribute to community well-being and guide the process of drafting a Community Well-being and Capacity Strengthening Plan (CWBCSP) (Roberts, 2014). Defined by the Nanwakolas as “referring to all things that contribute to and determine a First Nation’s well-being, their state of happiness, and the quality of life of all members belonging to a First Nation” (Roberts, 2014), community well-being (CWB) represents the areas (or factors) that support First Nations’ goal of reaching an ideal state of well-being. The process included the engagement of member Nation representatives, review of existing community plans and resources, and the formation of the Community Well-being Working Group, whose role was to “help guide, oversee, review and provide feedback on the process of drafting the plan” (ibid., 5).

During the development process, five well-being areas were acknowledged to be of high priority for the Nanwakolas: Health, Economy, Culture, Community, and Resource Management. These common elements of community well-being represent the interests and needs of the different member First Nations. Once the areas were identified, the working group added a number of dialogue criteria that would be used as indicators to help classify, offer direction, and/or potentially measure each of the areas. For example, strengthening statements were developed to identify the goal or focus for each of the priority areas, with each statement highlighting an action that would need to be implemented in order for the area to improve. These criteria operate in a fashion similar to *stocks* in the CCF; however, many criteria overlap and are not clearly defined. Finally, recommended actions were then finalized to help operationalize each desired well-being outcomes. Upon completion of the CWBW, the working group was struck by the interconnectedness of the priority areas. Due to the holistic nature of First Nation well-being, these features were not independent or isolated from each other; many CWB features could fit into more than one category. As one elder from the working group explains: “If

you focus on one aspect of community well-being in isolation, you aren't going to succeed. All the factors — culture, health, resources management, you name it — they are all intertwined and interdependent. They have to be approached understanding how they relate to each other” (Nanwakolas, 2014). Figure 2.4 is an image of the Community Well-being Wheel, the initial visualization of the well-being areas with features, or stocks, as overlapping circles. Table 2.3 demonstrates the original framework as it appears in the 2014 CWBCSP.



Figure 2.4. Community Well-Being Wheel (Roberts, 2014)

Table 2.3. Original CWBCSP Framework

Area	Stock	Dialogue Criteria
Community	Cohesion	<ul style="list-style-type: none"> Improve band participation through greater communication and awareness Establish support for elders and youth Build, maintain and expand modern information management systems for Nations (eg. member data, community plans)
	Infrastructure	<ul style="list-style-type: none"> Increase membership housing, particularly on reserve Provide infrastructure that will increase access to remote villages (docks, lodging)
Culture	Territory Connection	<ul style="list-style-type: none"> Strengthen documentation and articulation of links between resource stewardship and cultural values and teachings Provide opportunities to spend time in territories Support infrastructure and activities that facilitate occupying homelands
	Intergenerational Transfer	<ul style="list-style-type: none"> Strengthen family relationships Enhance cultural/traditional knowledge transfer opportunities from elders to youth
	Language & Protocol	<ul style="list-style-type: none"> Build, maintain, expand modern knowledge systems of territories (e.g. cultural cedar inventory project) Modernize traditional protocols Encourage "practical" learning opportunities, particularly for language
Economic	Band Enterprises	<ul style="list-style-type: none"> Encourage independent wealth creation Discover, develop and support entrepreneurship

Area	Stock	Dialogue Criteria
	Employment Opportunities	<ul style="list-style-type: none"> • Provide diverse employment opportunities (mainstream economy, First Nation Government/Administration, Band enterprises, public sector) • Provide employment options that are near community and throughout territories
	Job Readiness	<ul style="list-style-type: none"> • Establish educated, skilled, and trained Band workforce • Focus on youth readiness
Health	Healing	<ul style="list-style-type: none"> • Improve mental and emotional health, self-esteem and pride in identity through place-based cultural connections • Decrease incidence of drug and alcohol use and abuse • Strengthen partnerships with regional health and social agencies
	Nutrition	<ul style="list-style-type: none"> • Provide options to support members having better access to traditional foods, especially off reserve members • Continue to protect and enhance traditional foods and cultural resource harvest areas • Enhance membership nutrition
Resource Stewardship	Governance	<ul style="list-style-type: none"> • Shared decision making, co-management and Ecosystem-based Management agreements are pursued • Strengthen capacity of Chief and Councilor and senior administrative staff to make resource decisions
	Monitoring & Protection	<ul style="list-style-type: none"> • Members have skills and certifications to perform monitoring and protection work (e.g Guardian Watchmen program) • Nations are able to protect and monitor lands and resources
	Resource Health	<ul style="list-style-type: none"> • Secure health of traditional foods and resources for future generations

(Roberts, 2014, 34-43)

Comprehensive Community Planning

Comprehensive Community Planning (CCP) is a holistic and integrated process that supports Indigenous Planning in its core values of self-determination, self-sufficiency, and improved governance capacity (INAC, 2016). Its process was developed by First Nations in B.C. to be a culturally appropriate, community-led approach to planning that can be used to address deep-rooted issues and move communities toward healing (CCP, n.d.). Similar to Official Community Plans (OCP), Comprehensive Community Plans (CCPs) act as long-term plans, to help guide all aspects of Indigenous community development into a sustainable future (INAC, 2016). However, unlike OCPs, the CCP process goes beyond seeing a community as siloed sectors, by working to fundamentally

understand the community as a whole, across agencies, departments, budgets, and personalities (Mannel et al., 2013). The CCP framework is organized into seven key planning areas, each being interrelated and interdependent. The seven key planning areas

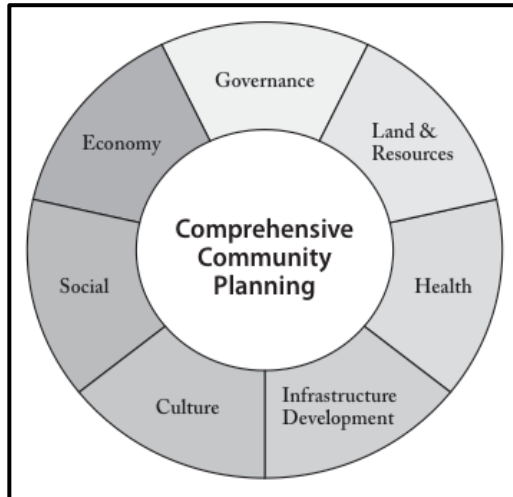


Figure 2.5. *Comprehensive Community Plan Framework (INAC, 2016)*

are: Governance, Land & Resources, Health, Infrastructure Development, Culture, Social, and Economy (see: Figure 2.5). Each planning area contains the goals, objectives, projects/activities, and desired outcomes that reflect the community’s own unique vision. Consideration of all key planning areas through one unified process creates significant benefit to the health and wellness of the communities, for it allows for proactive and positive change while also protecting the cultural values and beliefs of the community (INAC, 2016).

The CCP process is inherently inclusive. It is driven by the community, for the community. All members of the community, including elders, youth, and family representatives, are encouraged to participate; each member of the community has a unique and valuable perspective on what their community needs, values, and should prioritize (ibid.). This leads to actions that are dynamic, immediate, long-term, and locally empowering because as the community works towards establishing a vision of the future for itself, this ensures initiatives are fully thought through and that only those projects that achieve the community’s vision are implemented (INAC, 2016; Mannel et al., 2013). Since the inception of CCP in 2006, the number of plans that have been successfully implemented across Canada has been growing steadily. As articulated in the best practices described throughout the *Comprehensive Community Planning Handbook (2016)*, CCPs can improve the performance of band administrations as well as enhance communities’ governance tools and capacity (ibid.).

2.4. Table of Criteria Derived from Literature Review

Table 2.4. Criteria Derived from Literature Review

	Topic	Literature Derived Criteria and References
Chapter 2.1: Reconciliation	Based on a reconciliatory model of ‘reconciliation-with’	<ul style="list-style-type: none"> • Reconciliation frameworks are premised on relationship-building (Bloomfield, 2003; Lederach, 2001). • Transformative frameworks should demonstrate two types of reconciliatory relationships: Human-with-Human and Human-with-Nature (Tully, 2018).
Chapter 2.2: Indigenous Theory	Practices of decolonization should work to rectify the harm caused by settler-colonialism	<ul style="list-style-type: none"> • Individual: Ethics-based approaches to decolonization should go beyond colonial dynamics to place emphasis on meaningful communication that bridges the gap between differing worldviews (Ugarte, 2014; Rankin, 2010) • Collective: Decolonization practices should work to reinvigorate Indigenous traditions and champion cultural revitalization, as well as reinforcing customs, beliefs and languages (Matunga, 2013; Battiste, 2008; Corntassel, 2008). • Indigeneity: Structural interventions must begin through the promotion of Indigenous-centred discourses at the community level (Corntassel, 2008).
	Support of community-driven, nation-based planning initiatives	<ul style="list-style-type: none"> • Indigenous planning provides a space for Indigenous peoples to define themselves, spatialize indigeneity, and mark out their futures (Porter et al., 2017; Prusak et al., 2016; Walker et al., 2013). • Participatory actions empower and transform Indigenous communities by helping them to overcome traditional structures of power through the application of Indigenous interests (Nakata et al., 2012, 124).
Chapter 2.3: Sustainable	Embody characteristics of Indigenous theory across frameworks, processes, and values	<ul style="list-style-type: none"> • Community development frameworks must acknowledge Indigenous worldview and work with Indigenous communities to achieve self-determination, self-sufficiency, and improved governance capacity (INAC, 2016; Matunga, 2013; Jojola, 2008).

	Topic	Literature Derived Criteria and References
	<p>Planning practices must empower the community's voice</p>	<ul style="list-style-type: none"> • Community-based planning approaches need to support community control throughout the planning process to ensure local agendas and goals are pursued and attained (Lane, 2005). • Community-based planning approaches must be congruent with the worldview of the participants in order to ensure the community has a voice throughout the planning and research processes (Bishop 1997).

Chapter 3.

Area Description

3.1. Community Area – The Nanwakolas Council

The study site for this research is on lands within the traditional territory asserted by the Nanwakolas Member Nations. The Nanwakolas Council is comprised of five member nations whose traditional territories are located in the Northern Vancouver Island and adjacent South-Central Coast areas of British Columbia (see Figure 4.1.). These nations include Da'naxda'xw Awaetlala First Nation, K'ómoks First Nation, Mamalilikulla Nation, Tlowitsis Nation, and Wei Wai Kum First Nation (Nanwakolas Council, 2011).

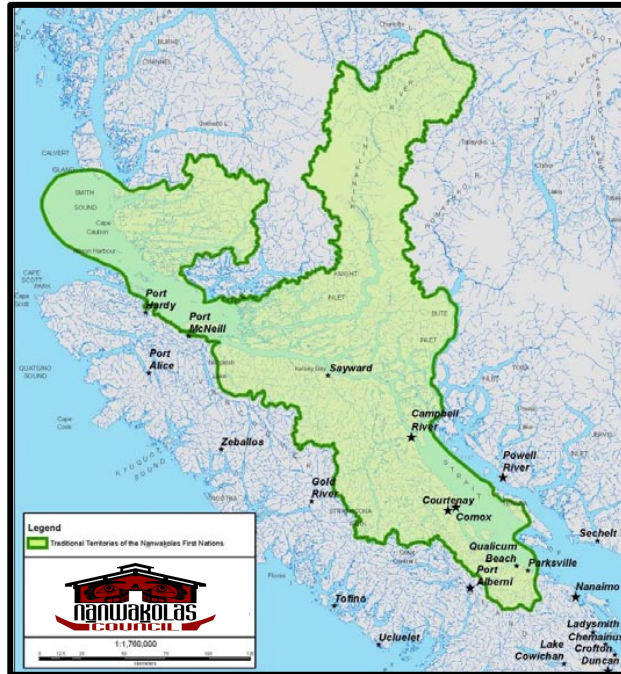


Figure 3.1. Territories of the Nanwakolas Council Member First Nations (Roberts, 2014)

Named after a Kwakwaka'wakw word which means “a place we go to find agreement”, the Council serves as the vehicle to facilitate discussion among member nations, between Council members and the provincial and federal governments, local industry, and stakeholder groups (Roberts, 2014). Formed in 2007, the Nanwakolas Council advocates for the recognition, protection, and promotion of Aboriginal rights and interests in land and marine resource discussions, while actively working with member First Nations to regionally plan and manage the natural resources in their traditional territories (Nanwakolas Council, 2011).

Chapter 4.

Research Methods

This section will discuss the research methods that were employed over the life of the project research. Research methods were picked on a phase-by-phase basis, chosen for their characteristics and ability to garner specific kinds of information at each particular stage of the research.

4.1. Phase I – Rethinking Seafood Production: Developing Sustainable Communities with Land-Raised Fish

The research partnership “Rethinking Seafood Production: Developing Sustainable Communities with Land-Raised Fish” was supervised by Dr. Mark Roseland and consisted of three Master of Resource Management candidates (Elizabeth Mosier, Jake Bastedo, and Jeff Lemon), and Chris Roberts, the Council’s Regional Economic Development Coordinator. The project investigated the potential for leveraging land-based aquaculture (LBA) and emerging aquaponic systems technology⁹ to develop sustainable communities through three specific perspectives: community planning & implementation, food policy & food sovereignty, and social entrepreneurship & community economic development.¹⁰

The project was initiated with a working group meeting, held at the Nanwakolas Tribal Council offices in Campbell River, British Columbia. Chris Roberts convened the working group, where, hereditary chiefs, council members, and community representatives from each of the six member first nations (MFN) were in attendance. The goals of the working group were two-fold: first, the researchers wanted to get acquainted with the Nanwakolas Community; second, we wanted to propose options for project scope, potential

⁹ Aquaponics is the combination of aquaculture (raising fish) and hydroponics (the soil-less growing of plants) that grows fish and plants together in one integrated closed system, which greatly reduces resource use as the outputs of one fuel the inputs of the other.

¹⁰ All output from Mitacs Unit 1 has been co-authored by the research team: Elizabeth Mosier, Jake Bastedo, and Jeff Lemon.

research questions and desired outcomes through community dialogue. During the dialogue, MFN representatives were invited to discuss their involvement with the aquaculture industry and/or their Nations' interests in the sector.

4.1.1. Methodological Approach: Dialogal Approach & Grounded Theory Triangulation

Methodological triangulation allows for the use of multiple research methods in studying the same phenomenon for the purpose of increasing research accuracy and study credibility (Hussein, 2009). It is used by researchers to explore the convergence of multiple sources of information to form themes or categories within a study (Creswell & Miller, 2000). From a decolonizing perspective, we felt the use of a mixed-method approach would help mitigate the methodological inconsistencies that tend to arise when integrating Indigenous and Western (research) methods (Kovach, 2009, 35, 43). Due to the nature of our topic, the research group choose to employ Auerbach & Silverstein's Grounded Theory Model and Halling's Dialogal Approach throughout the interview process to inform our understanding of the Nanwakolas' shared experience of aquaculture. These approaches were picked due to their holistic nature, which allowed us to actively listen to what the Nanwakolas community representatives had to share about aquaculture through their own personal stories and experiences. Stories play an important role in Indigenous knowledge systems, as they function as a form of intergenerational knowledge transfer and are pivotal in gaining insight and contextualized knowledge into a given phenomenon (Kovach, 2009; Cruikshank, 1998).

In terms of our research, grounded theory and narrative inquiry were useful qualitative methodologies that allowed the research team to gain meaning from our participant's stories (Kovach, 2009, 27). Where Halling's Dialogal Approach allowed the research participant to share their story - their subjective experience - of the phenomenon being researched (Halling, 2014; Halling, Leifer & Rowe, 2006); Grounded Theory gave us an inductive method to understand this experience in relation to our research. (Wilson & Hutchinson, 1991). Additionally, the iterative nature of Grounded Theory permitted the research to evolve over time. The allowance for hypothesis generation throughout the

research process allowed the researchers that ability to incorporate each participant's story into their overall understanding of the Nānwākolas experience.

4.1.2. Semi-Structured Interviews

Over the Summer of 2016, the research team completed a total of five semi-structured interviews with six MFN community representatives; one from each member Nation. Our goal was to obtain qualitative information regarding the relationship the Nānwākolas MFNs have with aquaculture and their aspirations for future LBA projects. Throughout the interview process, we gathered stories from the Member Nation representatives that allowed us to distill key themes for our research. Because the Grounded Theory methodology allowed us to study the subjective experience of our interviewees directly (Auerbach & Silverstein, 2003), we were able to ascertain a wide breadth of information that directly linked to the participants key capacities; including leadership and decision-making roles, which positioned them to inform our broader research objectives. Instead of going in with a pre-defined set of questions, which presupposes that the researcher knows the way to the answer, the Dialogal Approach allowed the research team to learn about the participant's life experiences by fully engaging them through open conversation (Halling, 2014). This interview approach was appropriate for this study because it allowed the researchers to achieve our goal of bringing out the breadth and depth of the interviewee's personal experiences within the aquaculture industry, as well as their place within community. This provided us with a rich data set that we analysed for emergent themes, once the interviews were completed.

The interview participants were selected in conjunction with Chris Roberts, who provided us with suggestions for representatives who were involved with various capacities of aquaculture, food security, community development and band leadership. Each of the six participants were key informants and knowledge-holders in these areas. Although no time limits were set for the interviews, each lasted between an hour-and-a-half and two hours. All interviews were all conducted in person, at locations chosen by the participants. We electronically recorded, transcribed, and reviewed each of the interviews before sending them to the to the interviewee to be approved, prior to analysis. It was decided by

the research group, after the interviews were conducted, that all participant names were to be kept confidential. All interviews were conducted in accordance with the ethics protocol approved by Simon Fraser University, study number 2016s0221. NVivo software was used to code the interview transcriptions. Qualitative and quantitative analyses were then used to draw out themes that surfaced from the discussions with the MFN representatives. The specific identities of the six key informants are withheld for confidentiality.

4.1.3. Land-based Aquaculture Working Group & Dialogue

On November 7, 2016, a working group convened in Campbell River to engage representatives of Nanwakolas MFNs in a community dialogue to present and discuss the findings of our three research themes: regulation and planning, food security and business entrepreneurship. The 8-person working group was made up of representatives from four Nations and two industry and aquaculture economic development professionals; three members of the working group has also been interviewed as part of this study. The full day dialogue allowed us to enhance the participatory nature of the project as participants had the chance to offer feedback on our preliminary findings, which helped to inform our final results.

Three community dialogue sessions were facilitated by each member of the research group, which corresponded to their individual research theme. Each dialogue began with the research member taking 10 to 15 minutes to discuss their research findings, with the remaining 45 minutes designated for discussion. The participants' interpretations of the preliminary findings served as the basis for these dialogue sessions. The final dialogue, facilitated by Chris Roberts, was held to discuss the future direction of the project and whether the development of some sort of decision- or dialogue-support tool would be valuable for the community. The results of the dialogue were recorded as hand-written notes.

4.2. Phase II – The Community Well-being Framework: Applying Nanwakolas Culture & Values to Sustainable Community Development

As Phase I of the research partnership of between the Nanwakolas and the Centre for Sustainable Development came to a close, there was a realization that although the initial research was valuable to the Nanwakolas, the direction and scope of the project needed to change. Appreciating the need for fluidity, coupled with the desire to continue working with the Nanwakolas on an endeavor that would hold greater importance and use, the students from the Centre for Sustainable Development shifted gears to develop the Community Well-Being Framework (CWBF). Based on the culture and values of the Nanwakolas, the CWBF and the accompanying Community Well-being Scan (CWBS) tool offers to help guide the Nanwakolas band leadership in their planning of community development initiatives.

Phase II of the Mitacs Accelerate Cluster Internship began May 1st, 2017, with the consolidation of Nanwakolas well-being priorities. Jake Bastedo (intern) started the development of the CWBF by adapting the original community well-being needs and priority areas from Community Well-being and Capacity Strengthening Plan (2014) into a foundational framework, then supplemented it by the five interviews taken during Phase I of the Mitacs research. Once the foundation was built, Jeff Lemon (intern) took over and completed the remaining research and framework development with the help of Chris Roberts, Regional Economic Development Coordinator and Community Well-being Coordinator for the Nanwakolas Council.

4.2.1. Methodological Approach: Participatory Action Research

Following the definition of Indigenous Planning (discussed in [Chapter 2](#)), I decided to follow the Indigenous research foundations outlined by Kovach (2009) for the second phase of the project to ensure this research was community-centred, culturally safe and demonstrated cultural humility (Kovach 2009; Smith 2005). In order to keep as close to a decolonizing research framework as possible, the subsequent broad ethical considerations were followed: a) that research methodology be in line with Indigenous values; b) that there

Is some form of community accountability; c) that the research gives back to and benefits the community in some manner; and (d) that the researcher is an ally and will do no harm (Kovach, 2009, 48). In considering research validity, participatory action research (PAR) was decided to be the best methodological option. The rationale for this decision was based on the method being able to follow the ethical considerations discussed by Kovach, while providing a common ground for Indigenous and non-Indigenous participants and researchers to understand each other (Kovach, 2009).

PAR combines social investigation, education, and social action to address social issues, particularly among groups who are oppressed and disenfranchised (Brown & Tandon, 1983; quoted in Balcazar et al., 2004). It is essentially the marriage between participatory research (PR) and action research (AR). Where PR entails involving the community in planning and conducting research, AR promotes action that ultimately effects that community (Jason *et al.* 2006). Like PR, it is strengths-based as it encourages participants to recognise, use and build on their own strengths in order to accomplish their own goals, as well as those of their communities. Like AR, it studies the effects on the community systematically in order to improve the relations and the next round of actions (McArdle, 2013). Unlike more conventional social science research, PAR is a reflective process that emphasizes the collaborative production of knowledge directly relevant to the stakeholder community (Pant, 2014). Embedded in social relationships and influenced by an understanding of local history, culture, and context, PAR offers a means of sharing and democratizing the way research is conceptualized and practiced (Pant, 2014; Baum et al., 2006).

For research processes to be considered ‘decolonizing’, they must be understood from an Indigenous perspective (Datta, 2017; Smith, 2012). From this lens, PAR offers a way of decolonizing research processes and has increasingly become recognized as being useful in Indigenous research for its potential in reducing the colonizing effects that more conventional research has had on Indigenous people (Baum et al., 2006). By engaging stakeholders to become more active in the research process, PAR strives to build community capacity and encourage self-determination, while ensuring that Indigenous voices and worldviews are found at the epicenter of the research process (Pant, 2014;

Simonds & Christopher, 2013; McTaggart, 1997). As Balcazar et al. (2006) point out, the goal of PAR is “the transformation of the social reality of the participants by increasing the degree of control they have over relevant aspects of their community.” (23) In addition, PAR works to democratize the research process by shifting traditional power imbalances between researcher and participant (Pant, 2014). Characterized by the move from passive to more interactive forms of participation, this shift gives voice to community stakeholders throughout the decision-making processes, in the production of knowledge, and in the improvement of practice (Kovach, 2009; Stringer, 1999; McTaggart, 1997). Because PAR is conducted with the community itself, it empowers community mobilization, as participants have “full sovereignty [to take on] responsibility for organization, execution and monitoring of the entire research.” (Pant, 2014, 584)

4.3. Phase III – Reconciliation-Informed Planning Framework

As Phase II was coming to an end, the Canadian Institute of Planners (CIP) adopted the Policy on Planning Practice and Reconciliation. With the project being informed by practices of reconciliation, it was already in-line with CIP’s new direction; however, with reconciliation in planning becoming a focal point, looking for a planning framework informed by reconciliatory practices to analyse my results by became problematic. To my knowledge, one does not currently exist. As such, I piecemealed the beginnings of one together from academic literature (see: Chapter 2) and my experiences with the Nanwakolas over phases I and II (see: Chapter 5).

4.3.1. Methodological Approach: Action Research

While much of my understanding of reconciliation stems from the academic literature discussed in Chapter 2, it also was cultivated from the knowledge and understanding I gained from my work with the Nanwakolas. Throughout the life of the project, Chris Roberts offered a number of insights into how non-Indigenous researchers and practitioners can be more mindful when working with Indigenous communities. These ‘lessons learned’ covered a wide array of topics – from following band protocol to building mutually understanding relationships with community members – which ultimately helped

me connect theory with practice. Because these insights played a major role in the conception and development of the reconciliation-informed planning framework (RIPF), finding a methodological approach that would allow me to articulate and utilizes these lessons was crucial.

Action research (AR) was chosen for exactly this reason. AR is a broad and versatile approach that provides the researcher the opportunity to apply their personal learning as part of the research. The iterative process combines theory and practice through personal experience and reflective learning, as research informs practice and practice informs research. (Avison et al., 1999). The goal of the approach is not necessarily to prove something, but to improve it through a particular cycle of activities, including problem diagnosis, action intervention, observation and reflective learning (Adams, 2014; McTaggart 1991). In contrast to traditional empirical research, AR sees action and research as two aspects of the same activity, where knowledge is created through action (Adams, 2014). By giving “greater access to [personal] sense making as [researchers and practitioners] work with others” (Adams, 2014, 353), the deliberate overlapping of action and reflection in this approach offers the capability to learn from one’s own experiences and make this experience accessible to others (Avison et al., 1999).

Chapter 5.

Results

5.1. Phase I – Rethinking Seafood Production: Developing Sustainable Communities with Land-Raised Fish

Aquaculture - the farming of aquatic organisms such as fish, crustaceans, mollusks and aquatic plants under controlled conditions – is gaining attention around the world as an alternative method of protein production in time of increased population pressure and compromised seafood stocks. With the capacity to provide food for over 3.2 billion people, aquaculture currently accounts for half of global fish production for human consumption. As of 2016, aquaculture was the fastest growing major agri-food sector worldwide (FAO, 2018).

The Coastal First Nations of Vancouver Island are experiencing the challenges of diminishing fisheries first-hand. Growing settler populations and the rise of commercial fisheries in the area have placed greater pressure on marine resources and contributed to complex and prohibitive regulatory regimes. The Nanwakolas Council, a tribal council representing six of these Nations in the Campbell River area, expressed interest in learning about land-based aquaculture for community development for their Member Nations. A partnership was established between the Nanwakolas Council and the Centre for Sustainable Development (CSD) through Mitacs, a non-profit research federal research funding organization, to explore the possibilities of LBA development for member nations.

In Canada, there are two dominant types of aquaculture: traditional net-pen and land-based systems. Where traditional net-pen aquaculture is located offshore, usually along coastal areas or in freshwater lakes, and allow for the free exchange between the farm and the surrounding environment; land-based aquaculture (LBA) is unique in that it not only allows fish farming to take place on the land (s long as there is access to water), but its closed contained nature not only isolates it from surrounding ecosystems. Most LBA

operations utilize the emerging recirculating aquaculture systems (RAS) technology, which helps to treat and reuse to 99.6% of water. Furthermore, such systems can include *aquaponics* – the combination of *aquaculture* and *hydroponics* (water-based plant production) – in which plants are grown to filter fish wastes and re-oxygenate water.

The research team set out to gather information about land-based aquaculture and the aquaculture industry on Northern Vancouver Island by visiting land-based aquaculture operations and talking to facility operators, undertaking a literature review of current aquaculture practices, and developing an LBA scan to identify interesting facilities on a global scale. With expert guidance from the Nānwākolas Council, the research team engaged with Member Nations through a project initiation meeting in June 2016 and followed up with a working group, a dialogue, and formal research interviews with representatives from Nānwākolas Member Nations.

Initial research around these emerging methods of seafood production has focused on technological and engineering issues and associated ecological impacts. Simon Fraser University’s Centre for Sustainable Development (CSD) noticed little consideration of the socio-economic impacts of this new technology: a scalable food production technology that can be established in a range of locations has potential for developing sustainable communities. For more detailed information, please see Appendix.

5.1.1. Lessons Learned

Following Protocols

Understanding the importance of following cultural protocols was one of the first lessons offered to the research team. Before the start of our first meeting with community representatives of the Nānwākolas member nations, Chris took some time to help us prepare. Since this was the first time the research group was meeting with the community, he wanted to make sure we understood the importance of following protocol. The term ‘protocol’ refers to the way of interacting with Indigenous people that is accepting of their culture. Chris explained that protocols are, in a sense, a more traditional way of doing thing.

While they act as a set of guidelines when communicating or working with an Indigenous community, they are representation of the community's deeply held ethical beliefs.

Protocols are unique to each community and offer one of the best ways to build trust with leaders, elders, and band members. Learning protocols specific to the community where one is working demonstrates that the practitioner is culturally aware and respectful of cultural practices. For example, when the Nānwakōlas introduce themselves at the beginning of a meeting, it begins with an Elder or the senior member of the band in attendance, and then follows a counterclockwise direction around the meeting table. The counterclockwise direction represents the movement of the sun, as it rises and sets. While this might seem insignificant to some, following the Nānwakōlas protocol was important to the research process; it was not only a sign of respect, but it established the research team as being open to how the community operates. Although protocols are community specific, there are some that are generally common across most Indigenous cultures. One of the most important, especially in terms of reconciliation, is the acknowledgement of the traditional land on which a meeting or event is being held. Formal land acknowledgements display a recognition for Indigenous People and their lands, in the context of the past, present, and future.

Building Relationships

Building effective relationships with the Indigenous communities one is working with is critical factor in the success of a project. Indigenous communities, as Chris explained to the research team, place a great value on inter-personal relationships and the trust cultivated by those relationships. Instead of looking at a project as 'doing business' with an Indigenous community, it is better to understand it as an investment, where trust is built over time. Ultimately, having a more inclusive approach supports stronger communities and fosters greater opportunities for the project to address cultural issues, economic priorities and environmental values (BC Gov, n.d.).

Beyond a respectful practice, there are four main reasons why cultivating positive relationships with the community is such an important step of any practice. First, it demonstrates the practitioner's willingness to take the time to get to know the community

and better understand their practices. Since Indigenous communities' place such a high level of importance on their relationships, superficial conversations for the sake of jumping straight into task comes across as disrespectful and disingenuous. Second, building rapport with the community helps to safeguard the project by fostering community buy-in. Positive relationships allow for the licence to operate. Without the cooperation, goodwill and trust of the community, projects can risk losing the ability to operate. Third, building positive relationships will help to allow the community to feel relaxed when working with the practitioner. Community planning is not a "one-size-fits-all" approach, as each community is unique in their own way (e.g., available resources, capacity challenges, needs of the community, etc.); therefore, having a community that is comfortable in expressing any comments, concerns and/or feedback they might have towards the project will help direct it towards the community's needs. Fourth, building relationships with the community opens up access to local knowledge that has been built through generations of learning.

5.2. Phase II – The Community Well-being Framework: Applying N^{an}wak^olas Culture & Values to Sustainable Community Development

The Community Well-Being Framework (CWBF) is a decision- and dialogue-support tool that was designed to offer a holistic view of community development through the incorporation of both Indigenous knowledge and Western science. Derived from the Community Well-being Wheel (CWBW) developed by the N^{an}wak^olas and the Community Capital Framework (CCF) developed by Mark Roseland and the Centre for Sustainable Development, the CWBF gives decision-makers a rigorous, comprehensive assessment of their community's wellbeing. Where the CWBW introduces an Indigenous worldview and value systems into to community development, the CCF presents the more typical, quantifiable paradigm of Western development planning. By bridging these two distinctive worldviews, the CWBF offers an example of what development and community well-being could look like. The striking resemblance between the two frameworks (see: Figure 5.1.) not only revealed their compatibility for possible amalgamation but also

offered insight into the process needed to operationalize the CWBF beyond a set of community ideals into a robust support tool.

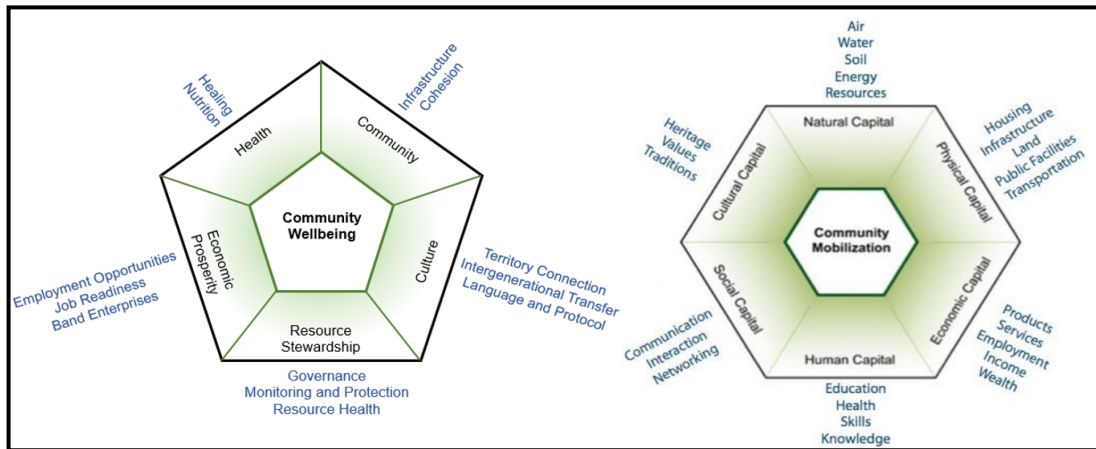


Figure 5.1. Community Well-Being Wheel & Community Capital Framework compared

The Nanwakolas’ conceptualization of community well-being (CWB) works to “contribute to and determine a First Nation’s well-being, their state of happiness, and the quality of life of all members belonging to a First Nation” (Roberts, 2014). By addressing the inter-connectedness of six priority areas found within the Nanwakolas community – Assets, Community, Culture, Economy, Health and Well-Being, and Resource Management – the CWBF allows users to identify and evaluate priority or wellbeing areas that are specific to their community’s development needs. The integration of measurable indicators and metrics into the established Nanwakolas wellbeing areas, allows the CWS to further enhance the capacity of decision-makers to prioritize where development is required, while balancing the diverse needs of their community. For example, the CWF could be utilized by chief, councillors and/or senior administrative staff to assess their band’s yearly development goals. The tool’s ability to visualize how different decisions might jointly affect these community priorities, allow the user to think strategically about the long-term impacts that specific projects and policies might have upon the community. The framework is intended to be performed early in the project life to highlight changes that better satisfy the community’s goals. Instead of highly specific measurable indicators, the CWBF has dialogue criteria that directs the participant to what they should be identifying throughout their evaluation. While most assessment tools are based in western science and predominantly quantitative, the CWS provides an opportunity to complement

rigorous assessment with substantive community-driven dialogue, based within an Indigenous worldview.

Community well-being is inherently dynamic, robust, and plays an integral role in the needs, interests, and priorities of the Nānwakolas. By employing the principals established by the 2014 working group, the CWS works to help strengthen the Nānwakolas member nations in a number of ways. First, by integrating measurable indicators and metrics into the well-being goals, the tool helps to identify the long-term well-being impacts and needs of a specific community. Second, it encourages the consideration of a broad range of community assets and values, beyond conventional Western paradigm of development. Third, the framework was conceived of by the communities who would be using it and therefore, balances First Nations values of the communities in question (more so than traditional Western planning frameworks by themselves) which makes it ideally suited to best frame those communities' decisions. Fourth, the foundation of the framework is built upon the tenets of Indigenous planning, allowing it to maintain cultural safety and demonstrate cultural humility. For more detailed information, please see Appendix.

5.2.1. Integrating Indigenous Knowledge into Western Frameworks

The integration of Indigenous knowledge and Western science played a significant role in the development of the CWBF. Originating from the 2014 CWBW developed by the Nānwakolas, the CWBF is fostered from Indigenous knowledge, cultural values and worldview. For the Nānwakolas, CWB is a holistic concept that is interwoven in the very fabric of the community. It goes beyond traditional indicators to signify the elements that mean the most to the Nānwakolas Member Nations:

[Community well-being] of a First Nations community requires going beyond standard quality of life indicators for individual community members; it involves the contributions of areas such as the vibrancy of culture and traditions of the collective. Progress in advancing the authority, accountability and jurisdiction of First Nations' governments, and attaining the capacity to uphold these responsibilities, is also relevant to the determination of First Nations' CWB (Roberts, 2014, 5-6).

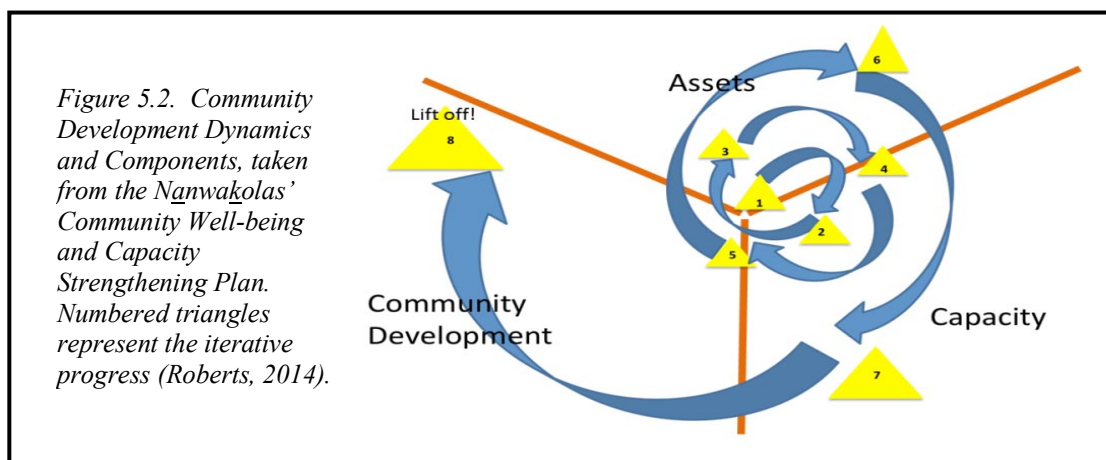
The challenge was to find a way to operationalize this idea, without losing the core values of the community. Due to the similarities between the CWBW and the CCF, it was suggested that the Nānwakolas framework could follow the same format as the CCF, so it could then be input into an online dashboard (<https://cct.susdev.sfu.ca>), hosted by the Centre for Sustainable Development at Simon Fraser University. This suggestion was accepted by Chris and development of the CWBF got underway.

It became evident soon after development began that the majority of stocks were qualitative in nature, based on value statements derived from the Nānwakolas' deep cultural traditions: "To see strengthened, renewed and revitalized familial relationships and language and cultural practices among our peoples through upholding, exercising and passing on the values and teachings of our Elders" (Roberts, 2018). This issue was complicated even further, when instead of specific measurable indicators, each stock had corresponding dialogue criteria to guide the user on what to look for when evaluating it. For example, one of the stocks under the "Culture" priority area was "Territory Connection", that had the dialogue criteria "Strengthen documentation and articulation of links between resource stewardship and cultural values and teachings" and "Provide opportunities to spend time in territories". While these cultural value statements articulated what well-being looks like to Nānwakolas, they would be difficult to 'properly' measure in a Westernized planning framework because sustainability assessment tools, such as the CCF, require quantifiable data to assess (see: Nilsson et. al., 2016). After discussing the issue with members of the Nānwakolas framework development working group, it was decided that the framework should use a Likert scale (1-10) whenever more qualitative measurements needed to be quantified.

5.2.2. Agency & Self-Determination

For the Nānwakolas, community development is an iterative and incremental process (Roberts, 2014). When the discussion to add a sixth priority area to the CWBF began, 'capacity' was suggested due to its importance for mobilizing assets and strengthening the other CWB Areas. Taken from the CWCS (2014), Figure 5.2. illustrates the significance that the Nānwakolas place on capacity to mobilize assets throughout the

community. After much discussion, it was decided to focus the sixth priority area on the assessment of physical assets within the community (e.g., built environment, infrastructure, land use, and transportation) instead. The working group felt that measuring capacity across the entire community seemed redundant because the Nānwakōlas have historically assessed their capacity on a case-by-case (or project-by-project) basis, when considering where to best invest band resources. Moreover, the group felt that lack of assessment for physical assets within the community was problematic, as to the infrastructure deficit currently felt by First Nations communities across Canada is severe (See: CCPPP (2016)).



Under the supervision of Chris Roberts, the working group chose indicators based on two principal criteria: 1) their ability to be easily measured, and 2) they offered more of a ‘macro’ or broadened view of the community. Indicators that were too difficult to measure or too specific/focused were disregarded to keep the framework from becoming too bulky and convoluted. In keeping with this decision, the working group also agreed that metrics should remain as qualitative as possible, in order to remain user-friendly and community driven. This was inevitably a strategic decision for the long-term use of the framework. Granted, keeping things broad and surface will detract from the overall measurement of community well-being; however, due to the concern that Western assessment frameworks were too difficult to use – not everyone is a development professional/expert – and having such a numbers heavy framework would be too intimidating for some of the band membership, keeping it culturally relevant with substantive community dialogue would allow it to accessible for all members of the

Council. Keeping with this ‘broadened’ perspective, indicators that seemed too similar or redundant were merged and reworked to fit the format of the framework.

5.2.3. A Collaborative Approach

The first of three working groups was conducted on April 21th, 2017, at the Nanwakolas Office in Campbell River. The working group was comprised of the original members from the Community Well-being and Capacity Strengthening Plan committee. The purpose of the meeting was two-fold. First, the working group was asked to determine if the priority areas of the member Nations have shifted since the 2014 working group, based on their diverse experiences. The working group unanimously agreed that the Community Well-Being priority areas of the Nanwakolas had not shifted. Second, the working group was asked for their collected wisdom to flush out the CWBF. Throughout the day, the group discussed and suggested several additional priority areas, making the original list more comprehensive. After the working group, the framework was refined, as participant feedback (e.g., comments, suggestions, critiques) was cross-referenced with academic sources and the INAC Comprehensive Community Planning Handbook. The purpose of the literature was to guarantee the academic rigor of the framework, while the INAC handbook helped ensure compatibility with First Nations granting agencies.

A second working group took place on June 15, 2017, at the Nanwakolas Council office once again, to review and discuss all revisions. It was at the recommendation of this working group that aspects of the Community Capital Framework be merged within the Community Well-being Framework to offer a more comprehensive perspective to Nanwakolas Community Development. While the working group felt the original five priority areas did an excellent job to characterize what community well-being looked like for the Nanwakolas, they felt that it was missing something. A sixth priority area that was more ‘Western’, in terms of community development, was added to the framework to reflect this consolidation. Once added, the framework was then input into the online dashboard on August 29, 2017. The final working group met on September 26, 2017 to finalize the addition of the sixth priority area and offer any last minute changes and edits

to the framework itself. The CWBF was unveiled the following day to Nanwakolas membership (see: Figure 5.3).

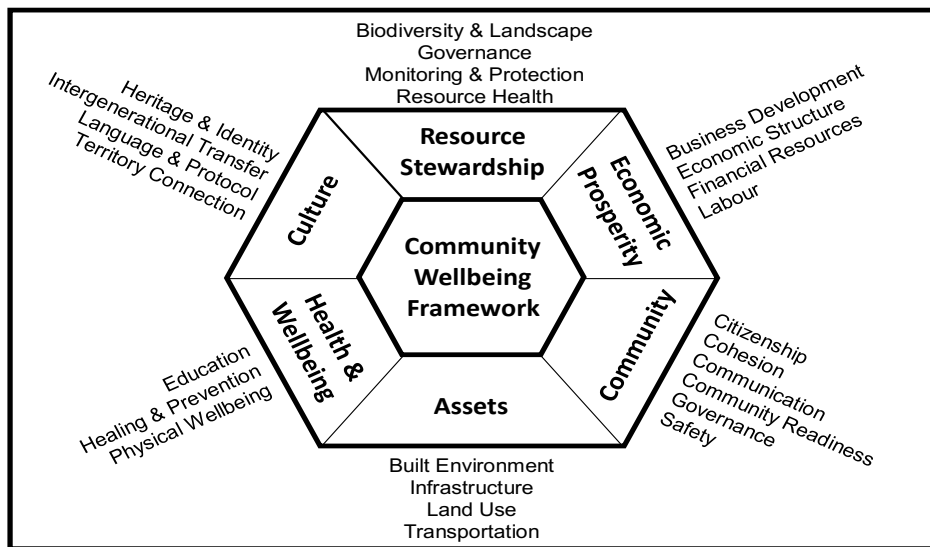


Figure 5.3. Community Well-Being Framework

5.2.4. Community Well-Being Scan

The online dashboard operationalizes the framework into a decision- and dialogue-support tool called the Community Well-Being Scan (CWBS). The CWBS offers decision-makers a rigorous, comprehensive assessment of their community’s wellbeing. Similar to the Community Capital Scan, the tool operationalizes the Community Wellbeing Framework into an online dashboard where users can identify and evaluate priority or wellbeing areas that are specific to their community’s development needs. The integration of measurable indicators and metrics into the established Nanwakolas wellbeing areas, allows the CWBS to further enhance the capacity of decision-makers to prioritize where development is required, while balancing the diverse needs of their community. For example, the CWBS could be utilized by chief, councilors and/or senior administrative staff to assess their Band’s yearly development goals. Figure 5.4 is an example of the visual output of the CWBS. The tool’s ability to

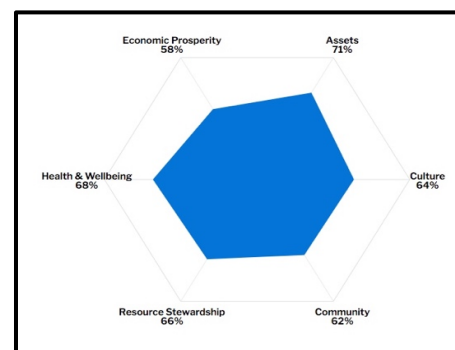


Figure 5.4. Visual output of the Community Well-being Scan

visualize how different decisions might jointly affect these community priorities, allow the user to think strategically about the long-term impacts that specific projects and policies might have upon the community.

The Scan is intended to be used to assess community development projects, during the initial stages (pre-planning & planning) of project development. The purpose of the scan is to identify a project's potential strengths and weaknesses, allowing Council leadership to better understand if said project will satisfy the community's set well-being goals. It can also be used comprehensively, to identify how an Indigenous community is doing in terms of their well-being. Instead of highly specific measurable indicators, each stock in the Scan has dialogue criteria that directs the participant to what they should be identifying throughout their evaluation. While most assessment tools are based in Western science and predominantly quantitative, the CWS provides an opportunity to complement thorough assessment with substantive community-driven dialogue, based within an Indigenous worldview. Tested and operational, the tool allows the Nanwakolas membership to assess how their communities are developing or where resources should best be focused.

5.3. Phase III – Reconciliation-Informed Planning Framework

While researching this project, I came across Plan Canada's 2016 Winter issue of on Indigenous Planning. Within the issue, Jeff Cook, then Chair of the Indigenous Peoples Planning Sub-Committee, posed the question: "How do we, as planners, meaningfully collaborate with Indigenous Canada to restore relationships, based on recognition, trust, cultural respect and dignity?" (CIP, 2016a, 12) Needless to say, Cook's question made me curious to better understand what *reconciliation* means within the field of planning.

Although planners across Canada have begun to better understand the historical ramifications of our nation's discriminatory planning practices (CIP, 2019), operationalization of the growing volume of literature on the topic still needs to be completed. With the Canadian Institute of Planners (CIP) taking a new direction towards

reconciliation, as well as the national push to work respectfully with Indigenous populations across Canada, I found the gap in literature concerning this topic surprising. However, as Matunga (in Porter et al., 2017) reminds us:

What is now overdue is a process of reconciliation, resolution and partnership, leading to collaborative planning with Indigenous communities, and then action. If planning is the true word it often purports to be, it needs to move beyond reflection and into action (643).

While CIP has done a good job in its new policy of identifying what reconciliation should look like to the organization and the important role planners need to play to achieve these goals, the only thing missing is what this might look like on a day-to-day basis.

The Reconciliation-Informed Planning Framework (RIPF) is a conceptual design that was developed to help support non-Indigenous planners toward reconciliation through community-level engagement. The goal of the framework is to help create discussion around what reconciliation-informed planning¹¹ could look like by offering actionable steps to guide planning practitioners toward reconciliatory objectives. In accordance with the 2019 CIP Policy on Planning Practice, I have developed this framework from the Truth and Reconciliation Commission's (TRC) 94 Calls to Action, the 2005 Reconciliation in Indigenous Child Welfare framework, literature pertaining to Indigenous theory (see: [Table 5.3.4. Reconciliation-Informed Planning Framework Summary Table](#)) and my own experiences working with Indigenous Communities. The case study presented in this project report acted as the impetus for this framework, as the lessons learned throughout the two-and-a-half-year process helped guide its development. Having considered the suggestion of Ryan Walker (in Porter et al., 2017) that "Indigenous worldviews, protocols, goals, processes, and expertise will take their own form in planning theory and practice, and that is ultimately what coexistence might be expected to look like" (655), I felt it was vital that the framework embody Indigeneity and elements of decolonial perspective to ensure Indigenous epistemological positioning was upheld (Kovach, 2009). To allow for this, the RIPF enlists a number of essential elements of Indigenous planning and decolonial

¹¹ In terms of this report, Reconciliation-Informed Planning is referenced as a designation for any form of planning that exercises practices of reconciliation. See [Chapter 6.3](#) for further discussion.

thought (see: [Chapter 2](#)) to guarantee that the critical theory used is transferable among various tribal contexts (ibid.).

In terms of enhancing professional practice and the engagement of Indigenous peoples, the framework supports many of the reconciliation criteria laid out by the 2019 policy. CIP's policy on reconciliation encourages Canadian planners to:

- Understand the expectations arising from TRC and the principles contained in UNDRIP and integrate them into their professional practice.
- Demonstrate awareness and respect for Indigenous communities, cultural protocols and practices, local knowledge and decision-making systems, and self-determination.
- Identify challenges to and opportunities for relationship building and reconciliation in their planning practice and adapt their methods and tools accordingly.
- Understand the historical lack of Indigenous participation in public policy process and development, the legacy of residential schools, and the intergenerational impacts these have had on people and communities.
- Practice with cultural safety and cultural humility through active listening, learning, and understanding to confront and eliminate biases in their own practice and in the planning profession.
- Seek to understand the Indigenous context and history of the region they work in, including the communities, Nations, and cultures present (CIP, 2019, 5).

In order to meet these criteria, the framework discusses the expectations arising from a wide body of literature in order to make recommendations on how elements of reconciliation can be embedded into daily practice. Five values have been identified to help practitioners achieve and maintain reconciliation through the cultivation of mutually respectful relationships with Indigenous populations across Canada.¹² By recognizing some of the challenges to, and opportunities for, building and maintaining relationships with Indigenous communities, each key value highlights different aspects of reconciliation that

¹² The five Values of Reconciliation were adapted from the 2005 Indigenous Child Welfare Reconciliation Framework touchstones (see: Quinn & Saini (2012); Blackstone et al. (2006), and then flushed out using Decolonization and Indigenous Planning literature.

the planner should be aware of. For example, where the Holistic Approaches value examines the significance of participatory-planning approaches and respecting cultural protocols, the Non-Discrimination value considers the importance of personal reflexivity when working with Indigenous communities.

Before moving forward, however, I must emphatically note that this framework is merely a respectful preliminary contribution to a much larger discussion. As a second-generation settler-Canadian, I do not feel it is my role to unilaterally devise a framework that should be considered definitive or finalized. While I appreciate the complexity and multifaceted nature of this topic, I unequivocally recognize the need to base this framework within an understanding of what reconciliation means to Canada's Indigenous peoples, who have collectively spent lifetimes living through colonization. It is my hope that this framework acts as a modest beginning to initiate dialogue and offer those who are collaborating with Indigenous communities, an effective and practical means to better understand what reconciliation can and should look like.

5.3.1. Reconciliation in Planning

Taking their cues from Indigenous and transformative / radical planning, reconciliatory planning approaches try to bridge the gap between more antiquated forms of Western planning and those that are inclusive of Indigenous peoples. Based upon foundations of transformative reconciliation – equality, equity, partnership, respect, and good faith – the practice of reconciliation within the planning profession may be defined as the establishment and maintenance of mutually respectful relationships between Indigenous and non-Indigenous peoples (CIP, 2019; TRC, 2015b; UN, 2008). While this definition offers a well-rounded account of what reconciliation means to CIP, it lacks a spatial component, which considering Canada's colonial history, is significant for two reasons: 1) Indigenous claims to self-determination are grounded in and informed by their attachments to ancestral land (Coulthard & Simpson, 2016); and 2) understanding spatial perceptions / implications of shared geographies and place-based relationships are important in approaching respectful solidarity work (Barker & Pickerill, 2012). For these reasons, I would suggest that reconciliation – in terms of this framework – should also be

defined by the “mutual sharing of place, maintenance of social-spatial organizations commensurate with their respective cultures and mediated through respectful protocols designed to maintain alliances across, rather than in spite of, difference” (Barker & Pickerill, 2012, 1706).

5.3.2. Context & Use

With the TRC’s endorsement of UNDRIP as the basis for reconciliation in Canada, many organizations have looked to this declaration to help establish the conditions for self-determination, Indigenous resurgence, and cultural revival (Favel & Coates, 2016). Despite the declaration laying out the foundations for reconciliation, there are a number of challenges to its enactment: 1) the question of how to implement international law into the Canadian state (Medhora et al., 2017); 2) the implications of the decolonization process (Nichols, 2017); and 3) the conundrum the declaration itself presents to the Canadian state because UNDRIP was developed as a reconciliation-through-decolonization framework, which puts it fundamentally in opposition to colonial rule and Western Eurocentric notions of humanity and society (Mitchell, et al., 2014). While harmonizing UNDRIP with Canadian law is not an impossible task, the process of implementation will face obstacles and require effective consultation and engagement to produce positive change (Favel & Coates, 2016). This is particularly important, as it brings up a major issue hindering the day-to-day execution of the declaration: the articles are too amorphous to be pursued by community- and regional-level organizations that are working directly with First Nation, Metis, and Inuit communities. Simply put, UNDRIP was designed for top-down, state-level implementation and its articles lack any normative content for bottom-up initiatives to be actualized (Medhora et al., 2017). It is for this reason that this framework has been developed solely from academic literature bound in Indigenous theory. While certain UNDRIP articles could have been useful to help direct the discussion possible (see: [Values of Reconciliation](#)), the academic literature offers a more comprehensive and holistic discussion around what reconciliation could look like for practitioners on-the-ground.

The question remains, then: What does reconciliation-informed planning look like, and who might find such a framework useful? This gets to the crux of the reconciliation

issue for planning practitioners: What decisions do planners make, and how can they make them with reconciliation in mind? Furthermore, since planners engage in such a wide variety of activities, is it even possible to develop a framework that would be useful for everyone? And maybe just as useful as understanding the scope of decisions that planners can influence, what about those they cannot (i.e., in many cases, existing policies, regulations, legislation can be limiting)? How does that affect the process of reconciliation? Lastly, how would one even apply reconciliatory values as decision-making criteria to the planning process? For example, if you are a regional planner who has been tasked with engagement on a proposed bike lane (i.e., North Shore Bicycle Network, which passes through Squamish Nation territory and reserve), there are a number of questions one might ask, such as: When and how do I engage Squamish Nation in the planning process? How do I fund its participation? What are the impacts and benefits to Squamish Nation? How can the project be aligned with its community development priorities (i.e., transport, health and wellness)? How do I answer these questions with reconciliation in mind?

While these are all important questions that need to be answered, I feel it would be prudent to leave them to the planning practitioners who have a greater working knowledge of the field than myself. Instead, and perhaps more aligned with my goal of offering a starting point / preliminary contribution, the framework focuses on the idea of reconciliation as relationship-building and the planner's role within that process. The reason for this assertion is that reconciliation is based on the cultivation of relationships and begins with the development of coexistence, trust, and empathy between individuals on an interpersonal level (Bloomfield et al., 2003); therefore, reconciliation-informed planning should begin with the (re)development and cultivation of the relationship between the planner and member(s) of the community (see: Hamber & Grainne (2004); Bloomfield et al. (2003); Lederach (2001)). This brings forth a different set of questions pertaining to planners' purposes for reconciliation: Are planners trying to advance reconciliation between themselves, their profession, or the organizations they represent and Indigenous communities they are working with (i.e., shifting the historic biases of the planning field itself), between Indigenous and non-Indigenous peoples in the same community or region (i.e., planner is the dialogue-facilitator), or between the Crown and Indigenous peoples (i.e., planner is the relationship-mediator)? Either way, the process ultimately rests upon

planners' ability to develop relationships with communities and their constituents. As McCandless (2001) points out, reconciliation is not about the “structures and procedures needed for establishing peace”; it is first and foremost a “relationship-building process” to cultivate “more co-operative relationships” (213; cited in Bloomfield, 2006).

The RIPP was designed with respect to this context. First, it focuses on the practitioner's ability to cultivate strong relationships with Indigenous communities on both an interpersonal and collective level, in order to advance reconciliation within the community or region where the planning activities are taking place. Second, the framework was not designed to be standalone. It was designed to support the work planners are already doing rather than to supplant it. Because reconciliation starts with the practitioner and their relationship with the community, this framework offers guidance on working with Indigenous communities regardless of the planning approach being employed. In addition, topics like Free, Prior, and Informed Consent (FPIC) have been left out of the framework's discussion on purpose. While FPIC is currently a significant topic of discussion in terms of advancing reconciliation through government planning processes like environmental assessments and natural resource management, there is little to no consensus as to how it should be implemented. While the value of these conversations is understood, the challenge is trying to improve relationships within these existing processes, programs, policies, legislation (and if this is not possible, generating support to change these things). As such, the framework focuses on community-level relationship-building as a way of being relevant to as many practitioners as possible, while not overstepping or biting off more than it can chew. Third, the framework is derived from academic literature written by Indigenous and non-Indigenous scholars (instead of UNDRIP), allowing it to: a) be more in tune with the needs of Indigenous communities across Canada; b) offer a more bottom-up, community-centred approach to reconciliation; and c) articulate different actionable goals and objectives that community planners can work towards, when collaborating with Indigenous communities.

5.3.3. Values of Reconciliation

Within the Reconciliation-Informed Planning Framework (RIPF), the Phases of Reconciliation are guided by five key values. Each value represents a different element of reconciliation that helps to lead the reconciliatory process in its own way, including but not limited to: helping to protect Indigenous community rights and interests (cultural, economic, political, social); securing self-determined goals relating to those community rights and interests; and lastly, developing and supporting healthy and positive relationships between practitioners and community members (Walker et al. 2013). Similar to the four phases, each value must be met and maintained before it is possible for reconciliation to begin; unlike the Four Phases that are linear in their progression, however, the Five Values are fluid in their implementation and can be applied contemporaneously or in any order.¹³

The Values of Reconciliation are: Culture and Worldview, Holistic Approach, Non-Discrimination, Self-Determination, and Structural Interventions (Figure: 5.5). They were adapted from the ‘Touchstones of Hope’ discussed in Blackstock (2006) and supplemented with prominent and recurring topics pertaining to reconciliation and resurgence found within decolonization and Indigenous planning literature.

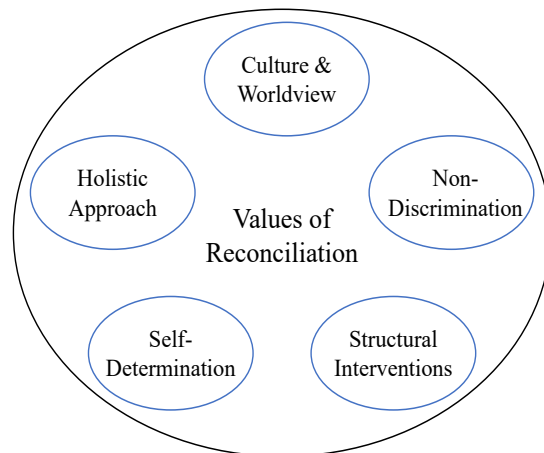


Figure 5.5. *The Values of Reconciliation*

Conceptually, the Values of Reconciliation are analogous to Margaret Kovach’s use of Nêhiyaw Kiskêyîhtamowin (Plains Cree knowledges) to create an Indigenous research framework with Nêhiyaw epistemology (2009, 39-54). While this knowledge is different in terms of methodology and outcome, it is similar in how it infers and expresses

¹³ Unlike the Five Values, the Four Phases are linear by nature because they are 1) located in time and 2) based on the ongoing acceptance and understanding of settler culpability. To put this gradual process into perspective, these stages would be comparable, cognitively speaking, to the gradual acceptance that happens when progressing through the Five Stages of Grief.

the relational interconnectedness found within Kovach’s respective framework. Kovach writes:

While I speak of knowledges (e.g., values, language), it should be assumed that they are nested, created, and re-created within the context of relationships with other living beings. While these relational aspects of Plains Cree culture are represented here in linear constraints of written text, the elements are fluid and they interact with each other in a weblike formation. Each value represents a strand in a web that is integrated and interdependent with the other strands. This is an important point, for I understand Plain Cree culture as being a non-fragmented, holistic approach to the world. Segregating value from ceremony or segregating either from place or language is done at one’s own peril (47).

This passage articulates three attributes that are important in conceptually understanding the nature of the Five Values of Reconciliation and RIPF as a whole. First, reconciliation, like knowledge is for Kovach and Plains Cree culture, is relational in nature. It is based within a continuum (time) and predicated upon a particular relationship one has with context, history, and culture (Bloomfield et al., 2003). Second, akin to the elements of Plains Cree culture (as discussed above), the five Values of Reconciliation are not linear or static in nature. They are fluid, holistic, and iterative; operating independently as well as mutually reinforcing. Here, Kovach uses the imagery of a web to represent a systems-thinking perspective wherein each element, or “strand”, operates independently of each other while working together to form an interconnected web.

The Values of Reconciliation exhibit very similar attributes, in two specific ways:

1) Each value is interdependent because it is reliant on the others to reach and maintain understanding at each Phase of Reconciliation.

All Five Values must be simultaneously present before being able to move forward to the next phase of the reconciliatory process; and 2) All Five Values are interconnected and mutually reinforcing because acceptance must be concurrently achieved at all Four Phases before reconciliation can begin. Figure 5.6 offers a visual representation of the Five

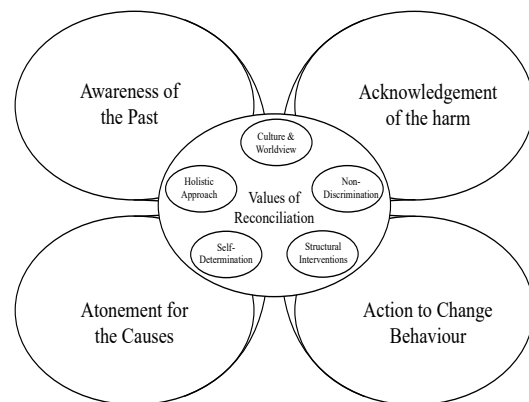


Figure 5.6. *The Values and Phases of Reconciliation*

Values in relation to the Four Phases. A different way of imagining the process is thinking about the phases as blocks and the values as pillars. Each of the four blocks (phases) are held up by five pillars (values). Should one pillar be removed (because it was not attained/maintained) from under any of the four blocks, then the weight is not being shared or supported and the entire structure (reconciliation) topples over.

Last, and speaking to Kovach's point regarding segregation, because the reconciliation process can begin only when all Five Values simultaneously maintain each phase concurrently, isolating any value or skipping a phase will derail the entire reconciliatory process. To note is that even though all Five Values are needed to reach and maintain each phase, some might play a more significant role in the process than others, depending on the context of the reconciliation and where the framework is being used. For example, where the Culture and Worldview value might be better suited to achieve the third phase of reconciliation, Atonement for the Causes, the Holistic Approach value might take precedence while reaching the fourth phase of reconciliation, Action to Change Behaviour. Moreover, what works in one community might not be as successful an approach in another. Planners using this framework need to be agile and culturally sensitive, understanding that the process of reconciliation is a holistic, iterative adventure.

Historically, Indigenous communities have been neglected throughout the planning process, which has resulted in the failure of planning outcomes to reflect Indigenous rights and interests (Walker et al., 2013). With the reclamation of planning practices becoming a priority for many Indigenous Nations around the world, planning practitioners can be proactive in reconciliation-informed planning by ensuring Indigenous communities are present during the planning process and that Indigenous ideas and visions of community well-being are reflected (ibid.). By following the tenets of Indigenous planning and adopting a "planning by Indigenous peoples for Indigenous peoples" mentality when collaborating with Indigenous communities, practitioners will help empower these communities to make their own planning decisions and will go a long way toward reconciliation.

Culture & Worldview

Planning methodologies (policies, practices, and approaches) are most effective when they are collaborative and exemplify the idea that culture is a way of life and not something to be confined to ceremony (Jojola, 2013; Kovach, 2009). The framework's Culture and Worldview value can be defined as the unique heritage, languages, and beliefs that underpin what it means to be Indigenous (e.g., thinking and behaviour) (Quinn & Saini, 2012). This value works to restore Indigeneity through community-driven processes, which in turn empower and emancipate Indigenous communities through the revival of their own cultural beliefs and worldviews (Matunga, 2013; Battiste, 2008). With the appropriation and attempted execution of Indigenous culture through the ravages of exploitation, enforced cultural imperialism, and general powerlessness, embracing Indigeneity is essential to reconciliation because it recognizes Indigenous peoples' right to reinvigorate their traditions and reinforce their customs, beliefs and languages.

Community development takes into account the role that cultural practices and worldview play in the intergenerational connectivity between land, resources, culture, and people (Prusak et al., 2016). Dispossession was an assault on the cultural autonomy of Indigenous people; therefore, reconciliation needs to be characterized by the betterment of the community through the protection and renewal of Indigenous autonomy in terms of Indigenous culture and worldviews (Lane & Hibbard, 2005; Hibbard & Lane, 2004). As Chandler and Lalonde (2004, 1998) have importantly shown in their seminal work on Indigenous youth suicide, safeguarding traditional Indigenous culture through cultural continuity – the contemporary preservation of traditional culture – has lasting, protective effects for Canadian Indigenous people from many of the contemporary health crises they face.

Settler-colonialism (via practices of assimilation and dispossession) has fundamentally impacted Indigenous education and research, in terms of knowledge production and the social relations, knowledges, and languages that arise from an Indigenous sense of place (Snively & Corsiglia, 2016; Wildcat et al., 2014). Where cultural assimilation has led to the lack of Indigenous knowledge being taught in Western academic institutions, Indigenous dispossession has impacted the transmission of knowledge within

Indigenous cultures about cultural relationships that arise from living off the land, particularly as it relates to traditional forms of governance, ethics, and philosophies (Wildcat et al., 2014; Nakata et al., 2012). For reconciliation to happen, planning processes must look to land-based education for ways to reconnect Indigenous peoples to Indigenous ancestral lands. The regeneration of Indigenous knowledges and ways of connecting to the world through land-based pedagogies are forms of resurgence that will help rebuild Indigenous communities according to Indigenous culture and worldview (Simpson, 2014; Wildcat et al., 2014; Alfred, 2005).

Indigenous knowledge systems are vast in their depth, having been passed down from generation to generation through language, culture, and heritage (Battiste, 2008). Despite being excluded or marginalized by Western academics for being “irrational” (Porter, 2006; Land & Hibbard, 2005; Sandercock, 1998), Indigenous knowledge, pedagogies, and worldviews have helped sustain Indigenous peoples and their land for millennia (Regan, 2010; Battiste, 2008). Ultimately, as Irlbacher-Fox (2014) points out, for reconciliation to begin, planners must engage in forms of co-resistance with Indigenous communities that embrace Indigenous knowledge and create spaces of respect (Wildcat et al., VIII). This re-assertion of Indigenous knowledge and subjectivity constitutes a fundamental challenge to Eurocentric epistemological colonization and settler-colonial privilege. The respectful recognition of the strengths and complementary nature of each knowledge system will help create a context of co-existence in which Indigenous knowledge and practices can safely circulate (Irlbacher-Fox, 2014; Hardy & Patterson, 2012).

If language is the essence of culture and worldview, then community planning is most relevant when expressed in the language native to that particular community. As Jojola (2013) points out, society needs to reconsider the importance and value of cultural knowledge and suggests three principles to guide planners when working with Indigenous communities. First, “*(P)rocess must be informed by the Indigenous worldview*. The fact of the matter is that community and culture are intrinsic” (465; emphasis in original). With a growing number of Indigenous communities losing the ability to operationalize their philosophies in a way that affirms their traditional practices (ibid.), incorporating

Indigenous worldviews into the planning process becomes critical to reconciliation because it offers a way for the community to build upon their strengths and support ongoing resiliency, while weaving traditions and ways of being into the community's cultural fabric (Matunga, 2013; Battiste, 2008). Second, culturally appropriate guidelines and evaluation processes (e.g., those that reflect local culture and context) are strongest when developed by the community who will be implementing them. Jojola continues on to say: "*Indigenous voices need no translation*. Such cultural lessons can only be understood from the experiential perspective. And, too often, unwitting outsiders – which many planners are – make the wrong judgements by imposing their own cultural values on others" (466; emphasis in original). Indigenous knowledge and worldview should be seen as complementary to the planning process and as an opportunity to share knowledge, customs, and cultural experiences. Occasions such as these are central to working with Indigenous communities towards reconciliation. Jojola's third and final principle is based on the premise that Indigenous culture and knowledge are carried by the community and lived through the Native self. He writes: "Indigenous communities are not a blank slate. Individuals already carry the weight of their own education as lived through experience.... *The essence of Indigenous scholarship is Native itself*" (467; original emphasis). Here, working towards reconciliation means understanding that decisions have to be made collectively by community. Indigenous experience is both individual and collective (Prusak et al., 2016).

Holistic Approach

Community-based planning and research initiatives are most effective when delivered through holistic approaches that promote meaningful engagement and Indigenous participation (Morales, 2017; Castellano, 2004). In view of the fact that reconciliation can be undermined by the failure to include Indigenous perspectives (culture, principles, and worldview) into the decision-making process (Morales, 2017), holistic approaches work to provide collaborative mechanisms to ensure Indigenous concerns are heard and actively involved in planning and research processes (Gunn, 2011). Defined by their participatory nature, holistic approaches play an important role in reconciliation by empowering communities to take an active role in their development (Battiste, 2008).

Community-based methodologies and their approaches to engagement were identified as dominant themes within the literature. With Indigenous planning being grounded in holistic traditions, these practices integrate extremely well with Indigenous communities due to their promotion of meaningful consultation (i.e., collaboration, cooperation, and participation) with community members (via working groups, meetings, town halls, etc.) (Zavala, 2013; Castellano, 2004). With the initiation of community-based practices throughout the early stages of consultation, community interests have the ability to significantly impact the outcome of the final project (Morales, 2017). Participatory Action Research (PAR) and participatory-planning approaches, are significant in advancing reconciliation because they enable community empowerment and self-determination by incorporating power-sharing mechanisms into the planning and research processes (Zavala, 2013; Quinn & Saini, 2012; Battiste, 2008). Participatory Action Research's participatory nature is arguably one of the main reasons why it is so successful when working with Indigenous communities. Consensus-building, collaborative decision-making, and knowledge-sharing are welcomed and actively encouraged, as community members are invited to participate throughout the research process at any time (Jojola, 2013; Zavala, 2013). This allows community members to become more involved throughout the consultative process, which in turn leads to greater engagement and heightened empowerment. This "newfound" empowerment helps community members regain their voice and the confidence to take on "their rightful role as enablers of their own community" (Jojola, 2013, 467). Bishop (2005) affirms: "empowerment must be subjective and evolve from within a participatory mode of consciousness; it cannot be stimulated externally by means of material repositioning" (121).

When the production of knowledge is derived from or geared towards (or with, for, about) Indigenous communities, holistic approaches need to be based in "decolonizing" methodologies for reconciliation to begin (see: Andersen & O'Brien (2017); Hogan & Topkok, (2015); Smith (2012); Kovach (2009)). For Smith (2012), these methodologies start with understanding cultural protocols and approaching "the community" in a respectful manner. In her perspective, recognising a community's beliefs is an integral part of reconciliation; she explains:

(Cultural protocols) are “factors” to be built in to research explicitly, to be thought about reflexively, to be declared openly as part of the research design, to be discussed as part of the final results of a study and to be disseminated back to the people in culturally appropriate ways and in a language that can be understood (15).

Showing respect for the participants’ customs and beliefs by placing their values front-and-centre before research even begins benefits the reconciliatory process by helping the researcher develop membership, credibility, and reputation with the research community (Smith, 2012). This could mean collaborating with hereditary chiefs and elders in accordance with traditional principles and contemporary governing practices (Prusak et al., 2016; Quinn & Saini, 2012), or in the development of spiritual protocols and/or other community customs at meetings and community gatherings (e.g., acknowledgment of Indigenous and non-Indigenous ways of being) (Bouvier & Walker, 2018; Porter et al., 2017; Cook, 2009; Jojola, n.d.). The importance of following cultural protocols cannot be overstated. Restricting Indigenous worldviews and practices underpins the reproduction of colonial legacies and reifies the power and privilege built into Western planning processes (Porter et al., 2017; Prusak et al., 2016).

Non-Discrimination

Unlike the other four framework values that are applied to external circumstances by practitioners in their efforts toward reconciliation, the value of Non-Discrimination also asks non-Indigenous practitioners to look inward to understand their own biases and privilege. While Non-Discrimination can be defined as the right to receive services and access to programs regardless of location or privilege (Quinn & Saini, 2012), emphasis should be placed on creating opportunities to facilitate meaningful communication that bridges the gap between differing worldviews and on rejecting stereotypes and discriminatory behaviours. For Ugarte (2014), this offers a way to achieve an ethics-based approach to decolonization that moves beyond colonial dynamics to understand and manage positionality and the “theoretical, epistemological, and normative assumptions underlying the discipline and the broader social understandings that shape Indigenous/non-Indigenous relations” (409).

For those who work cross-culturally, practising *reflexivity* – an awareness of the self and one’s own biases – enables the understanding of one’s position in relation to the history of others (Rankin, 2010). It allows the practitioner to be aware of any differences in culture and worldview, conscious of their prejudices, and mindful of any positionality they may take as the researcher (e.g., in terms of research assumptions and the framing of questions) (Nicholls, 2009); reflexivity allows the practitioner to meet the community with whom they are working at face value (Smith, 2012; Kovach, 2009). In order to move beyond colonial legacies into a realm of Indigenous resurgence and self-determination, it is necessary for planners – particularly those who are non-Indigenous – to be critically reflexive in order to deconstruct and evaluate their own normative assumptions and colonial privilege (Irlbacher-Fox, 2014; Ugarte, 2014). For Regan (2010), this means understanding one’s own “experiences as the descendants of colonizers and the primary beneficiaries of colonialism” (33).

Critical reflexivity is important in the process of reconciliation because it acknowledges the politics of representation and gives space for the political examination of location and privilege (Kovach, 2009). Rankin (2010) refers to this approach as reflexive praxis: the exploration of personal context in order to identify assumptions, biases, and the way one thinks about a given situation. Reflexive praxis places planners in a unique position to “transform hegemonic governmental agendas, rather than merely reproduce them” (194), which ultimately holds us accountable to “(forge) new models of critical political agency” (ibid., 195). Moreover, reflexive praxis permits cultural safety and cultural humility, as it gives the planner/researcher the ability to cultivate and nurture more respectful relationships by reflecting on and understanding the broader implications that underpin Indigenous/non-Indigenous relations.

According to Nicholls (2009), reflexivity happens on three levels when working with Indigenous communities (or “community-based knowers”): *self-reflexivity*, *interpersonal reflexivity*, and *collective reflexivity*, with each level using a different form of inquiry (first-, second-, and third-person) to distinguish between practice and the practitioner’s voice (121). She argues that by practising reflexivity on three levels, there is an “opportunity to reframe notions of justice, empowerment and participation within

research as a paradigm of relationships that nurture self-determination.” (ibid.) Self-reflexivity (first person) asks the practitioner to consider how they are portraying their collaborative research, as it is pivotal for the researcher to recognize their own voice in the material when presenting to a variety of audiences (ibid., 122). Interpersonal reflexivity (second person) asks the practitioner to evaluate their interpersonal encounters as a way to recognise their positionality and build relationships of trust based upon that acknowledgement (ibid., 123). Finally, collective reflexivity (third person) questions the idea of the “all-knowing” researcher. This level asks the practitioner to reflect with participants on how collaboration determined the frames of the inquiry, as well as the effects of taking part in such a process (e.g., whether it is transformative, affirming, cathartic, or empowering). The purpose of each level is to allow the practitioner to cede control of the planning / research process to the community, in order to extend participation throughout the life of the project and support Indigenous self-determination (ibid. 122-125).

Self-Determination

Self-determination has been defined by the United Nations to affirm that “peoples are entitled to participate equally in the constitution and development of the governing institutional order under which they live and, further, to have that governing order be one in which they may live and develop freely on a continuous basis” (Gunn, 2011, 11). Although it is often generalized as Indigenous autonomy and self-governance, self-determination is also tied to other aspects of Indigeneity. For example, embedded in this broader conceptualization of self-determination is the aim of cultural revitalization. While connected with the larger project of Indigenous self-determination, cultural revitalization is also a set of goals that offers a way for Indigenous communities to practice decolonization on a day-to-day basis (Corntassel, 2008; Christie, 2007). For many Indigenous scholars, cultural revival symbolizes the resilience (survival) of Indigenous culture, the resistance (decolonization) to colonial pressures, and the resurgence (self-determination) of Indigenous nationhood (for example: Colburn (2016); Coulthard & Simpson (2016); Tomiak (2016); Hunt & Holms (2015); Simpson (2014); Alfred (2005)). As Hunt and Holmes (2015) remind us, Canada is both colonial and shaped by the

resistance of Indigenous culture; they write: “(T)he rhythm of today...is made possible through the historic and ongoing processes and ideologies of colonialism. Importantly, it is also made possible through ongoing and persistent resistance to colonialism” (154).

Decolonial thought calls for self-determination and Indigenous rights through the “critical return to traditional values and practices of land-centric political economies” (Lowman & Barker, 2012, 112). While Indigenous and non-Indigenous scholars tend to disagree on how this should best be implemented (or if implementation is even possible, for that matter), they all subscribe to the opinion that decolonization is obligatory for the regeneration of Indigenous culture and community well-being (Wilson & Yellow Bird, 2005). Alfred (2005) writes:

We live in a reality shaped by the forces of destruction and disconnection... Regeneration of power gives us strength to continue to fight; restoring connection to each other gives us the social support that is crucial to human fulfillment; reconnection to our own memory roots us in a culture; and reconnection to spirit gives us a strong whole mind. These are the elements of resurgence (256).

Indigenous resurgence describes an approach to self-determination and cultural revitalization that moves beyond political awareness into everyday praxis (Corntassel & Bryce, 2012; Alfred, 2009; Shepard, 2006). Centred on tenets of reclaiming, regenerating, and re-strengthening, the goal of Indigenous resurgence is to restore and regenerate Indigenous nationhood through the reconnection of Indigenous relationships with the land, cultural practices, and traditional ways of life (Corntassel & Bryce, 2012; Lowman & Barker, 2012; Waziyatawin, 2012; Alfred & Corntassel, 2005). From valuing Indigenous community-based approaches to weeding out colonial biases that have impacted Indigenous ways of being, there are myriad ways to incorporate Indigenous resurgence into everyday practices (see: Snelgrove et al. (2014); Wildcat et al. (2014); Corntassel (2012, 2008); Corntassel & Bryce (2012); Tuck & Yang (2012); Simpson (2011); Wilson & Yellow Bird (2005)). By focusing on the resiliency of Indigenous culture and the re-energizing of Indigenous practices, protocols, and relationships, decoloniality and self-determination strive to “build capacity and strength within indigenous communities so that colonial structures are not needed and not welcome” (Lowman & Barker, 2012, 113). For

Alfred, who is credited with having begun the resurgence paradigm, it was a way of imagining how shifting Indigenous consciousness toward decolonization (and away from reconciliation) would provide the foundation of an Indigenous social movement capable of transforming Canadian society (Wildcat et al., 2014).

In terms of reconciliation, self-determination can take many forms. While Indigenous communities have often not been able to foster self-determination through the various institutions serving their communities, they have been able to cultivate it through the many community-led initiatives that work to fill these gaps and advance community decolonization practices (Geboe, 2014). For a practitioner working with such communities, principles that help decolonize research practices – namely OCAP (Ownership, Control, Access, and Possession) can help catalyze self-determination in this work. While the principles of OCAP apply to the self-determination of research with Indigenous communities, they can be similarly applied to community planning (Schnarch, 2004, 80-81):

Ownership. The principle of Ownership refers to the relationship the community has to its cultural knowledge and traditions. Applied as a reconciliatory planning approach, any cultural knowledge used throughout the process and any benefits/outcomes the initiative would bring into the community would be retained the community.

Control. The principle of Control asserts that Indigenous peoples are within their rights to seek, maintain, and regain control of all aspects of the research processes that impact them. Applied as a reconciliatory planning approach, this principle would see the community directing the planning process and the practitioner working collaboratively with them.

Access. The principle of Access refers to the right of Indigenous peoples to manage and make decisions regarding the access to their collective information. Applied as a reconciliatory planning approach, this principle would see the community have full rights to determine who is given access to the final product/research.

Possession. The principle of Possession is literal in nature, referring to the stewardship of the data by which ownership can be asserted and protected. Applied as a reconciliatory planning approach, this principle would see the community hold onto and manage all data regarding the project/research.

Structural Interventions

Effective planning must include proactive strategies to identify and address systemic and structural barriers that impact community well-being and cultural development. These barriers include (to name a few that are more prevalent):

- Reproduction of institutional power/ dominance;
- Disconnect from the land and other traditional cultural practices;
- Poverty and the lack of economic opportunity;
- Insufficient infrastructure (e.g., insufficient sanitation, poor water quality); and
- Limited or complete exclusion of Indigenous knowledge, language, traditions, and values from Western-centric educational curricula (Quinn & Saini, 2012, 22).

Although planning practice strives to play a part in reconciliation, Indigenous peoples continue to be systematically excluded from the planning process (Dorries, 2012, 188). Without rectifying these structural barriers found within Indigenous communities, reconciliation cannot begin. Before many of these barriers can be addressed, structural interventions must first take place in the relationship between Indigenous peoples and settler society. While broader social decolonization processes must involve the shared establishment of rights and legal frameworks guiding Indigenous/non-Indigenous relations (Tully, 2000), for Indigenous scholars such as Corntassel (2008), structural interventions must begin through the promotion of indigenous-centred discourses at the community level. He notes that “for substantive decolonization and community regeneration to take place on a wider scale, the identification and implementation of nonstate, community-based solutions should take precedence” (121).

Planners ultimately have little power to adequately respond to the political aspirations of Indigenous peoples (Dorries, 2012, 192). While planning practice operates within larger frameworks and transcending colonial power imbalances require more than what self-reflexive practitioners can achieve on their own, “structural changes are often possible through incremental changes in discourse” (Ugarte, 2014, 410). There are opportunities for community planners to advance structural interventions at the local level,

as individual and ethical change is essential in guiding decolonization efforts (ibid.). From confronting traditional power imbalances to making space for Indigenous peoples throughout the planning and research process, incremental structural interventions can happen as practitioners look to forge meaningful relationships and demonstrate solidarity with the Indigenous communities they work with. The challenge for community planners, however, is to be able to be responsive enough to “unlearn” the assumptions that define colonial planning cultures and actively take on a decolonial perspective in their work (Porter, 2010).

5.3.4. Reconciliation-Informed Planning Framework Summary Table

The following table offers a list of prominent and recurring themes and topics pertaining to reconciliation found within the literature. While this list is fairly comprehensive, it is by no means exhaustive in terms of reconciliation themes, topics, or authorship. Reconciliation topics have been broadly grouped into recurring themes, which inevitably creates some overlap of theme(s) into more than one value area; similarly, some works listed relate strongly to more than one theme or topic and are listed more than once. My hope is that this summery table, including an overview of the relevant literature, will provide a useful starting point for planners intending to decolonize their practice, and for anyone interested in furthering the idea of reconciliation-informed planning that I have introduced in the development of this framework.

Table 5.1. Reconciliation-Informed Planning Framework Summary Table

Value	Reconciliation Theme	Topics	Decolonial Theory	Indigenous Theory
Culture & Worldview	Education & Research	Indigenous Education Indigenous Research Indigenous Science	<ul style="list-style-type: none"> • Battiste (2008, 2002) • Castellano (2004) • Nakata et al. (2012) • Simpson (2014) • Snively & Corsiglia (2016) • Wildcat et al. (2014) 	<ul style="list-style-type: none"> • Sterzuk & Fayant (2016)

Value	Reconciliation		Decolonial Theory	Indigenous Theory
	Theme	Topics		
	Community Development	Community Planning Cultural Continuity Land Use Planning Place-Based Values-Based	<ul style="list-style-type: none"> Barker & Pickerill (2012) 	<ul style="list-style-type: none"> Booth & Muir (2011) Chandler (2004, 1998) Chandler & Lalonde (2004) Choy et al. (2010) Cook (2009) Geboe (2014) Hibbard & Lane (2004) Hibbard et al. (2008) INAC (2016) Johnson et al. (2018) Jojola (2013, 2008, 1998, n.d.) Lane (2005) Matunga (2013) Nursey-Bray & Palmer (2018) Porter et al. (2017) Prusak et al. (2016) Reid et al. (2014) Silver et al (2006)
	Knowledge Systems	Indigenous Knowledge Indigenous Languages Traditional Ecological Knowledge Traditional Knowledge	<ul style="list-style-type: none"> Agrawal (1995a, 1995b); Battiste (2005, 2002) Berkes (2012, 2004) Briggs & Sharp (2004) Hardy et al. (2015) Irlbacher-Fox (2014); Kincheloe & Steinberg (2008) Nadasdy (2005, 2003, 1999) Turner et al. (2000) Ulluwishewa et. al. (2008) Wane (2013) 	<ul style="list-style-type: none"> Ayre & MacKenzie (2013) Hibbard & Lane (2004) Jojola (2008) Matunga (2013) White (2017)
Holistic Approach	Community-based Methodologies	Participatory Action Research Participatory Planning Processes	<ul style="list-style-type: none"> Baum et al. (2006) Datta (2018) Evans et. al. (2009) Fine et al. (2008) McTaggart (1991) Quinn & Saini (2012) Zavala (2013) 	<ul style="list-style-type: none"> Forrester (1999) Nicholls (2009) Schnarch (2004)
	Engagement	Collaborative Processes Indigenous Decision-Making Indigenous Participation	<ul style="list-style-type: none"> Alfred (2005) Barnaby (2009) Hardy & Patterson (2012) Jones & Jenkins (2008) 	<ul style="list-style-type: none"> Barry (2012, 2011) Barry & Porter (2011) Beneria-Surkin (2004) Forrester (1999) Hibbard, Lane, & Rasmussen (2008) Porter (2006, 2004) Porter & Barry (2016)

Value	Reconciliation Theme	Topics	Decolonial Theory	Indigenous Theory	
Non-Discrimination	Acknowledgement & Understanding	Ethics-based	<ul style="list-style-type: none"> Alfred (2010, 2009) Baldy (2015) Barker & Pickerill (2012) Corntassel (2008) Coulthard & Simpson (2016) Tuck & Yang (2012) 	<ul style="list-style-type: none"> Barry (2011) James (2013) Lane & Hibbard (2005) Nicholls (2009) Rankin (2010) Regan (2010, 2005) Ugarte (2014) 	
		Reflexivity			
		Regeneration			
		Revitalization			
		Solidarity			
Self-Determination	Cultural Revival	Resilience	<ul style="list-style-type: none"> Alfred (2005) Alfred & Corntassel (2005) Coburn (2016) Corntassel (2012, 2008) Corntassel & Bryce (2012) Denzin & Lincoln (2014) Hunt & Holms (2015) Irlbacher-Fox (2014) Snelgrove et al. (2014) Simpson (2014, 2011) Sium & Ritskes (2013) Sium et al. (2012) Tomiak (2016) Waziyatawin (2012) Wildcat et al. (2014) Wilson & Yellow Bird (2005) 	<ul style="list-style-type: none"> Asch, Borrows, & Tully (2018) Lane & Hibbard (2005) Rankin (2010) 	
		Resistance			
		Resurgence			
	Indigenous Rights	Recognition		<ul style="list-style-type: none"> Alfred (2005) Christie (2007) Corntassel (2008) Corntassel & Bryce (2012) Coulthard (2014, 2007) Sium et al. (2012) Weaver (2003) 	<ul style="list-style-type: none"> Berry & Porter (2011) Galbraith (2014) Hibbard & Lane (2004) Hibbard, Lane, & Rasmussen (2008) Jojola (2013, 2008, 1998) Lane & Hibbard (2005) McLeod et al. (2015) Porter (2013, 2010, 2007, 2006) Sandercock (2004a, 2004b) Schnarch (2004)
		Self - Determinism			
		Self-Sufficiency			
		Sovereignty			
	Relationality	Agency		<ul style="list-style-type: none"> Watts (2013) Whiteduck (2013) 	<ul style="list-style-type: none"> Porter (2007) Silver et al (2006)
		Continuance			
Empowerment					
Participation					

Value	Reconciliation		Decolonial Theory	Indigenous Theory
	Theme	Topics		
Structural Interventions	Confrontation	Challenging Power Imbalances / Relations	<ul style="list-style-type: none"> • Maldonado-Torres (2007) • Mignolo (2018a, 2018b, 2017, 2011, 2009, 2007a, 2007b, 2001) 	<ul style="list-style-type: none"> • Beneria-Surkin (2004) • Dorries (2012) • Dubrow & Sies (2002) • Forester (1999) • Galbraith (2014) • Porter (2013, 2010; 2007) • Sandercock (2004a, 2004b) • Silver et al (2006) • Sweet & Chakars (2010)
		Decolonizing Planning	<ul style="list-style-type: none"> • Mignolo & Ennis (2001) • Mignolo & Nanibush (2018) • Quijano (2007, 2000) 	
		Planning Reform	<ul style="list-style-type: none"> • Saldivar (2007) 	Ugarte (2014)
	Economic Opportunity	Indigenous Economic Development	<ul style="list-style-type: none"> • Cornassel (2008) 	<ul style="list-style-type: none"> • Altamirano-Jiménez (2004) • Atleo (2015) • Halseth et al. (2011) • Slowey (2007) •
		Indigenous Entrepreneurism		
	Making Space	Decolonizing Education	<ul style="list-style-type: none"> • Datta (2018) • Denzin & Lincoln (2014) • Hogan & Topkok (2015) • Kovach (2009) • Pidgeon (2008) • Smith (2012, 1999) • Tuck & Yang (2012) • Zavala (2013) 	
		Decolonizing Research		

Chapter 6.

Findings & Discussion

This chapter addresses the research questions posed in the introductory chapter. I first discuss how the Reconciliation-Informed Planning Framework (RIPF) is a practice of reconciliation before examining how the RIPF can offer an approach to decolonization. Finally, I explore how reconciliatory approaches to planning, like the RIPF, can be incorporated by Western planning frameworks in the future. My findings establish that each of these research questions can be addressed by one of the three key characteristics of transformative reconciliation: 1) it is based on a ‘reconciliation-with’ model of reconciliation; 2) it is obligatory to include practices of decolonization; and 3) it accepts and incorporates elements of resurgence and indigenous theory into its practices.

6.1. Reconciliation-Informed Planning as Transformative Reconciliation

The Reconciliation-Informed Planning Framework (RIPF) was developed as a practice of transformative reconciliation (TR). Fostered by cultural regeneration and self-determination, TR was chosen as the foundation of the framework because it offers a style of reconciliation that incorporates both Indigenous and Western worldviews to transform “unjust relationships of dispossession, domination, exploitation and patriarchy” (Borrows & Tully, 2018, 5) into practices of collaboration and mutual respect between Indigenous and non-Indigenous people (Tully, 2018). Unlike more typical Westernized forms of reconciliation that utilize a ‘reconciliation-to’ model, where reconciliation is seen a process by which “relationships are brought to agreement or made consistent / compatible” (Coulthard, 2014, 106-07), practices of TR emphasize the belief that relationships can only be rebuilt once the past harms have been acknowledged through open and honest dialogue (Borrows & Tully, 2018). This differentiation also speaks to the current resurgence-reconciliation debate, which is important to address with respect to the framework. The debate stems from the contention that westernized forms of reconciliation impose a more

traditional state-centric perspective (see: [Chapter 2.1](#)), which reaffirms the status quo through “forgive and forget” frameworks (Darnell, 2018). In contrast to the rigidity of these more traditional state-centric approaches of reconciliation, TR is more flexible through its “remember and change” methodologies. Because it is informed by philosophies of resurgence, TR is a collaborative practice that is based on gift-reciprocity relationships with the goal of restoring the conditions for co-existence (Borrows & Tully, 2018). These precepts are essential to the reconciliation process because it allows both parties to bring their grievances to light, gain acknowledgement and move forward, instead of sweeping the issue ‘under the rug’ or only giving it superficial treatment. Through a combination of Indigenous theory and the more standard practices of Western reconciliation, TR advances the perspective of ‘resurgence *and* reconciliation’ with the aim of restoring the conditions for collaboration and togetherness (Borrows & Tully, 2018).

Although I was unaware of TR until I began conceptualizing the Reconciliation-Informed Planning Framework (RIPF), my experiences with the Nanwakolas were very transformative. Working with Chris Roberts over the two-and-a-half-year period encouraged my appreciation and understanding of Indigenous culture, allowing it grow and mature. While the lessons learned during Phase I helped to build a relatively strong foundation as I worked through the project, it was not until my work during Phase II, on the Community Well-Being Framework (CWBF), when I began to appreciate the complexities and nuances of working with First Nations Communities – as a settler-Canadian, as a researcher and ultimately, as an ally. Due to the lack of reconciliation frameworks available, let alone any that focused on topics of resurgence and decolonization, the RIPF was developed to fill the gap. Adapted from the ‘Touchstones of Hope’, developed by Blackstock (2006), and supplemented with prominent and recurring topics found within the Indigenous theory literature, the RIPF offers planners a way to integrate TR in their day-to-day practices. As discussed in the chapter preamble, the RIPF achieves this through the three key attributes described in the literature. The first was that reconciliation is, above all else, about relationship-building through respectful and mutually understanding practices. Based on a ‘reconciliation-with’ model, these relationships that we have with each other expand to include those that we have with the

world around us (Tully, 2018). The second is that practices of decolonization and self-determination are mandatory for any process of reconciliation to occur (Mills, 2018). Finally, reconciliatory processes need to evolve to reflect a ‘reconciliation-with’ mentality where Westernized reconciliation frameworks demonstrate an understanding for Indigenous traditions and worldview. Considering that meaningful reconciliation requires transformative change, we must begin this process by embracing the overlapping nature of these perspectives, if reconciliation is ever to succeed (Ladner, 2018).

6.1.1. Framing the Reconciliation-Informed Planning Framework Using Transformative Reconciliation’s ‘Reconciliation-With’ Principals

The Reconciliation-informed Planning Framework was created as a way for non-Indigenous community planners/practitioners to engage Indigenous communities with respect and cultural humility. During its development, an analysis of the reconciliation literature pointed out two key attributes. The first was that reconciliation frameworks must be premised on relationship-building (Bloomfield, 2003; Lederach, 2001). While reconciliation is about resolving conflict, which would be unattainable without first (re)developing the relationship between those involved. The case study pointed to a secondary reason why relationship-building is important - it allows outsiders to foster respectful, trust-based relationships with the communities in which they are working. Keeping this in mind, the RIPF was crafted using the TR ‘reconciliation-with’ model. Unlike the more typical “reconciliation-to’ model that only focuses on individual relationships by bringing the participants to agreement (Human-with-Human), the ‘reconciliation-with’ model takes this process of relationship-building further to also place importance on the participants’ place-based relationships (Human-with-Nature) (Tully, 2018). This distinction is essential due to the significance Indigenous communities place on their relationships with the living earth. If reconciliation is to ever take place, our unsustainable relationship with nature must first be addressed. The second attribute discussed in the literature was that for any framework to be deemed as transformative, it must embody the five defining principles of the ‘reconciliation-with’ model (ibid.). Since reconciliation is a shared process, each characteristic offers a different perspective towards building healthy relationships based on trust and mutual respect. In addition, my

experiences throughout the case study offered further insight into how the RIPF should be developed as it touched on three of the five criteria defined by Tully (2018). The five criteria are discussed below, with an explanation of how the FIPF demonstrates each; then, if applicable, a brief anecdote of my experiences with the Nānwākolas will be offered as a ‘real-world’ example.

An activity that begins in response to a crisis. Transformative reconciliation is an activity that focuses our ability to work and live together in mutually sustainable ways. While it is a response to a conflict, it highlights the need to have sustainable and conciliatory relationships with each other (human-with-human) and with the ecosystems around us in which we co-depend (human-with-nature) (Tully, 91). For transformative reconciliation to be achieved, both of these interdependent relationships need to be restored. RIPF works towards these ends by helping non-Indigenous practitioners engage with Indigenous communities (human-with-human) to mitigate these conflicts before they arise through mutually beneficial and understanding practices. Through its approach to community-based planning, the framework is also able to respond to the place-based (human-with-nature) relationship as well by addressing the economic, environmental and social concerns of the community.

Although I cannot speak to the human-with-human component of this characteristic *per se*, my experiences do highlight the importance of place-based relationships (human-with-nature). This was emphasized through the significance the Nānwākolas place onto their relationships with their traditional territories, and the ecological crisis that has arisen from the mismanagement of natural resources found within: “Under our stewardship and authority, the deterioration of the lands and resources will be reversed, and they will once again sustain the abundance and diversity of life for our people of today and of future generations” (Robert, 2014). The research during Phase I and II of this project was initiated due to the Nānwākolas cultural interests around community development and environmental stewardship. Where the research on land-based aquaculture focused on the opportunities to develop traditional food sources for the Nānwākolas that were culturally significant and environmentally mindful, the CWBF offered a holistic perspective on how/where resources could best be optimized for the benefit to the community. While both

of these projects are vastly different, they demonstrate the primacy Indigenous communities place on their traditional lands. If Indigenous-settler relations are ever going to be sustained, we must also prioritize these relationships.

A mode of ethical practice with others. Transformative reconciliation works to rebuild Indigenous-settler relationships through respectful and sustainable behaviors, such as “mutual responsiveness, care, conciliation and sustainability” (92). Through the five Values of Reconciliation, RIPF assists non-indigenous community planners in their adoption of culturally respectful practices that will allow them to build stronger relationships within the communities they find themselves working.

The lessons offered by Chris Roberts during Phase I, illustrate one of the many reasons why ethical practice is transformative. While Chris did not have to take the time to handhold a group of ‘wet behind the ear’ graduate students, he went beyond his mandate to ensure that our group understood the important nuances of engaging and working with First Nation communities, which in turn allowed us to build more respectful relationship with the Council. By sitting down with the research team, he demonstrated a level of respect towards us, which in turn was reciprocated throughout our research, well past the limits of the initial project. Ultimately, it was the sustainable behaviors from this relationship that led me to the development of the RIPF and toward my own journey of reconciliation.

A practice of transforming crisis-ridden relationships. One of the objectives of RIPF is to help to transform crisis-ridden relationships caused by the legacies of colonialism. By placing emphasis on the inclusion of Indigenous knowledge, culture and worldview, and perspective within the community planning process (where it has traditionally been rejected), RIPF tries to demonstrate how Indigenous and settler perspectives can work together towards a common good. While these perspectives seem starkly different, partnership can illuminate a shared commonality between collaborators (i.e., working towards the same goal). Having a common goal can help practitioners with dissenting viewpoints find intersections and parallels between them. Finding ways to work together can transform relationships fraught with conflict and incredulity into ones that are

conciliatory, trustful, and mutually beneficial (Tully, 2018). This characteristic was demonstrated during Phase II of the project where I had to figure out a way to incorporate Indigenous knowledge, culture, and worldview into a Western planning framework. While incorporating these differing outlooks was critical in the successful development of the CWBF, it also played an important role in the development of the RIPF because it underlined many of the advantages to collaboration. One such benefit was the ability to collectively problem-solve.

With the 2014 Community Well-being Wheel (CWBW), based on Nānwakolas culture and tradition, the development team was stuck with a quandary: how does one quantify qualitative measurements? The issue we were facing was that sustainability assessment tools are rigid in nature and typically require precise quantifiable data for them to work accurately. The Nānwakolas dialogue criteria, on the other hand, were more nebulous in nature, as they were developed from high-level impact statements, which could fit into more than one priority area (Roberts, 2014, 6-7). After much discussion, it was decided it was better for the framework to stay as true to the vision laid out by Community Well-being and Capacity Strengthening Plan (CWBCSP) as possible, so we took the question to the working group to get their feedback. After presenting the issue, one of the participants asked simply: “Why do we have to choose?” The participant told a personal anecdote about being in a similar situation and suggested that a Likert-type scale could be used (1-10) to assign a score to the more qualitative-type of measures. A simple and elegant fix that would allow the CWBF to stay true to the original CWBCSP, while working within the confines of the planning framework; one that might have been missed had we not collaborated with the working group.

The ends and the means are the same. A function of transformative reconciliation is that the ends and the means are the same. Since reconciliation is both a process (means) and a desired goal (end) – due to the mutually reinforcing nature of the Values of Reconciliation and the need to be concurrently maintained throughout each of the Phases of Reconciliation (see: [Chapter 2.1.1](#)) – RIPF places emphasis on the practitioner, whose purpose is to facilitate TR through their actions and interactions (Tully, 2018, 93). Another way to explain this functionality would be to recognize the means as the process of

reconciliation and the ends as the goal of transformation (Tully, 2018, 114). Understandably, it would be impossible to reach the goal of transformation without working through the reconciliation process. Although there needs to be cooperation and coevolution between both parties for the end-goal to be reached, it falls upon the practitioner (assuming they are non-Indigenous) to lead the process by demonstrating their willingness to listen and openness for collaboration.

To transform the conduct of those involved. Transformative reconciliation is a process that works to ultimately reshape and expand the conduct of those involved. In order to move Indigenous and non-Indigenous peoples into relationships of cooperation and mutual respect, participants need to acquire a new understanding in their perspectives of themselves and of the world around them. As such, personal reflexivity is an integral characteristic of the RIPF because it is mandatory for changing behaviour and for helping participants to become more responsive to the challenges asked of them throughout the process of reconciliation (Tully, 2018, 94). Moreover, RIPF can also act as a counter-narrative to the current ‘Peacemaker’ discourse. By championing the retelling of collective histories through contemporary and community-centred visions of resurgence and renewal through community dialogue, the framework works to confront and dismantle our mythologized exceptionalism (Ladner, 2018; Corntassel et al., 2009).

6.1.2. Framework Limitations & Future Research

I created the RIPF because I could not find another reconciliation framework that focused on decolonization or Indigenous planning. As the framework took shape, I had three separate goals for the RIPF to achieve: to spark conversation, to further academic study, and to have a real world application. Each goal works toward helping us peer through the veil of Canadian exceptionalism to discuss the realities of colonialism and the legacies of harm they have caused Canada’s Indigenous population (Regan, 2010). While high-profile apologies and truth commissions have cast light on these issues and are changing the current discourse on reconciliation in Canada (James, 2017), they still need to be supplemented with educated discussion and day-to-day application. Unfortunately, the

legacies caused by colonialism can only be solved by addressing the subject of decolonization and advancing the conversation forward.

My supervisor, Mark Roseland, once told me that the goal of a Master's student is to stand on the shoulders of those who came before them, in order to advance their research/perspective a little bit further. This is ultimately what I hoped to accomplish by the time the project was finished. While I feel I have done an adequate job of consolidating such a diverse array of literature, the biggest limitation of the framework (at least in its current state) is that it is still largely theoretical and needs to be tested. This point is substantial in that it speaks to the lack of findings needed for a complete critical analysis. The reason for this is two-fold. First, the findings from Phases I and II of the project were incorporated into the development of the RIPF itself. As a result, using them to analyse the RIPF reads more like a literature review that justifies the choices made during framework development, than an evaluation of how the framework advances the academic perspectives of the literature that was used in its creation. Second, testing the framework would furnish the findings needed to give the RIPF a more rigorous analysis (Ravitch & Riggan, 2017). Beyond allowing the researcher to better understand how to operationalize the findings for practical application, testing would allow the researcher to work with the community to explore different contexts of reconciliation/decolonization, put the literature through its paces, and enable the community to help determine what aspects of the framework were actually useful and those that were not: "Each party to the partnership is an important source for stimulating questions, participating in information gathering, and selecting and applying the solutions...[Community] partnerships answer the question of the purpose of knowledge: Knowledge is to be created that is useful for community improvement as defined by the partners" (Cox, 2000).

While RIPF tries its best to operationalize what transformative reconciliation could look like, there are additional limitations that need to be mentioned that tie to the points made above. Seeing that this is the first iteration of the framework, however, these limitations can be seen as opportunities that future research can explore to develop the RIPF further.

Lacks Indigenous contribution. Although the RIPF was adapted from the 2005 Indigenous Child Welfare Reconciliation Framework and informed by Indigenous theory (as well as my own experiences with the *Nanwakolas*), there was no Indigenous involvement (i.e., consultation, working groups, etc.) throughout its development. Due to this absence, it can be argued that the framework has not truly been born out of reconciliation because it is undoubtedly missing key elements of collaboration/cooperation, shared decision-making, and knowledge-sharing. While my experiences during Phases I and II were monumental in the framework's development, there should have been additional collaboration with the tribal council during the final stage of this project; unfortunately, the framework was developed in isolation after the Mitacs internships had ended. In order to address these issues moving forward, future research should look to pilot the framework in at least one Indigenous community (preferably more) to assure its accuracy and validity. Ideally, the community piloting the framework should also be involved with its implementation and assessment of the RIPF's operational design. This is essential for the long-term functionality and success of the framework because this level of insight can lead to information becoming available from the community that might have otherwise been overlooked by the researcher/practitioner (Cox, 2000).

Narrowed Scope. The framework was developed almost strictly from academic literature on decolonial thought and Indigenous planning. While the RIPF highlights many of the issues discussed within these traditions, there are still a number of topics that were excluded from discussion due to the limited range of the project. Moving forward, it would be prudent for future research to explore some of these topics in order to make the Values of Reconciliation even more comprehensive. Supplementary topics should include land-based pedagogies, language planning, “settler moves to innocence”, settler solidarity, and storytelling with the inclusion of other forms of cultural transmission (see: Wildcat et al. (2014); Sterzuk & Fayant (2016); Sium & Ritske (2013); Snelgrove et al., (2014); Tuck & Yang (2012)). Moreover, this limitation can similarly be said for the source material itself, as the lens that was used to develop the RIPF was also narrow in its relative scope. Additional source material could be added to the framework to expand its focus beyond community-based planning to include child welfare, health and well-being, capacity building, conflict resolution, and/or post-colonial theory.

Researcher Bias. The nature of my participation throughout the project leaves room for researcher bias. The experiences I have drawn from to inform the development and analysis of the framework have been retroactively referenced and are therefore left to the researcher's interpretation. Preferably, the phases would have been in sequence without interruption, which would have led to greater observational detail by the researcher during each phase of the research. This is compounded by the fact that the RIPF was ultimately developed by a white, second-generation settler-Canadian. While the literature makes the argument that calling out one's location does not contribute to healthy decolonial practice (Nakata et al., 2012), I feel that I should recognize my perspective as it is derived from settler beneficiaries. Empathy is not experience. Moving forward, future research should seek a formal peer-review by both Indigenous and non-Indigenous academics/colleagues, to ensure colonial biases have not been inadvertently reproduced within the framework.

6.2. Reconciliation-Informed Planning: An Approach to Decolonization

Decolonizing the practice of planning is essential if the profession is ever going to move beyond the harms caused by colonialism. Within Canada's settler-colonial context, decolonizing practices must adopt principals of self-determination that involve the revitalization of Indigenous culture and traditions (Smith, 2012, 114). For some Indigenous scholars, this means reclaiming Indigenous political culture and constitutionalisms (see: Coulthard (2014); Alfred (2005)); for others, it means localized, grass-roots initiatives that tap into the cultural resources of the community (Smith, 2012). Despite the spectrum between top-down, state-led governance or bottom-up community-centred mobilization, decolonial transformation and cultural revitalization is ultimately attained by participatory self-determination. To imagine self-determination in an Indigenous perspective means to "imagine a world in which Indigenous peoples become active participants, and (able) to prepare for the possibilities and challenges that lie ahead" (Smith, 2012, 127).

Underscored by the literature and my experiences with the *Nanwakolas*, the framework advances community-level decolonization initiatives by placing importance on community engagement and participation, as well as providing a culturally safe space for

participant self-determination. While there are a number of topics that can be explored around the subject of decolonization, there were two main threads that were highlighted in the literature. The first was that all practices of decolonization should work to rectify the harm caused by settler-colonialism. As we work toward reconciliation, Indigenous and settler alike, it is imperative that the injustices caused by colonial legacies be discussed, understood, and resolved. If we cannot mend the wounds caused by settler-colonialism, attaining reconciliation is an impossibility. The second emphasized that any approaches to decolonization must support community-driven, nation-based planning initiatives. Participatory actions empower communities and promote equitable outcomes by “overcoming ‘dominant’ power relations and delivering ‘empowerment’ to Indigenous people on the ground in the form of practical action in Indigenous interests” (Nakata et al., 2012, 124).

6.2.1. Rectifying the Harm Caused by Colonial Legacies

The legacies of settler-colonialism have caused Canada’s Indigenous population three separate harms. To the individual, it marginalized them. To the collective, it focused on the destruction of their cultural identity as a people. To their Indigeneity, structural harms worked to erode what it meant to be Indigenous through strategies of assimilation and ‘civility’. The RIPF offers direction to practitioners on how they can begin to repair these harms in their everyday activities. While decolonization wasn’t the only focus of the framework, it advocates community-based decolonial practices through its exploration of the five Values of Reconciliation: culture and worldview, holistic approach, non-discrimination, self-determination and structural interventions. From working to protect Indigenous rights and interests (cultural, economic, political, social) to securing self-determined goals relating to those rights and interests, each value represents a different element of reconciliation that helps the process of decolonization in its own way. Although it will not be easy, practices of decolonization can start the process of mending the wounds caused by settler-colonialism and create opportunities for reconciliation to begin.

An analysis of the literature provided three sets of criteria of how decolonial practices could work towards mending the harms caused by settler-colonialism. At the

individual level, ethics-based approaches to decolonization can help mend the wounds caused by marginalization by bridging the gap between differing worldviews (Ugarte, 2014). Marginalization, through discrimination (e.g., ‘othering’, depersonalization, the mark of the plural, etc.), is the perpetuation of Eurocentric beliefs of dominance and superiority. Placing emphasis on non-discriminatory behaviours (e.g., equality, respect, understanding and acknowledgement, meaningful communication) encourage relationships to go beyond colonial dynamics to help rebalance power between practitioner and participant (Rankin, 2010). This finding was supported by the positive and respectful dialogue, interviews, and working groups held throughout the life of the project. Each session saw the researcher(s) look to the representatives of the Nanwakolas Member Nations for their knowledge and experience on the different topics discussed in this report. Without this connection to Nanwakolas culture and worldview, this project – in each of its iterations – would not have been possible. As a researcher and practitioner, I cannot stress enough that projects are destined to fail if they do not have the support of the community; respectful behaviors and non-discriminatory actions go a long way in terms of building strong relationships with the communities one is working with.

To rebuild cultural identity at the collective level, decolonial practices need to reinforce Indigenous beliefs, customs, and languages through community-driven processes (Corntassel, 2008). Incorporating Indigenous knowledge, protocols, and traditions into community engagement helps to decolonize the planning process by recognizing Indigeneity, supporting Indigenous self-determination, and championing the revitalization of Indigenous culture. This finding was verified when Chris Roberts sat with the researchers to stress why following holistic practices, such as adhering to local protocols, was integral to meaningful engagement with Indigenous communities. Beyond demonstrating the practitioner’s respect for and acknowledgement of the community’s beliefs, it provides space for the revival of suppressed cultural beliefs and worldviews, which ultimately leads to the community’s empowerment and emancipation (Matunga, 2013; Battiste, 2008).

At the level of Indigeneity, structural interventions must begin through the promotion of Indigenous-centred discourses at the community level. While the

establishment of broad decolonization processes and protocols must be resolved at the state-level, community-based solutions allow for more substantive decolonization and community regeneration to take place on a wider scale (Corntassel, 2008). The framework's approach to decolonization focuses on bottom-up community initiatives, where Indigenous practices, knowledge systems and ways of being are accepted within the context in which they were originally practiced (Simpson, 2011, 18). This criterion was substantiated by the development of the 2014 Community Wellbeing and Capacity Strengthening Plan (CWBCSP), which was the precursor to the CWBF. For the Nānwakolas, practicing community well-being is an obligation that was given to them by their ancestors (Roberts, 2014). It represents a “reflection of [their] views of how [their] cultural values and teachings must carry on and be the foundation for all activities involving First Nations Governments, their members, and the management of lands and resources within their territories” (Roberts, 2014, 3). By applying their traditional ways of being to community development, the Nānwakolas practice self-determination in the face of a process from which they have systematically been excluded (Dorries, 2012, 188).

6.2.2. Supporting Nation-Based Planning Initiatives

As one explores how Indigenous communities have been able to mobilize themselves through a wide array of initiatives (social, educational, health-related, artistic), it is clear that community-based approaches to decolonization represent a more substantive form of reconciliation than those typically offered by the State (Coulthard, 2014). In providing a safe space for Indigenous peoples to express themselves, reassert their Indigeneity, and revitalize local culture and traditions, these community approaches redefine traditional power structures by re-centering reconciliation back into communities through the promotion of participatory self-determination and Indigenous empowerment (Porter et al., 2017; Prusak et al., 2016; Coulthard, 2014; Walker et al., 2013; Nakata et al., 2012).

The participation of the Nānwakolas throughout the development of the CWBF illustrates how community-based planning frameworks support decolonization through less mediated approaches of Indigenous agency and emancipation. By giving the tribal

council the opportunity to decide how they would like to best measure well-being for their member Nations, the CWBF directly give power (through leadership, decision-making, etc.) to members of the community, who have traditionally been left out of community planning processes. As evidenced in the literature, participatory actions empower and transform Indigenous communities by helping them to overcome traditional structures of power through the application of Indigenous interests (Nakata et al., 2012, 124).

With decolonization literature emphasizing the continuing challenges Indigenous communities face in terms of the recognition of their rights and self-governance (Coulthard; 2014, 2007; Sium et al., 2012; Alfred, 2005; Slowey, 2001), reconciliatory-based frameworks, such as the CWBF, attempt to answer these challenges by integrating self-determination, self-sufficiency, and improved governance capacity into their core values (INAC, 2016; Matunga, 2013; Jojola, 2008). The incorporation of Indigenous culture and worldview into these community development mechanisms, support Indigenous initiatives by giving the communities the power to make decisions that reflect their own unique vision. The extended effects of championing participatory self-determination through community-based planning can lead to the stabilization, revitalization and long-term proliferation of Indigeneity itself (Coulthard, 2014).

6.3. Reconciliation-Informed Planning and Western Planning Frameworks

Although state-led planning approaches are central for achieving lasting reconciliation, community-based initiatives hold the secret to rebuilding our Indigenous-settler relationships through practices of cultural revival, self-determination and shared understanding. RIPF looks to community-based practices to incorporate elements of TR into everyday activities to help empower communities to act in their own interests (Kennedy, 2018). As planners, we have the opportunity and the means to help challenge Canada's colonial relationship with its Indigenous populations. Planning approaches informed by practices of reconciliation and decolonization are integral to this end, as community-centred reconciliatory initiatives are required to begin repairing Indigenous-settler relations. This speaks to the third key attribute of TR and one of the main

characteristics that differentiates it from other models of reconciliation. TR's incorporation of Indigenous knowledge systems and ways of knowing into more Western forms of reconciliation helps to cultivate mutual understanding and shared respect between Indigenous-settler participants (Burrows & Tully, 2018; Ladner, 2018). An analysis of the literature highlighted two themes that were supported through the life of the project. The first indicated that for planning to be considered reconciliatory, it must acknowledge and integrate Indigenous worldviews into its processes (INAC, 2016; Matunga, 2013; Jojola, 2008). With Indigenous knowledge and worldviews typically left out Western approaches of planning, incorporating these elements is a big step towards reconciliation and leads to increased participation throughout the planning process. The second theme that arose indicated that planning practices need to support community control throughout the entire planning process to ensure local agendas and goals are pursued and attained (Lane, 2005). While this theme conveys the importance of Indigenous self-determination and sovereignty, it also underlines the role research plays in advancing community-level reconciliation initiatives that move beyond knowledge production to allow the participants to actively make positive changes in their lives (Moje, 2000, 25; quoted in Datta, 2018, 12).

6.3.1. Incorporating Indigenous Knowledge and Worldview

This study illustrates how incorporating Indigenous knowledge (IK) and worldviews into the planning process can advance reconciliation through increased community participation. While the literature on Indigenous planning contends that low levels of participation and input generally reflect the lack of IK found within the planning and decision-making processes (Awatere et. al, 2013; Matunga, 2013; Jojola, 2013), it also points out that including IK into the planning process can lead to greater agency and community empowerment by shifting traditional power structures (Awatere et. al, 2013; Agrawal, 2002). This theme emerged from the quality of participation of Nānwakolas participants during each of the working groups and dialogue sessions. It was particularly evident during the CWBF development working groups, when the group was asked for their input on whether the community well-being priority areas has shifted since the development of the CWBCSP. Conversation become lively and vibrant as the group came

to consensus that the priority areas had in fact stayed the same and soon after, become engrossed in working through how to operationalize the cultural values and teachings found within the 2014 plan. The conversations centering around the purpose and value of each stock were the most memorable for two reasons. One, it demonstrated how engaged the representatives were in taking part in the development process; and two, it emphasized the significance that Nānwākōlas place on community well-being through a comprehensive lens that connects all aspects of their community together: “Measuring the [community well-being] of a First Nations community requires going beyond standard quality of life indicators of individual members of a First Nation...to understanding the contribution of areas such as the vibrancy of culture and traditions of the collective” (Roberts, 2014). This example demonstrates how connecting communities to their culture, traditions and worldview can build agency and a sense of ownership within the participants. The sense of empowerment and self-determination within the participants through increased levels of participation ultimately advances community-level reconciliation by incorporating power-sharing mechanisms into the planning and research processes.

6.3.2. Empowering the Community’s Voice

Like all transformative frameworks, the RIPP places great significance on building community-planning initiatives that empower the community’s voice. Through the use of decolonizing research methodologies, such as participatory action research, the case study reaffirms the literature findings that creating space for internalized Indigenous dialogue can advance reconciliation by ensuring that local agendas and goals are pursued (Lane, 2005). This criterion was evidenced throughout both dialogue sessions when the participants engaged with the researcher(s), gave their direction and feedback on the preliminary research findings, and shaped the overall direction of each project. This was particularly evident during Phase I’s dialogue, when the researchers came to understand that the community’s interest in land-based aquaculture was not what the researchers originally thought. From a methodological standpoint, the dialogue session was particularly enlightening, as it exposed the researchers to two challenges observed in the literature. The first challenge is to ensure that community research is not extractive in nature and that the findings are relevant to the community (Quinn & Saini, 2012). The

challenge with the research conducted during Phase I was that there was need for additional engagement with the community before the project began to better understand their interests. However, this was difficult to do prior to the start of the project since it required travel expenses and enough certainty that the project would proceed to assure the Nānwākolas that their engagement would be worthwhile. Although discussions were had with the Nānwākolas going into the project around finfish aquaculture, additional conversations should have also been had with the Member Nations to guarantee that the project was a good fit for everyone involved. Despite the interest in a high-value finfish operation, additional engagement would have underscored the Nānwākolas' historical connection to local shellfish stocks. As one participant explained during the interview process:

If you can farm abalone [...] and provide it to the elders, for them to have something they've never had in a long, long time. I know for a fact there's a lot of them that don't even know what it tastes like now, sort of thing. In my lifetime I've eaten abalone twice. Only because my friend was a diver.

Had the research team been able to spend more time engaging with the community before the project began, it would have been evident that research should actually focus on the development of a shellfish hatchery.

The second challenge the research team faced was understanding the fundamental epistemological differences between Indigenous and Western thought (Kovach, 2009). Arguably, this was one of the contributing factors to why the research output missed the mark: our assumptions about the Nānwākolas were steeped in Western idealism. Had the research team been able to engage with the Member Nations more, our assumptions regarding the Nānwākolas' interest in high-value commodity production would have been supplanted with an understanding of the deep cultural and historical connection the Nānwākolas have with shellfish as a traditional food source.

Abalone's always been on the top priority for all nations because they grow wild and, you know, you'd put a line in the water and you'd leave it there for a couple days. Then you'd pull out-- full of it, right. You could look down there and see them all and it was, like, one of the most important stuff. Now we can't take it.

Thankfully the participatory nature of the research allowed the team to transition and take the direction from the community to produce something that was more relevant to their interests. While this setback was avoidable, it emphasizes the importance of community engagement.

Seeing that reconciliation is an ongoing practice of relationship building, meaningful engagement then should be congruent with the worldview of the participants in order to ensure the community has a voice throughout the planning and research processes (Bishop 1997). As such, the RIPF attempts to emulate IP's five critical outcomes in order to achieve this. Doing so not only works to increase agency and participation among Indigenous communities, but also keeps the characteristics of TR. By advancing these fundamental outcomes with actionable measures, the framework helps guide processes of reconciliation by giving a voice to the community through each of these outcomes.

Political autonomy and advocacy. While the pursuit of political autonomy at the state level is a critical aspect of indigenous planning, so too, is more equitable participation of Indigenous people in local and regional planning and politics (Matunga, 2013, 25). State-level reconciliation is beyond the scope and scale of many practitioners, but the prospect of working directly with the communities themselves affords an opportunity to practice community-based forms of reconciliation. My interactions with the *Nanwakolas* during the development of the CWBF suggest that reciprocal face-to-face relationships at the community-level are not only able to realize the potential for Indigenous communities to manage their own affairs, but also help foster an openness to redefining relationships between Indigenous and non-Indigenous participants (Porter et al. 2017; Matunga, 2013). Considering state-based planning has “provided the apparatus for institutionalising marginalisation” through urban ghettos and rural enclaves, creating space for Indigenous communities ‘to connect’ with state-based planning through their own approaches is imperative in working towards collective action, Indigenous resurgence, and transformative reconciliation (ibid.).

Environmental quality and quantity. While transformative practices of reconciliation look to strengthen and nurture Indigenous-settler relationships (Human-with-Human), they also stress the importance of strengthening these relationships with the world around us (Human-with-Nature). These relationships are place-based and symbiotic in nature, as they pay specific attention to intergenerational sustainability of the resource base in these areas (Matunga, 2013). This was evidenced by the Nānwakōlas interest in developing a land-based aquaculture operation. During the interview process, one of participants discussed how their traditional relationship with aquaculture has been one of management:

So for us from the community perspective a lot of support for the industry, a lot of support for the resource management side of things. And I think that's the part that intrigued the community the most was its-- you're now involved in the resource management of the aquaculture industry within traditional territory...I guess going back, maintaining our shellfish or our clam beds was a top priority when-- even when we were kids, we were combing, you'd never go to the same place right away. You move around and get the clams moving in the sand. You get the smaller ones in there and-- so you don't just keep harvesting in one spot, right?

Their response indicates a drive for renewed capacity for resource management in traditional waters. While entering into land-based aquaculture is based on an interest in community development, it also reveals the interest to play a larger part in local resource management. With the Supreme Court of Canada's ruling of *R. v. Sparrow*, the involvement of Indigenous participation in decisions regarding environmental management were confirmed (Lane, 2005). As such, reconciliatory planning practices facilitate community-based processes that champion Indigenous agency and the use of Indigenous knowledge, which are central in developing models of co-existence, co-governance, and co-management that will ensure land management and environmental protection are sensitive to local indigenous interests (ibid.).

Social cohesion and well-being. Reconciliatory approaches to planning strive for social cohesion within Indigenous communities by improving social well-being across all social indices (Matunga, 2017). Because each community is distinct – being built from

social dynamics of their own unique historical and community experiences – a one-size-fits-all approach to community development is ineffective. Incorporating community members' voice and values into community development activities, through the use of participatory research methods like PAR, offers a number of benefits, such as providing legitimacy to the community's experiences and assisting in defining and developing goals responsive to the community's problems (Matunga, 2017; Geboe, 2014). This was supported throughout the project, as the holistic nature of the research methods employed gave space to the Nanwakolas participants to share their own personal stories and experiences during the interviews, working groups and dialogue sessions. Stories are a form of intergenerational knowledge transfer and as such are pivotal in gaining insight and contextualized knowledge. The act of story-sharing not only allowed the framework to build from the community's values, it also supported reconciliation through social engagement and democratic approaches (Geboe, 2014). Learning the knowledge, interests, concerns and objectives of the community is vital to achieving reconciliation; information-sharing rooted in respect and reciprocity provide a forum for mutual understanding, inclusiveness and social learning (Atleo, 2015; Lane, 2005).

Economic growth and distribution. Many of the challenges Indigenous communities face focus on the role of local empowerment – specifically in relation to resource use and economic development – as the reclamation of traditional lands and the capacity for developing the resources found on those lands are critical for economic growth (Porter et al., 2017; Matunga, 2013). Reconciliatory planning approaches aim to redistribute the benefits of resource use and allocation equitably across the community, while looking to balance the economic development, social well-being, and environmental protection of the community and the resource-base itself (Matunga, 2013). In addition, the Harvard Project on American Indian Economic Development (HPAIED) holds that for many Indigenous communities, successful economic development also depends on self-determination, capable institutions of self-governance, culturally appropriate approaches to resource development, and strategic orientation to sustainable resource use (Atleo, 2015; Curry & Donker, 2011). For economic growth and distribution to be reconciliatory, it must take on elements of Nation-building – an approach that sees economic development as a more widely defined political problem, as opposed to an economic one, where decision-

making power, effective governing institutions, Indigenous culture and strategic orientation are major priorities (Curry & Donker, 2011). Furthermore, nation-building offers a means of building leadership and giving those leaders the opportunity to lead (ibid.). RIP assists in long-term, strategic focus for sustained economic development and enhanced community development, where definitions of sustainable development, economic growth, and sustainable management are determined by the community (Matunga, 2013; Curry & Donker, 2011).

Cultural protection and enhancement. If indigenous culture is the practiced norms, characteristics and worldviews that make Indigenous people Indigenous, then the protection and enhancement of Indigenous culture means securing those very qualities that make Indigenous communities unique (Matunga, 2013). For many Indigenous scholars, reconciliation can only be meaningful if it moves beyond rhetoric into action which is grounded in cultural regeneration and political resurgence (Sterzuk & Fayant, 2016; Simpson, 2011). Reconciliatory actions must support the regeneration of Indigenous cultural identity and the values that underpin Indigenous thinking and behaviour (Matunga, 2013; Simpson, 2011). Notwithstanding, while reconciliatory collaborations between Indigenous and non-Indigenous peoples are valuable, the Indigenous population of Canada must lead the way in the preservation and regeneration of their culture (Sterzuk & Fayant, 2016). As advocated by the TRC, “the preservation, revitalization, and strengthening of (Indigenous) languages and cultures are best managed by (Indigenous) people and communities” (TRC, 2015, 2).

By adopting a number of Indigenous Planning characteristics, the RIPP works to support on-the-ground practitioners with actionable measures to help guide the processes of reconciliation. Although a checklist might be useful for planners as they actualize reconciliatory practices in their day-to-day activities, one has quite deliberately not been developed here. That is because achieving reconciliation requires that parties be present and engaged, instead of focused on prescriptive guidelines. The process is one of holistic involvement where shades and nuances of agreement must take precedence over checking boxes.

6.4. Concluding Remarks

On October 1, 2009, the National Chief of the Assembly of First Nations, Shawn Atleo, responded to then Prime Minister, Stephen Harper's official apology for the Indian residential school system: "The Prime Minister's statement speaks to the need for greater public education about First Nations and Canadian history...The future cannot be built without due regard to the past, without reconciling the incredible harm and injustice with a genuine commitment to move forward in truth and respect" (Coulthard, 2014, 106). Atleo's response, as Coulthard astutely points out, ultimately set the tone surrounding discussions of decolonization and reconciliation in Canada (ibid.).

My own journey of reconciliation unknowingly began three and a half years ago when I began working on this report. The more I took in from my experiences – my work with the *Nanwakolas* Council, my research on decolonization and Indigenous planning, and the eventual development of the Reconciliation-Informed Planning Framework – the more I understood why reconciling with Canada's Indigenous peoples was so important. It was the works of Alfred, Corntassel, Coulthard, Simpson and many others that opened my eyes to the legacies of Canada's colonial history. In a similar vein to the lack of acknowledgement and education surrounding the use of Canadian internment camps for the Japanese during World War II, Canadian obscurantism has skipped over or swept much of our colonial past under the rug. Settler-colonialism not only forced Canada's Indigenous peoples off their land through dispossession, but the Indian Residential School System effectively destroyed generations of Indigenous culture strategies through assimilation and marginalization. Unfortunately, the Peacemaker myth is alive and well in Canada, which was one of the reasons behind the extended literature review in Chapter 2. Bringing the past to light was not my only objective, however, as it also gave me an avenue to further my own understanding of the topic.

The two major themes covered in this report both fall under the long-standing tradition of Indigenous theory: decolonial thought and Indigenous planning. Decolonial thought focuses on the liberation from colonial constitutionalism and the restructuring of unbalanced power structures caused by colonialism. In the context of settler-colonialism,

decolonization focuses on Indigenous rights, self-government and autonomy through practices of self-determination and cultural revitalization. Indigenous planning offers an approach to community planning that gives a voice to Indigenous communities which have historically been absent from Western planning practices. As an expression of Indigenous self-determination, its goal is to give Indigenous peoples' autonomy over their decisions and their environments. It exemplifies what it means to be Indigenous. As it became difficult not to feel hypocritical of my own location and settler benefits throughout this research, my focus shifted and took on a lens of reconciliation. In terms of reconciliation, these topics overlapped to quite a degree. Where decolonial thought is more theoretical in nature, Indigenous planning is more applied. While they are very similar in their end goal, each offered its own set of criteria and theory for the practice of reconciliation.

Around the same time as my personal shift of consciousness, the Canadian Institute of Planners adopted a policy incorporating reconciliation into its mandate. Considering my research was in a similar vein and steeped in Indigenous Theory, I thought it prudent to frame Phases I and II as part of a much deeper conversation on what reconciliation means for Canadian Planning. As I looked for a framework to tie my case study research to, there was nothing available; this is what led me to develop of the Reconciliation-Informed Planning Framework (RIPF) found within this report. Closely tied to Indigenous planning, the RIPF is more of a culturally appropriate engagement strategy than it is a 'planning framework', as it was developed for on-the-ground practitioners interested in incorporating reconciliatory approaches into their already established planning practice. Although the framework does not examine reconciliation from a state-led planning perspective, it does explore community planning approaches to decolonization and community regeneration that will help practitioners mobilize the communities with which they are collaborating (Smith 2012). Furthermore, while some Indigenous scholars have highlighted the issues surrounding state-centered approaches to decolonization/reconciliation (see: Coulthard (2014); Simpson (2011)), others have pointed out that community-led pursuits help advance decolonization, self-determination and cultural revival on a much wider scale through practices of community engagement and participation (see: Geboe (2014); Corntassel (2008)). Therefore, as Ugarte (2014) suggests, practices of decolonization and community regeneration demand non-state, community-based solutions.

This project looked to answer three specific questions regarding Reconciliation in Canadian planning and the role that RIPF can play in that pursuit. This first question examined transformative reconciliation and discussed how the framework falls in line with the resurgent- reconciliation debate by bridging these divergent perspectives. Focusing on Indigenous-settler relationships is not enough, as Indigenous culture is synecdochic and places great reverence on the world around them. If we are ever to reconcile, we have to understand this and place a similar importance on our place-based relationships. I then examined how the RIPF demonstrates the principals of transformative reconciliation by framing the debate within the five principals of the ‘reconciliation-with’ model. I finished this section with a discussion around the limitations of the RIPF, with the most crucial being that it is still largely theoretical and needs to be tested. The second question explored how reconciliation-informed planning can offer an approach to decolonization. Primarily, this can be achieved by rectifying the harms caused by the legacies of colonialism. Another way reconciliation-informed planning can work toward decolonization is by supporting nation-based planning initiatives that redefine traditional power structures through participatory self-determination. The third and final question explored how Western planning can incorporate reconciliatory approaches into its frameworks. The literature highlighted two specific ways forward: one, incorporating Indigenous knowledge into the planning process; and two, empowering the community’s voice through non-extractive participatory research methods. Both of these methods advance reconciliation by encouraging agency and community empowerment.

At the time of writing this report, British Columbia unanimously voted to harmonize its policies and laws with the aims of UNDRIP. While this is undoubtedly a step in the right direction, I’m reminded of Gordon Christie’s (2007) snare analogy and how the way forward would first see us ‘pull back’ in order to be certain we not to “slip further into conceptual schemes and arguments developed by, or designed to fit within, dominant systems.” (17) Considering Beneria-Surkin (2004) warns that in reality, legal reforms do not always lead to “sufficient changes in the structure of power relations or the practice of democracy” (111), I’m curious to see if this harmonization will lead to more formalized measures of Indigenous self-determination or be treated in a similar fashion as the politics of recognition, as argued by resurgent decolonial scholars. Regardless of how this state-

centric attempt at reconciliation plays out, it opens the doors to more challenging questions we need to be collectively asking about Canada's relationship with its Indigenous peoples. While this might not be ideal in terms of achieving immediate decolonization, it gives practitioners a place to start the conversation and the chance to begin their own journey of reconciliation.

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Appendix

All appendices for this report have been compressed and uploaded in a supplemental file titled: [etd20981-jeffery-lemon-REM 699 - Appendices.pdf.zip](#).