

AN EXAMINATION OF FIRST NATIONS COMPREHENSIVE COMMUNITY PLANNING
IN SASKATCHEWAN

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ABSTRACT

In 2005, Aboriginal Affairs and Northern Development Canada – Saskatchewan Region initiated a comprehensive community planning (CCP) pilot project with 11 different Saskatchewan First Nations (and their affiliated Tribal Councils) that ran until March 2011. It consisted of three phases (2006, 2008, and 2009) where 11 First Nations participated in the planning process with professional planners from the Cities and Environment Unit (CEU) from Dalhousie University in Halifax, Nova Scotia.

Comprehensive community planning was chosen because it is a holistic planning model that involves community members participation and decision-making in determining the future direction within each community. It is becoming more prominent within First Nation communities across Canada so it was timely to reflect upon the planning process undertaken during the pilot project to determine promising factors or areas of improvement. This study utilizes interviews to gather the reflections of First Nations, Tribal Council representatives, planners, and government officials about the current state of comprehensive community planning in Saskatchewan and what, if any, changes need to be considered.

This thesis research indicates strong attempts to perform Indigenous Planning within First Nation communities; however, improvements can be made in certain areas. In order to promote Indigenous Planning more prominently within First Nations, it is important to have strong leadership and community support, continuous experience and skill building opportunities, thorough incorporation of the First Nations culture into any future development by attempting to be comprehensive and holistic, and by reevaluating the role planners play when working with First Nations and their comprehensive community plans.

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ABBREVIATIONS

| | |
|--------------|---|
| AANDC | Aboriginal Affairs and Northern Development Canada |
| CCP | Comprehensive Community Planning |
| CEU | Cities and Environment Unit |
| HBC | Hudson's Bay Company |
| IPPC | Canadian Institute of Planners – Indigenous Peoples Planning Committee |

CHAPTER ONE

INTRODUCTION TO FIRST NATIONS AND PLANNING

In 2005, Aboriginal Affairs and Northern Development Canada – Saskatchewan Region initiated a comprehensive community planning (CCP) pilot project with 11 different Saskatchewan First Nations (and their affiliated Tribal Councils) that ran until March 2011. The pilot projects aspirations were to "pursue the incorporation of comprehensive community-based planning¹ into the day-to-day operations at the community level" complementing any existing projects or plans within the First Nations (INAC, 2005). The pilot project consisted of three phases (2006, 2008, and 2009) where 11 First Nations participated in the planning and implementation process with planners from the Cities and Environment Unit (CEU) from Dalhousie University in Halifax, Nova Scotia.

The CEU implements comprehensive community planning to ensure citizens are involved and interested in planning and development. It is felt that unless local First Nation citizens take ownership of the planning process and product, it is unlikely that the plan will be sustainable in the future (CEU, 2010). The CEU uses this model because it is flexible and community-based allowing many Indigenous communities to adapt it to suit their needs:

A comprehensive community plan is the result of a participatory, community-driven process that articulates a vision and clear way forward. This path is based on the Nation deciding on a set of strategic actions guided by local values, priorities and preferences to bring about desired change. These actions integrate all aspects of a community: culture, economy, governance, leadership, infrastructure, health, education, natural resources and land use (Cook, 2009, v).

¹ This thesis reviews the model implemented by the CEU from Dalhousie University, which employs a different term for comprehensive community planning by including the word "based". They feel it is important to emphasize the inclusion of "community driven, inclusive and open approach to developing a long-term plan" (CEU, 2010). However, for consistency within the thesis the term comprehensive community planning shall be used henceforth.

The comprehensive community planning model tries to incorporate as many sectors within the community and surrounding areas as possible to have a thorough understanding of available resources (Cook, 2008; Harivel & Anderson, 2008; INAC, 2004a; Mannell & Ternoway, 2008; Wade, 2008). Using this model planners and community members develop an accurate understanding of what resources are available, which enables them to effectively determine what types of projects are attainable and sustainable for the future (Cook, 2008; Harivel & Anderson, 2008; Mannell & Ternoway, 2008). Another goal of this planning model is to be as comprehensive or as holistic as possible so that the community's vision, future projects and developments are suitable for them (Cook, 2008; Harivel & Anderson, 2008; Mannell & Ternoway, 2008).

The comprehensive community planning process attempts to combine Western planning theory and practice with the uniqueness of First Nations traditions. First, the CCP model incorporates long-term planning theory with a future-seeking focus to organize and utilize available resources in a fashion that will attempt to tackle oppression:

Planning ... is fundamentally concerned with the organization and management of land and resource use; it is commonly concerned with mediating between diverse claimants in the use of urban and rural landscapes; it has a problem-solving focus; and it has a future seeking dimension that means it is concerned with improving the circumstances of human existence, commonly expressed as equality and sustainability. Most important is the emancipatory role of planning, and its potential to *transform* the structural dimensions of oppression (Lane & Hibbard, 2005, p. 172).

Planning's future seeking focus balances resources and future growth by establishing a plan for community change by reviewing what is available to the First Nation and incorporating the community's aspirations for the future (Lane & Hibbard, 2005). By incorporating the community's voice in the planning processes, prospective opportunities may help dismantle discrimination and oppression (Friedmann, 1987; Lane & Hibbard,

2005). To elaborate, this planning theory includes transformative planning, which has its origins in John Friedmann's transformative theory for radical planning (Friedmann, 1987). Transformative planning identifies and implements approaches for "transforming the structures of oppression" by attacking oppression through planning practices (Friedmann, 1987; Lane & Hibbard, 2005, p. 174). This alternative form of planning begins with planners' and communities' awareness of the impact of oppression and the future possibilities and opportunities that occur without restrictions (Friedmann, 1987; Lane & Hibbard, 2005). This awareness encourages planners to strategize about overcoming oppression by including minority populations in the planning process and incorporating their respective traditional knowledge and practices (Lane & Hibbard, 2005). By including minorities in the planning process, the knowledge they develop promotes resiliency and the aptitude to shape future plans suitable for their communities (Lane & Hibbard, 2005). Transformative planning is practiced in different ways. For example, Indigenous Planning attempts to deconstruct oppression and discrimination by incorporating First Nation populations and traditions into the planning process.

Indigenous Planning is a holistic process based on a worldview that incorporates values, beliefs, traditional knowledge, and distinct ongoing traditions including, but not limited to: respect, honesty, patience, openness, and a true partnership between planning stakeholders that value long-term intergenerational accountability for self-determination and sovereignty (Aubin, 2011; CMDI, 2011; Guyette, 1996; Healey, 2004; Jojola, 2008, 2011; Lane & Hibbard, 2005; Matunga, 2000; Nilsen, 2005; Porter, 2004; Wade, 2008; Walker, 2008; Wolfe, 1988, 1989; Wolfe & Lindley, 1983). The incorporation of these holistic worldviews and alternative values and beliefs are often overlooked in Western

planning practices, because often those in power (i.e., individuals of European descent) do not understand, or have difficulty acknowledging that their perspectives are not equally accepted by minorities (Fenster, 2001; Healey, 2004; Lane & Cowell, 2001; Yiftachel, 2001). Consequently, planners become aware that for effective transformative planning and reducing oppression they need to understand alternative planning methods (Lane & Hibbard, 2005). As most professional planners receive their education in Western planning theory they may not see oppression towards minority groups, and planners must become cognizant of oppression before they can attempt to change it (Lane & Hibbard, 2005).

It is during the final year of the pilot project in 2010 – 2011 that this research has been conducted and sought insights from key stakeholders from First Nations, Tribal Councils, planners, and government officials. These stakeholders were asked to reflect on the planning process and indicate improvements for future practice of comprehensive community planning with First Nations. Although numerous communities across Canada have undertaken the CCP process this research focuses on the Saskatchewan Region because it is the location of the AANDC – CCP pilot project. The insights from participants are articulated in this thesis and the analysis of their responses determines whether comprehensive community planning with the 11 Saskatchewan First Nations reflects the foundations of Indigenous Planning.

1.1 Research question and objectives

It is important to incorporate the values and beliefs of Indigenous People into Indigenous Planning processes to include Indigenous paradigms, as well as adapting these models to each First Nation so it accurately represents each individual community (Aubin, 2011; CMDI, 2011; Guyette, 1996; Healey, 2004; Friedmann, 1987; Jojola, 2008, 2011; Lane & Hibbard, 2005;

Wolfe & Lindley, 1983; Wolfe, 1988). The Aboriginal Financial Officers Association of Canada reinforces this principle by believing that “community planners should consider, modify and combine models of community planning to match their specific objectives” within each individual First Nation community (2008, p. 8). With the conclusion of the comprehensive community planning pilot project in Saskatchewan it is timely to reflect upon this prominent planning model, identify, and evaluate the fundamental components of the CCP process in Saskatchewan to make improvements where necessary. With the pilot project’s completion, it is an opportune moment to examine whether it gave effect to Indigenous Planning. The research question guiding this thesis is: *What are the processes and factors applied in establishing promising comprehensive community plans with First Nations in Saskatchewan?*

Embedded in the research question are three objectives:

- 1) To undertake a reflective inquiry into the development and sustainability of comprehensive community planning with First Nations;
- 2) To examine what participants perceive to be the greatest strengths and areas for improvement in the planning model;
- 3) To review whether comprehensive community planning has given effect to concepts associated with the emergent paradigm of Indigenous Planning; and lastly,
- 4) To contribute to the ongoing dialogue, skills, and constituency development among First Nations planning stakeholders.

In the light of the above research question and objectives, there is also a transformative goal underpinning the thesis, namely, to arrive at a planning model complementary to First Nation paradigms that can be employed in the development of future comprehensive community plans.

The purpose of the research is to critically examine the comprehensive community

planning process used in the 11 Saskatchewan First Nations to determine improvements and whether it practices Indigenous Planning (Jojola, 2008). The principal argument advanced in this thesis revolves around the idea that comprehensive community planning theoretically attempts to transform planning by deconstructing oppression, but in practice, there are better ways to perform Indigenous Planning. The thesis articulates that to promote Indigenous Planning more prominently within First Nations, it is important to have: strong leadership and community support, continuous experience and skill building opportunities, thorough incorporation of the First Nations culture into any future development by attempting to be comprehensive and holistic, and by reevaluating the role planners play when working with First Nations and their comprehensive community plans. Most importantly, First Nations need to be given adequate time for citizens to learn the essential skills and gain the necessary experience needed within the planning field for it to promote sustainable development. Incorporating these components creates a legacy that is built upon the traditions and values of the First Nation thereby solidifying the community's cultural distinctiveness into the future.

Throughout the thesis, three terms are used to refer to different Indigenous or Aboriginal groups in Canada and around the world. The term *First Nation* refers to individuals and communities that currently possess Indian status under the *Indian Act*. The term Aboriginal addresses descendants of the original inhabitants of Canada. It refers to First Nations, Métis, and Inuit peoples, as per the Constitution Act of 1982. Finally, Indigenous People or Peoples refers to individuals worldwide that claim and practice rights and heritage connected to original occupancy on the land. Examples of these groups are the Māori of New Zealand, Aboriginal groups in Australia and American Indians in the United States of America.

The thesis is organized in the following manner: a short history of Saskatchewan First

Nations is provided in Chapter Two, as well as a description of First Nation paradigms to establish the theoretical foundations for Indigenous Planning. Community planning and development theories are also compared to understand model differences and similarities. The methodology, selection process for participants, and the analytical framework are described in Chapter Three to describe the credibility and validity of the data. Stakeholders' reflections of CCP in Saskatchewan are presented in a narrative format in Chapter Four to emphasize the interrelatedness of the findings. Finally, in Chapter Five a discussion is provided about the findings in the light of literature from Chapter Two. Recommendations, conclusions and a summary of the thesis are presented in Chapter Six.

CHAPTER TWO

CONCEPTUALIZING PLANNING AND FIRST NATIONS

2.0 Introduction

Developing a conceptual foundation for the research is the purpose of this chapter. Four multi-pronged but integrated parts are included in this literature review: First Nations history and paradigms are reviewed to present a conceptual foundation for Indigenous Planning. Second, three models of community planning and community development are explained to establish the theory that CCP is based on. The third theme describes the principles of CCP and its relationship to First Nations and Indigenous Planning. This section also presents previous implementations of CCP from across Canada to articulate strengths and areas of improvement. The final section describes the characteristics of Indigenous Planning and how this relates to First Nation self-determination.

2.1 First Nations of Canada

Indigenous Planning is based upon the traditions of Indigenous Peoples worldwide that share a holistic worldview. Each Indigenous group has different social structures and practices for their society and although shared worldviews exist, it should not be forgotten that significant differences occur between them. To refrain from summarizing characteristics, which perpetuates pan-Indian ideologies that all First Nations have the same qualities regardless of time and location, only the underlying worldview will be briefly explained.²

Spiritual beliefs of harmony and autonomy primarily govern First Nations society

² For more information about First Nations traditions and practices in any particular region, consult local Elders or publications by local First Nation authors. For example, if interested in Blackfoot paradigms, search published work by the author Professor LeRoy Little Bear (1988, 1996, 1998).

emphasizing that because the Creator crafted the world, birds, trees, animals, and humans are equal (Alfred, 1999; Lyons, 1984, p. 6). Because of human intellectual capacity, however, humans have an added responsibility to act on behalf of fauna and flora (Lyons, 1984). This added responsibility means that First Nations are chosen to act as stewards over the land to ensure balance is maintained (Lyons, 1984). As stewards, they oversee land uses to ensure existing materials are respected while promoting growth and development (Jojola, 2008, 2011; Lyons, 1984). Land and place is always important because every location and landscape has a relationship to First Nations through shared history (Windsor & McVey, 2005). In every location specific events occurred, which creates a communal history between First Nations and the area (Windsor & McVey, 2005). The stewardship ideology continues today to practice as a collective land tenure system where any development and planning is to consider the past three generations, the present generation, and the future three generations (Jojola, 2008, 2010). These traditional practices that maintain community cohesiveness are passed down for generations through traditional knowledge and practices. The act of passing knowledge and beliefs to future generations retains First Nation culture and encourages personal healing for community members (Lyons, 1984).

In 1763, the Royal Proclamation acknowledged that First Nations in Canada have Aboriginal title to the land that can only be ceded through a treaty process (Cunningham, 1999; Harris, 2002).³ Due to the Proclamation's acknowledgement of First Nations sovereignty and the need for treaties between nations equal to that of Europe, the treaty process acknowledges Indigenous autonomy and rights to the land (Erasmus & Sanders, 2002; Green & Peach, 2007;

³ The province of British Columbia is exempt from this proclamation because the Royal decree specifically states that its applicable area extends from the Atlantic Ocean to the Rocky Mountains (Cunningham, 1999; Harris, 2002; Issac, 2004). Any lands beyond the Rocky Mountains were considered at the time outside the domain of the British Crown (Harris, 2002).

Hibbard & Lane, 2004; Isaac, 2004; Lyons, 1984; Ryser, 1984). It was decided that First Nations could only conduct treaties with official members of the British Crown because numerous land prospectors and developers were trying to illegally acquire land from them (Cunningham, 1999; Harris, 2002). The Royal Proclamation is still considered by First Nations to be the *Magna Carta* for Aboriginal relations with the federal government because it dictates the government's obligation to work with First Nations directly (Cunningham, 1999).

Centuries later, in 1867, Canadian sovereignty was obtained from the British Crown with the inauguration of the Canadian Constitution (Green, 2003). The Constitution of 1867 establishes the federal and provincial governments and provides federal jurisdiction to negotiate with First Nations (Green, 2003). It also acknowledges the influence of the British and French populations and although First Nations were legally sovereign entities, they were not included as one of three founding populations (Green, 2003).

Since the Royal Proclamation dictates that the Crown is the only party allowed to participate in treaty relationships with First Nations, the Canadian government sent out representatives on their behalf to negotiate treaties (Erasmus & Sanders, 2002; Green & Peach, 2007; Isaac, 2004; Lyons, 1984; Ryser, 1984). Similarly, this process occurred in most territories where colonialism spread over Indigenous populations, including the colonies of New Zealand and Australia (Duffie, 1998; Harris, 2002; Matunga, 2000). The main difference between North America and New Zealand are the number of treaties signed (Harris, 2002; Matunga, 2000). Both the Canadian and United States governments negotiated numerous treaties with Aboriginal People, where in New Zealand only one treaty is signed, the Treaty of Waitangi (Harris, 2002; Matunga, 2000). In Australia, no treaties are signed (Duffie, 1998). Unlike North America, the Treaty of Waitangi in New Zealand has two versions, one written in

English and the other written in the local Māori language (Matunga, 2000). In contrast, in North America all treaties are signed in English, which put First Nations at a disadvantage during the signing (Berke, Ericksen, Crawford & Dixon, 2002; Harris, 2002). Through the signing of the treaties Indigenous Peoples negotiated the exchange of land for additional rights, such as education, medical care, and famine relief because of changing food structures (i.e., buffalo extinction in North America) (Alfred, 1999, p. 4; Duffie, 1998; Isaac, 2004).

In Canada, the treaty negotiations were viewed as necessary by the Canadian government because First Nations were restricting the spread European settlement and the extraction of useful natural resources (Cunningham, 1999; Harris, 2002; Ray, Miller & Tough, 2000). The goal of the treaties with First Nations was to cede large areas of land in exchange for land reserves where First Nations were to be assimilated into Canadian society (Cunningham, 1999; Harris, 2002). The goal was to acquire the land as cheaply as possible, which often resulted in exchanging the land for goods and services provided by the federal government (Cunningham, 1999; Harris, 2002; Ray, Miller & Tough, 2000). Once the treaties were signed, European settlers were promptly invited to settle the land and in 1857, the *Enfranchisement Act* was legislated to begin the assimilation of First Nations into Canadian society (Cunningham, 1999; Harris, 2002; Ray, Miller & Tough, 2000). Through this Act, if First Nation individuals exemplified approved qualities and characteristics they would receive the 'honour' of Canadian citizenship and have their Indian Status renounced (Cunningham, 1999). With citizenship these individuals were allowed to move off reserve lands, could own their own property and tools, sell their own products, and vote in elections (Ray, Miller & Tough, 2000). In 1876, the *Enfranchisement Act* was replaced by the *Indian Act*, which still exists today to define who are First Nations, or Treaty Indians, and, also, for the purpose of assimilation (Cunningham, 1999).

In Saskatchewan, the main treaties signed in Saskatchewan included Treaty 4 (1874), Treaty 6 (1876), Treaty 8 (1899), and Treaty 10 (1906) (Isaac, 2004; Morris, 1862).⁴ Treaty Four negotiations were conducted at Fort Qu'Appelle, Saskatchewan, between the Cree, Saulteaux, and Treaty Commissioner Alexander Morris who represented the Crown (Ray, Miller & Tough, 2000). Negotiations began due to a number of issues but the most influential factor was the sale of Rupert's Land from the Hudson's Bay Company (HBC) to the Government of Canada (Ray, Miller & Tough, 2000). Neither the HBC nor the Canadian government consulted any First Nations about the sale and it came as a surprise to First Nation Chiefs that the HBC believed it had the authority to sell the land that had not been ceded through a negotiated treaty (Ray, Miller & Tough, 2000). Because the land had not been ceded, First Nation Chiefs believed they were still in control of the territory, and should have received a portion of the sale because they were the legal 'owners' of the land (Ray, Miller & Tough, 2000). This was a contentious issue because the sale of Rupert's Land disregarded past oral agreements between First Nations in the area and the HBC, and was one of the initial instances where the Canadian Government did not consult First Nations about environmental resources (Ray, Miller & Tough, 2000).⁵ First Nations were angered because the negotiations had been concluded with smoking the pipe that took the agreements up to Creator (Ray, Miller & Tough, 2000). After much negotiation, all parties signed the Treaty including Chiefs Kakushiwai (Loud Voice), Pasqua, Kawacatoose,

⁴ Treaties 2 (1871), Treaty 5 (1875), and Treaty 7 (1877) extend into Saskatchewan, but were primarily conducted in the provinces of either Alberta or Manitoba (Isaac, 2004; Morris, 1862).

⁵ The "Duty to Consult" is still a contentious issue within Canada (Newman, 2009; Green & Peach, 2007). First Nations demand consultation prior to resource extraction or any form of development in their traditional territories (Newman, 2009). In 2008, the Saskatchewan provincial government embarked on a "Duty to Consult" campaign that forces developers to consult with First Nations and Métis populations prior to new developments (Green & Peach, 2007). This consultation ensures that First Nations and Métis are included in the economic and developmental future of the province (Green & Peach, 2007).

Piapot and Kitchikahnewin (Ocean Man) (Issac, 2004; Morris, 1862; Ray, Miller & Tough, 2000).

Treaty 6 (1876) was conducted primarily with the Cree and took place at Fort Carlton and Fort Pitt, Saskatchewan (Ray, Miller & Tough, 2000). One component of Treaty 6 that separated it from other treaties was the inclusion of the Medicine Chest, where all medical care would be provided for First Nations (Ray, Miller & Tough, 2000). Chiefs were aware of the impacts of European diseases, such as Tuberculosis and they wanted medical solutions to be included in the Treaty negotiations (Ray, Miller & Tough, 2000). Negotiations also dealt with the issue of famine relief by providing livestock and the necessary equipment for agriculture (Ray, Miller & Tough, 2000). This was important because the buffalo herds were quickly being diminished as the railway expanded west (Ray, Miller & Tough, 2000). The threat of starvation was ominous (Ray, Miller & Tough, 2000). The participating Chiefs were suspicious of the Treaty Commissioner since at other treaty negotiations oral agreements had not been written down by the Commissioners and, consequently, were not being acknowledged or compensated by the Crown (Ray, Miller & Tough, 2000). To ensure that all agreements would be fulfilled, the attending Chiefs made sure all agreements were written in the margins of the Treaty parchment (Ray, Miller & Tough, 2000). Prominent Chiefs who signed Treaty 6 were Ahtakakup, Mistawasis, and Weekaskookeeseyin (Sweet Grass) (Ray, Miller & Tough, 2000). It was not until 1882, six years later, that Mistahimusqua (Big Bear) agreed to sign the Treaty (Ray, Miller & Tough, 2000).

Treaty 8 (1899) was conducted with the Cree, Beaver, Dene, and Dogrib ceding a large territory of land in Northern Saskatchewan, Alberta, and British Columbia (Isaac, 2004; Morris, 1862; Ray, Miller & Tough, 2000). Since the Canadian government wanted to ensure the safe

passage for miners and prospectors because of the Klondike Rush in the Yukon, North-West Territories, and modern-day Nunavut, Treaty Commissioners hastily consulted with First Nations to cede large areas of land (Ray, Miller & Tough, 2000). In opposition, First Nations wanted these individuals to be controlled as they moved through their territory because many prospectors and miners were squatting on their land and stealing their resources (Ray, Miller & Tough, 2000). The Canadian government, in their haste to get the treaty signed, missed many First Nations like the Lubicon Cree (Ray, Miller & Tough, 2000).

Finally, Treaty 10 (1906) was conducted with the Dene and Cree in Northern Saskatchewan (Isaac, 2004; Morris, 1862). This treaty was sought mainly because First Nations and Métis in the north wanted the same agreements and assistance as First Nations further south (Ray, Miller & Tough, 2000). Because of the remoteness of the communities, many Métis individuals lived close alongside their First Nation family members and although there was strong camaraderie between First Nation and Métis in these areas, Treaty Commissioners denied Métis from being included in the treaty negotiations and signing (Ray, Miller & Tough, 2000). The Canadian government did not deem the Métis to be within the same category as First Nations because of their European ancestry, and therefore were unfit for inclusion within the Treaty agreements (Ray, Miller & Tough, 2000).

The Canadian government quickly devalued the true spirit and intent of these nation-to-nation agreements by failing to uphold their obligations to the treaties (Abele & Prince, 2006). Initially, land-use planning was used to segregate First Nations away from Canadian society and initiated the pass system where Indian Agents tightly monitored movement on and off reserve lands by requiring individuals to secure permission to be in a specific place, and for a specific amount of time before they would be allowed to travel (Cunningham, 1999; Erasmus & Sanders,

2002; Lerat & Ungar, 2005; Ray, Miller & Tough, 2000). Government policies began assimilating First Nation populations by prohibiting their culture, spiritual ceremonies, the congregation of more than three people, and other attempts to colonize First Nations (Cardinal, 1999; Cunningham, 1999; Erasmus & Sanders, 2002; Lerat & Ungar, 2005; Ray, Miller & Tough, 2000). They forcibly removed and enrolled First Nation children in residential schools where many underwent physical, emotional and sexual abuse (Cardinal, 1999; Cunningham, 1999; Erasmus & Sanders, 2002; Lerat & Ungar, 2005; Ray, Miller & Tough, 2000). These policies and restrictions caused First Nations to become invisible, silenced, and excluded from Canadian society (Cunningham, 1999; Jojola, 2008; Sandercock, 2004b; Wolfe & Lindley, 1983).

The Canadian assimilation policies took their toll on First Nations across Canada and poverty levels steadily increased over time. In the post World-War Two era, increases in welfare or social assistance by First Nations was noticed by Canadian society and prompted academic researchers like Harry Hawthorn to review First Nation situations and offer recommendations to improve First Nation conditions (Cunningham, 1999; Hawthorn, 1966). This review is titled the *Survey of Contemporary Indians of Canada* (1966), which is more commonly referred to as the 'Hawthorn Report' (Cunningham, 1999, p. 51; Hawthorn, 1966). The report advocates for 'citizen plus' rights where First Nations enjoy rights and benefits as First Nations and Canadian citizens (Cunningham, 1999; Hawthorn, 1966). The report suggests that both provincial and federal governments collaboratively fulfill their obligations, such as provincial health care and federal recognition of treaty rights (Cunningham, 1999; Hawthorn, 1966). It recommends that reserve communities are too small to be economically viable and urban reserves are unrealistic (Cunningham, 1999; Hawthorn, 1966). It also suggests that the Department of Indian Affairs

and Northern Development (now AANDC) should assist First Nations in transitioning from the inefficient reserve communities to better prospects in urban areas (Cunningham, 1999; Hawthorn, 1966). This report brought awareness to these key issues in First Nation communities and it was used by the Department of Indian Affairs to reinforce top-down decision-making practices (Cunningham, 1999; Hawthorn, 1966).

In 1969, newly elected Prime Minister Pierre Elliott Trudeau, dismissed the Hawthorn Report, and with the Minister of Indian Affairs, Jean Chrétien, issued a *Statement of the Government of Canada on Indian policy*, which is better known as the 'White Paper' (Belanger & Newhouse, 2004; Cardinal, 1999; Cornell, 2006; Cunningham, 1999). This statement proposes that First Nations should be "equal to" Canadians, not have 'special' treaty rights, and that the federal government's responsibility should be passed directly to individual provinces and territories (Cardinal, 1999; Cornell, 2006; Cunningham, 1999). Trudeau and Chrétien decided that the *Indian Act* and treaty agreements with First Nations are no longer relevant and must be removed if First Nations are to be equal to Canadian citizens (Cardinal, 1999; Cunningham, 1999). The Department of Indian Affairs would be eliminated within the following five years, transferring responsibility and some financial resources to the provinces and territories who would absorb the costs of First Nation institutions and provisions (i.e., welfare and health care costs on reserves) (Cardinal, 1999; Cunningham, 1999; McFarlane, 1993, Tennant, 1990). This legislation sought to end First Nation oppression and discrimination by removing reserves because they were considered ghettos and their sale directly to First Nations would allow the properties to be taxed (Cornell, 2006; Cunningham, 1999; McFarlane, 1993; Tennant, 1990). The removal of reserves would also encourage First Nations to move to urban areas where they could find work and end the cycle of poverty afflicting reserve households (Cunningham, 1999).

The statement caused a public outcry from Aboriginal peoples of Canada who wanted to keep their treaty rights, and provincial and territorial governments who did not want to absorb the costs and responsibilities for First Nations (Cardinal, 1999; Cunningham, 1999; McFarlene, 1993). The objection was so loud that it forced the Liberal government to abandon the White Paper and Trudeau and Chrétien approached First Nation politics thereafter with more caution (Cardinal, 1999; Cunningham, 1999; McFarlene, 1993; Tennant, 1990).

Then in 1983, the Parliament of Canada released the *Report of the Special Committee on Indian Self-Government*, which is now more commonly referred to as the 'Penner Report' (Belanger & Newhouse, 2004; Walker, 2008). This report became a distinctive point in Canadian-Aboriginal relations because it visualizes First Nation governments as distinctive orders of government within the existing federal government, which written legislation within the constitution would empower (Belanger & Newhouse, 2004; Walker, 2008). The report articulates the need for legislation so that First Nations can make their own decisions, mainly within their reserve communities, regarding their peoples education, health care, welfare, resource use and economic development, justice, and local and inter-government relations (Belanger & Newhouse, 2004; Walker, 2008). While the Canadian government agreed with the report's acknowledgement of First Nations self-governing societies prior to European settlement in Canada, there was not agreement around providing constitutional self-government to First Nations (Belanger & Newhouse, 2004). Fortunately, this report helped to initiate to movement towards incorporating the idea of self-government within the constitution (Belanger & Newhouse, 2004).

In 1996, Canada published the findings and recommendations of the Royal Commission on Aboriginal Peoples (RCAP), which articulates that Canadian society needs greater cultural

sensitivities toward First Nations (INAC, 1996; Nilsen, 2005). It notes that for First Nation economic success and self-reliance there needs to be diversity within each community (INAC, 1996). The commission recognized that Aboriginal populations need their own decision-making processes to overcome issues internally and decide collectively about future developments (INAC, 1996). These four publications are important because the Hawthorn Report brought awareness to Aboriginal issues in Canada and recommended "citizen-plus" rights, whereas the White Paper attempted to dismiss Aboriginal distinctiveness by trying to get rid of Treaty rights and their fiduciary responsibility to Aboriginal peoples in Canada (Belanger & Newhouse, 2004). The Penner Report brought awareness to Aboriginal self-determination, which was later promoted by RCAP within First Nations (Belanger & Newhouse, 2004).

Explaining this history of First Nations is incredibly important because it lays the foundations for understanding the dynamics of First Nation communities in Canada. If comprehensive community planning is going to be examined regarding the extent to which it has been practicing and coinciding with principles of Indigenous Planning, it is important to understand the source of systemic oppression for First Nations. The oppression of First Nations results from centuries of mistakes made by the Canadian government through statutory and civic negligence. This history demonstrates the complicated relationship between First Nations and AANDC (representing the federal government), which is referred to in the results and discussion below. This is going to be especially critical because AANDC, along with Health Canada, were the main funding organizations for the First Nation CCP pilot project in Saskatchewan.

2.2 Planning and development theories

After the publication of the Hawthorn Report and the failure of the White Paper, AANDC attempted to combat First Nation poverty through various community development programs

(AFOA, 2008; Cunningham, 1999). AANDC began promoting Tribal planning and funding land-use and capital planning that focused on physical improvements or the extraction of resources in First Nation communities (Wolfe, 1989). Funding was supplied to national Aboriginal organizations, such as the *National Indian Brotherhood*, to kick-start planning and development ideas with First Nations (Cunningham, 1999). These organizations were given the task to present First Nations in a positive light by being a suitable place for economic development, able to promote sustainability, reverse AANDC's top-down decision-making protocols by returning it to band administrations, and focus on the needs of residents (Cunningham, 1999). However, significant investment from neighbouring municipalities and industrial corporations was considered necessary for sustainable development to occur within First Nation communities (Cunningham, 1999, p. 86). Unfortunately, many of the objectives above were considered unacceptable to numerous stakeholders including AANDC, municipalities, corporations, and even some First Nations so the tasks were rarely completed (Cunningham, 1999). The terms were often considered unacceptable because of conflict of interests and discrimination towards Aboriginal communities by neighbouring municipalities (Cunningham, 1999).

According to the Aboriginal Financial Officers of Canada (2008), the community development programs promoted First Nation self-sufficiency in two ways: (1) they helped to further Indigenous leaders' experiences tackling and resolving issues internally; and (2) they promoted community participation to strategize about decreasing poverty and increasing equality. Although the programs did not eliminate poverty for First Nations, Canadian society became more aware of the difficulties occurring in their communities (Shewell, 2002). This new awareness of poverty created new planning or development processes that were implemented

Table 2.1: Summary of Community Planning and Development Models

| Theory | Model Steps or Processes | Characteristics |
|---|---|---|
| Community Development | <ol style="list-style-type: none"> 1. <i>Background Research</i> – review values and beliefs of community and existing resources. 2. <i>Framework Development</i> – determine potential projects and development. 3. <i>Implementation</i> 4. <i>Evaluation</i> | <ol style="list-style-type: none"> 1. Focuses on social and human development 2. Incorporates community participation 3. Utilizes local resources 4. Attempts to be comprehensive 5. Focuses on positive development |
| Community Planning | <ol style="list-style-type: none"> 1. <i>Normative</i> – consider potential projects, evaluate any project consequences, and choose the best project. 2. <i>Technical</i> – Identify problems, determine and design any alternatives, and evaluate all areas. | <ol style="list-style-type: none"> 1. Focuses on physical development 2. Citizens become involved to influence changes 3. Incorporates community participation 4. Focuses on positive changes |
| Comprehensive Community Planning | <ol style="list-style-type: none"> 1. <i>Preplanning</i> – research background information, any strengths and issues, and the root causes. 2. <i>Planning</i> – Create a vision, and a framework. 3. <i>Implementation</i> – Strategize completion and evaluate | <ol style="list-style-type: none"> 1. Focuses on the relationships between people and surroundings (natural and built). 2. Attempts to be comprehensive 3. Incorporates community participation 4. Attempts to be sustainable 5. Builds strong communication within and beyond community 6. Citizenship learns and gains new experiences 7. Utilizes local resources (human, physical, and financial). |
| Indigenous Planning | <p>When working with First Nations, follow these five guidelines to complete the steps above:</p> <ol style="list-style-type: none"> 1. <i>Respect</i> 2. <i>Patience</i> 3. <i>Openness</i> 4. <i>Honesty</i> 5. <i>Partnership</i> | <ol style="list-style-type: none"> 1. Emphasis on long-term sustainable planning 2. Incorporates intergenerational practices 3. Foundations from the community's values and beliefs 4. Develops grassroots voices for self-determination 5. Incorporates community participation 6. Includes respect and recognition of traditions, culture, and ceremonies within planning practices 7. Attempts to decolonize the planning process 8. Citizenship dictates planning and development speed 9. Foundations also from an Indigenous worldview 10. Attempts to be comprehensive |

Source: Alchin, Donoghue, Ishino & Marquis, 1964; Biddle & Biddle, 1965; Cary, 1975; Cook, 2008; Harivel & Anderson, 2008; Hodge & Gordon, 2008; INAC, 2004a, 2006; Jojola, 2008; Mannell & Termoway, 2008; McAlister, 2010; Larsen, 1965; Wade, 2008.

across Canada with varying levels of success, such as, community development, community planning, comprehensive community planning, and to a lesser extent, Indigenous Planning (see Table 2.1 – Summary of community planning and development models).

Theoretically, community planning, community development, comprehensive community planning, and Indigenous Planning described above share the same fundamental process: background information is going to be collected that influences the implementation of future planning and development projects (Alchin, Donoghue, Ishino & Marquis, 1964; Biddle & Biddle, 1965; Bopp & Bopp, 2006; Cary, 1975; Cook, 2008; Harivel & Anderson, 2008; Hodge & Gordon, 2008; INAC, 2004a, 2006; Jojola, 2008; Mannell & Ternoway, 2008; McAlister, 2010; Larsen, 1965; Wade, 2008). Evaluations are continuously conducted to monitor progress and develop new ideas on how to improve the comprehensive community planning process in the future (Alchin, Donoghue, Ishino & Marquis, 1964; Biddle & Biddle, 1965; Bopp & Bopp, 2006; Cary, 1975; Cook, 2008; Harivel & Anderson, 2008; Hodge & Gordon, 2008; INAC, 2004a, 2006; Jojola, 2008; Mannell & Ternoway, 2008; McAlister, 2010; Larsen, 1965; Wade, 2008). But, although similarities exist, there are a few variations between the planning models. Community development focuses on accommodating qualitative changes, history and population issues, such as: fluctuations in ethnicity or culture, land-use adaptations, and the development of new areas for new businesses (Cary, 1975; Hodge & Gordon, 2008; Ramos & Fletcher, 1982). In essence, its goal is improving local capacities, reducing poverty and equalizing the quality of life for everyone (i.e., increasing life expectancy, nutrition, employment opportunities, and income levels) (Alchin, Donoghue, Ishino & Marquis, 1964; Lang, 1988; Phillips, 1973; Ramos & Fletcher, 1982).

The focus of community planning builds on resident participation in proactive planning

as quantitative changes occur (i.e., population, traffic, structural changes, etc) (Hodge & Gordon, 2008; Mazzoleni, 2003; McAlister, 2010; Wolfe & Lindley, 1983). As areas become planned, organized, and built, it occurs in ways that satisfy and follow the local population's desires (Hodge & Gordon, 2008; Mazzoleni, 2003; McAlister, 2010). The process tries to creatively encourage positive changes that have a common interest by the majority of residents, but also attempts to incorporate the future vision for the neighbourhood (Hodge & Gordon, Mannell & Ternoway, 2008; McAlister, 2010).

Comprehensive community planning's holistic orientation incorporates as many sectors as possible, and includes community-based components to ensure decisions and projects reflect of the community's vision for the future (Cook, 2008; Harivel & Anderson, 2008; INAC, 2004a). It focuses on connecting the physical (natural and built) environment with human needs of the community so that sustainability is attainable (Cook, 2008; INAC, 2004a, 2006; Wade, 2008).

Finally, Indigenous Planning utilizes any planning or development models as long as it incorporates the important values and beliefs of local Indigenous populations. It transforms planning practice and strategically determines how to decrease oppression and discrimination towards Indigenous Populations.

Fundamentally, there is very little difference between Western models of planning, development practices, and Indigenous Planning with the exception of what each model focuses on, whether it is: social and human development in community development, the physical environment in community planning, the relationships between the physical environment and the local population in CCP, or intergenerational considerations in Indigenous Planning (Alchin, Donoghue, Ishino & Marquis, 1964; Biddle & Biddle, 1965; Cary, 1975; Cook, 2008; Harivel & Anderson, 2008; Hodge & Gordon, 2008; INAC, 2004a, 2006; Jojola, 2008; Mannell &

Ternoway, 2008; McAlister, 2010; Larsen, 1965; Wade, 2008). Community development focuses on the social side of planning by incorporating qualitative factors. Community planning focuses on the physical side where residents become involved to ensure their community is built to their specifications (Alchin, Donoghue, Ishino & Marquis, 1964; Cary, 1975; Hodge & Gordon, Ramos & Fletcher, 1982; Wolfe & Lindley, 1983). Comprehensive community planning attempts to be holistic and combine community planning and community development by focusing on how the natural and built environment affect human populations (Cook, 2008; Harivel & Anderson, 2008; INAC, 2004a; Wade, 2008). Indigenous Planning seems to coincide well with comprehensive community planning because of the similar focus on the holistic relationships between people and the surrounding environment. Consequently, these similarities are going to require more analysis of the CCP process.

2.3 Comprehensive community planning

In the 1950s, comprehensive planning began in North America to help regulate urban growth and development (Grant, 2006; Jojola, 2008). Later in the 1960s, planners expanded its applicability to include rural and Aboriginal communities (Jojola, 2008). Comprehensive planning originally focused on exploiting natural resources in and around communities for growth, and often community opinions were not considered (Grant, 2006; Jojola, 2008). These characteristics discouraged Aboriginal communities from implementing this model (Jojola, 2008).

Comprehensive planning morphed in 1975 when the United States government passed the *Indian Self Determination and Educational Assistance Act*, which acknowledges the US government's failure in planning, regulating, and educating American Indians across the country (Guyette, 1996; US Public Law, 1975). It transferred to American Indians the authority to self-

govern and plan their communities, which is similar to neighbouring municipalities (Guyette, 1996; Jojola, 2008; USPL, 1975). American Indians received comprehensive control over development, such as: public health; land-use and domain regulations; and local planning enforcement so the community could have a grassroots voice determining future projects and implementation that benefited the communities (Guyette, 1996; Jojola, 2008; USPL, 1975). With the legislative changes, the comprehensive planning model is then influenced by American Indian administrations because they wanted to focus on the human-environment relationships (Wolfe, 1989; Wolfe & Lindley, 1983). By American Indians determining the focus of the model, the planning process incorporated the future goals of communities and aspirations to achieve sustainable growth (Jojola, 2008). Although true comprehensiveness was rarely attainable because of fluctuating populations, federal regulations, and changing community needs, the model attempts to incorporate as much as possible (Wolfe & Lindley, 1983).

Similarly in Canada, comprehensive community planning is recognized as a holistic planning model linking governance, land and resources, health, infrastructure development, culture, social aspects, and the economy (INAC, 1984, 2006). Over the years, the planning model was implemented across the country in numerous First Nation and non-Aboriginal communities (INAC, 2004b). But in 2002, INAC (now AANDC) released their new national *Sustainable Development Strategy* to “assist First Nations, Inuit and northern communities in their journey toward achieving social, economic, environmental, cultural and political sustainability” (INAC, 2004b, p. v). CCP was chosen as the planning model because of its long-term, comprehensive, and community decision-making processes emphasizing locally defined goals and objectives (Cook, 2008; Cunningham, 1984; Harivel & Anderson, 2008; Lang, 1988; Wolfe, 1988, 1989). The model was also chosen because of its flexibility to adapt to other recent

changes in First Nation communities: a push to involve more First Nation citizenship in planning; new legislation (i.e., the *First Nations Land Management Act*) that enables First Nations to attain more land; increased available funding; and finally, AANDC had more support for holistic planning (Callihoo, 2008; Cook, 2008; Harivel & Anderson, 2008).

Due to the implementation of CCP processes in many First Nation communities across Canada, research has been published about the developments or consequences of this model. Several findings will be relevant to this study because many First Nations considered comprehensive community planning to be a positive contribution to their communities (CEU, 2010; Cook, 2008; INAC, 2004a; Wilson, 2008). First, having a plan for the future was incredibly helpful when resources and management was transferred back to the First Nation through *Treaty Land Entitlements*, or *Additions to Reserves* (INAC, 2004a). The nations were able to decide in advance whether they wanted to develop the newly received resources, and if so, how they could be developed in a sustainable way (CEU, 2010; Cunningham, 1984; Wolfe & Lindley, 1983).

First Nations saw increased community engagement because participants received new opportunities to build skills and experiences (CEU, 2010; Cook, 2008; Cunningham, 1984; INAC, 2004a; Wilson, 2008; Wolfe, 1989; Wolfe & Lindley, 1983). This new knowledge helped instill pride in individuals, interest in new topics, and new responsibilities contributed to the First Nations' future self-governance (CEU, 2010; Cook, 2008; Cunningham, 1984; INAC, 2004a; Wilson, 2008; Wolfe, 1989; Wolfe & Lindley, 1983). By having a sustainable plan that used local resources, First Nations also developed sustainable opportunities for individuals who otherwise did not have the chance (Cook, 2008; INAC, 2004a; Wilson, 2008; Wolfe, 1989). The process promoted inter-department cooperation and, because of improved communication,

communities were able to create new solutions to challenges (CEU, 2010; Cook, 2008; Cunningham, 1984; INAC, 2004a; Wilson, 2008; Wolfe, 1989). Internal departments realized their strengths and any challenges were not isolated and were actually interrelated, so the improved communication and cooperation from all sectors and individuals created new solutions to these challenges (CEU, 2010; Cook, 2008; Cunningham, 1984; INAC, 2004a; Wilson, 2008; Wolfe, 1989). It allowed staff, administration, and community members to better understand community challenges and strengths that could be built upon (Wolfe & Lindley, 1983). These stronger relationships began to extend beyond First Nation borders, and initiated new partnerships with neighbouring municipalities and entities within traditional territories (Cook, 2008; INAC, 2004a; Wilson, 2008; Wolfe, 1989).

Leadership accountability to the community was the final positive outcome from the CCP process, which made band administration more stable and consistent (CEU, 2010; Cook, 2008; INAC, 2004a; Wilson, 2008; Wolfe, 1989). Leadership accountability encouraged residents to become interested in community changes because their comments and opinions actually influenced planning and development (CEU, 2010; Wolfe & Lindley, 1983). This accountability also strengthened exterior-First Nation relationships with institutions and corporations that developed cross-cultural awareness and reduced discrimination and racism (Cook, 2008).

Unfortunately, some First Nations encountered unforeseen challenges during the CCP process (Wade, 2008). Often it was difficult to find consistent and sufficient funding because AANDC was the main funding organization (Wade, 2008). The federal government only had limited financial resources and often they had difficulty providing adequate funding for all long-term plan implementations (Callihoo, 2008; CEU, 2010; Cunningham, 1984; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). Typical

procedures for funding involved asking AANDC to administer funds and, consequently, many First Nations relied heavily on them for assistance (Callihoo, 2008; CEU, 2010; Cunningham, 1984; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). The reliance on AANDC to provide funding often caused many First Nations to find it difficult to find alternative funding sources (Callihoo, 2008; CEU, 2010; Cunningham, 1984; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008).

The planning process encouraged individuals from each First Nation to "champion" the plan in their communities, making it their responsibility to promote the plan to other community members and help progress the stages while the planners were absent (CEU, 2010). The Plan Champions, and other community members who helped this individual, felt they received inadequate training to continue the planning process alone (Callihoo, 2008; Cunningham, 1984; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). Although the planners were trained, in their absence tasks were left up to local individuals to finish and many did not feel prepared or qualified to complete them alone (Johnson & Thompson, 1984). Individuals wished the training had involved a joint venture between academic institutions, the Assembly of First Nations, AANDC, and any other interested organizations or agencies (CEU, 2010; Johnson & Thompson, 1984). Upon the completion of their review, Johnson and Thompson (1984, p. 28) articulated that it was "necessary to address the issue of providing support to communities over a period of time sufficient to allow the necessary planning capacity to be developed at the community level and to allow the CCP process to mature to the point where it is an established process". Simply, while it was important that individuals received adequate training, it was more important that they were provided ample time to learn the necessary skills and gain enough planning experience to continue the

implementation in the future (Johnson & Thompson, 1984).

Another frustration encountered was the insufficient guidance for future Band Administrations to implement the plan if they were not originally involved in the planning process (Callihoo, 2008; Cunningham, 1984; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). Johnson and Thompson (1984) recommended that to help the CCP process continue, regardless of administration and personnel changes, there needed to be a Plan Champion permanently hired to maintain momentum and communication between departments, funding organizations, and development partners.

Administrators were also concerned that the CCP process raised expectations too high by asking residents to think of all potential projects they would like to see achieved (Callihoo, 2008; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). It set unrealistic ideas and goals for long-term projects that were unlikely to come to fruition (Callihoo, 2008; Harivel & Anderson, 2008; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). During the planning process residents also had difficulty agreeing on priorities and projects for development, especially organizing long-term projects during the completion of short-term projects (Wolfe & Lindley, 1983). For example, attainable short-term projects like recreation facilities to increase activity levels were competing against long-term projects like access to safe drinking water or acquiring adequate housing (Wolfe & Lindley, 1983).

Finally, finding funding was frustrating when the federal government sector silos did not embrace the comprehensive format and requirements making reporting and proposal writing incredibly difficult (Callihoo, 2008; CEU, 2010; Cunningham, 1984; Harivel & Anderson, 2008; Johnson & Thompson, 1984; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). For

example, First Nation Band administrations reflect AANDC organizational structures with many different departments that organize and run the First Nation (Wade, 2008). Achieving cohesion between all the different departments can be difficult, but then considering elections often occur every two years because of *Indian Act* policies, it becomes very challenging to embrace the comprehensive format (Wade, 2008). Furthermore, many First Nation communities were unable to accurately report their accomplishments because AANDC's reporting procedures required specific quantitative results and many community changes were qualitative (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). This was compounded by the lack of knowledge from government officials regarding comprehensive community plans and their benefits to First Nations (Johnson & Thompson, 1984).

According to the Atlantic Community Planning Committee, four fundamental factors are needed for successful comprehensive community plans with First Nations (Wade, 2008). First, governance is important because the leadership (i.e., Chief and Council) must endorse and promote the plan throughout band administration (Wade, 2008). Second, there needs to be physical or natural resources available as assets (i.e., lumber, peat moss, oil and gas), financial resources available for implementation, and skilled human resources to continue implementation into the future (Wade, 2008). The third factor is the internal and external relationships available to First Nations in order to build networks and partnerships to implement its projects (Wade, 2008). Finally, technology significantly influenced success because First Nation departments needed to have consistent communication (talking through emails, networked computers, etc) with partners, funding agencies, and off-reserve citizens (Wade, 2008).

This section explained the history behind comprehensive community planning and some of the outcomes of implementing it in First Nation communities. There are both positive and

negative aspects of the model reviewed. Although conceptually the model follows many Indigenous Planning characteristics, it does not do so as effectively as it could. The practical implementation of Indigenous Planning will be presented below showing the positive and negative aspects of that emergent planning model. Chapter Five will determine whether or not comprehensive community planning has been giving effect to and coinciding with the tenets of Indigenous Planning.

2.4 Indigenous Planning and self-determination

Indigenous Planning has grown recently out of calls for transformative planning because it attempts to dismantle discrimination and oppression towards First Nations through planning (Lane & Hibbard, 2005, p. 174; Porter, 2004; Walker, 2008). Transformative planning has a role within society because sometimes planning models and processes have a tendency to devalue and exclude Indigenous decision-making and marginalize Indigenous Peoples in society (Davidson-Hunt & O'Flaherty, 2007; Duerden, Black & Kuhn, 1996; Lane, 1999; Lane & Cowell, 2001). When oppression is exercised through planning it involves controlling socioeconomic factors, physical resources (e.g., oil, water, land), and procedural practices such as, "common knowledge" about the area, or preferred techniques (Fenster, 2001; Yitftachel, 2001). But it is important to note that Indigenous Planning has occurred long before its recent re-emergence (Matunga, 2000). The fundamental premise for Indigenous Planning is that prior to European arrival, Indigenous populations worldwide were participating in sovereign and independent societies equal to that of European nations, and actively planning their communities (Alfred, 1999; Aubin, 2011; Cook, 2008; Isaac, 2004; Isaac & Stinson, 2008; Jojola, 2008; LaForme, 1991; Lane & Hibbard, 2005; Matunga, 2000; Porter, 2004; Walker, 2008; Wolfe, 1988). The current form of Indigenous Planning attempts to dismantle oppression imposed by

colonization in a way that builds on Indigenous worldviews and self-determination (CMDI, 2011; Jojola, 2008; Sandercock, 2004b; Wolfe, 1988; Wolfe & Lindley, 1983). Therefore, Indigenous Planning is focused on the importance of place, collective land-tenure processes, and the inheritance of 'ownership' (Healey, 2004; Jojola, 2008; Windsor & McVey, 2005; Wolfe, 1989). It has an orientation towards the collective groups' responsibility to oversee and balance planning to ensure sustainability for future generations (Jojola, 2008; Wolfe, 1988). An Indigenous worldview has balance and symmetry between humans and the earth and the collective's intergenerational values for sustainability (Healey, 2004; Jojola, 2008; Nilsen, 2005; Windsor & McVey, 2005; Wolfe, 1989).

Fundamentally, Indigenous Planning is a formulated value-based ideology built from traditional knowledge and cultural identity (CMDI, 2011; Jojola, 2008; Sandercock, 2004b; Wolfe, 1988; Wolfe & Lindley, 1983). To practice the planning style five components must be followed (Aubin, 2011). First, it must be *respected* that Indigenous communities were planning before colonization and have never stopped planning (Aubin, 2011). *Patience* is a critical factor because planners must not rush the community through the planning process (Aubin, 2011). There must be an *openness* to incorporate the community's traditional ideas and knowledge to ensure the planning process is completed correctly (Aubin, 2011). It is to be demonstrated that *honesty* is a high priority for all stakeholders participating, thereby establishing strong, long-lasting relationships that will endure after implementation begins (Aubin, 2011). Finally, a *partnership* based on honesty, patience, openness, and respect ensures that everyone understands the same values and fundamental components for a successful community plan (Aubin, 2011). As noted in Table 2.1, Indigenous Planning is characterized by:

Emphasis on long-term sustainable planning. The incorporation of previous, present, and

future generations in the community's vision, and inclusion of all present generations throughout the process (CMDI, 2011; Healey, 2004; Guyette, 1996; Jojola, 2008).

Grassroots voice for self-determination. The community is to have active participation from citizenship to decide collectively about the First Nations' future (CMDI, 2011; Guyette, 1996; Healey, 2004; Jojola, 2008; Wolfe & Lindley, 1983; Matunga, 2000). Through this process, participants learn skills, gain experience in planning, and decide at what speed they want to progress through the process.

Indigenous worldview: Decolonization, respect and recognition. It is to be understood that Indigenous Peoples have been planning for centuries (Aubin, 2011; CMDI, 2011; Guyette, 1996; Jojola, 2008; Matunga, 2000). The planning has been, and still is, based on the community's values, beliefs, traditional knowledge, and cultural identity (Aubin, 2011; CMDI, 2011; Guyette, 1996; Jojola, 2008; Matunga, 2000). Due to the planning foundations being based on the First Nation's ideologies, the process is to be flexible and adaptable to each First Nation.

However, Walker (2008) articulates that for transformative planning to succeed, it takes more than including First Nation culture and traditions in the planning process. It requires the incorporation and acknowledgement of the First Nations right to exercise self-determination (Johnson & Thompson, 1984; Walker, 2008). According to Cornell and Kalt (2003a, p. 9):

The issue of *self-government* has to do with the right, power, and capacity of an identified group of people – a Nation, a tribe, or another collectivity – to manage their own affairs and control what happens to them. As a practical matter, it can be thought of in terms of decision-making.

Once self-determination is acknowledged, cooperation between stakeholders and First Nations can occur more fully as everyone collaborates on shared ideas about sustainable development (Porter, 2004; Wade, 2008; Walker, 2008).

By acknowledging First Nations self-governance and that the treaty negotiations occurred between sovereign entities, it is then accepted by all stakeholders that First Nations have the right to exercise self-determination (Isaac, 2004; LaForme, 1991). Based on this, First Nation sovereignty is defined as "the right of self-government or self-rule which the Aboriginal people neither surrendered nor lost by way of conquest" (Duffie, 1998; LaForme, 1991, p. 256). The acknowledgement of sovereignty signals the practice of self-determination and autonomy (LaForme, 1991; Lane & Hibbard, 2005). This step represents for First Nations the responsibility and decision-making power to decide and plan the disposition of human, financial and physical resources in their traditional territories (LaForme, 1991; Lane & Hibbard, 2005). The First Nation also incorporates the power to decide about culture, economy, politics and their jurisdictional content (Green, 2003).

According to Abele and Prince (2006), four models have merit through which First Nations might practice self-determination. Each model is dependent upon the First Nation's values, perceptions, and relationships and is therefore going to be different for each community (Abele & Prince, 2006). These models are complex, so their descriptions have been simplified to explain the theory, not outline strengths or weaknesses.

The first model for practicing First Nations self-determination is through sub-national entities within Canadian federalism, which means creating an Aboriginal public government similar to Nunavut (Abele & Prince, 2006). It allows First Nation control over large areas like traditional territories encouraging traditional hunting practices and lifestyles (Abele & Prince, 2006). Alternatively, there may also be the creation of a discontinuous Aboriginal province where all First Nation reserves and settlements (including the Métis) would be included regardless of their geographic location (Abele & Prince, 2006). This discontinuous state would

be more difficult geographically but the unity would help represent Aboriginal claims at the federal level (Abele & Prince, 2006).

The second model suggests a third order of government (Abele & Prince, 2006; Wolfe, 1989). This authority would provide First Nation jurisdictional power over Aboriginal issues (e.g., enforce laws, create policies, adjudicate disputes) at the provincial or territorial and federal levels (Abele & Prince, 2006). This authority would also mean increased monetary funds for inter-governmental decision-making that would improve long-term planning, cooperation, and political relationships (Abele & Prince, 2006).

The third model for First Nation self-determination is a promotion for a national Aboriginal government that negotiates as a sovereign entity with the Canadian government (Abele & Prince, 2006). This format would require mutual respect between the two sovereignties (the Canadian and Aboriginal governments) as they share the same territory (Abele & Prince, 2006). It could build from the first model with the unified Aboriginal entity, which is based on the ideology that First Nations never ceded their sovereignty and remain equal to the Canadian state (Abele & Prince, 2006).

The fourth and final model for self-determination works like First Nation super-municipalities (Abele & Prince, 2006; Wolfe, 1989). These municipalities would have more bargaining power than a normal municipality because they would negotiate with both the provincial and federal government depending on the issue, whereas regular municipalities consult primarily with only the provincial government (Abele & Prince, 2006; Wolfe, 1989). Legislation currently denies this through the *Indian Act*, which would require statute changes to increase First Nations' authority, responsibilities, and tax requirements (Abele & Prince, 2006). This would not absolve the role of AANDC because First Nations continue to deal directly with

the federal government (Abele & Prince, 2006). This model appears the most readily attainable process (Cornell, 2006; Cornell & Kalt, 2003a; Duffie, 1998). The Harvard Project identifies self-determination achievable if each First Nation has a strong and stable political foundation, regardless of location, economics, resources, and member education (Cornell, 2006; Cornell & Kalt, 2003a; Duffie, 1998). To attain this, First Nations would have to have decision-making power through constitutions and policies (Cornell, 2006; Duffie, 1998). This would ensure that decision-makers remain accountable, endure their bad decisions and, alternatively, enjoy the possibilities of reaping the rewards of good decisions (Cornell & Kalt, 2003a). Through this, community members would become engaged because their opinions would influence administration allowing them to see the promotion of their culture, traditions, and customs solidified in the Nation's future (Cornell, 2006; Cornell & Kalt, 2003a; Duffie, 1998; Guyette, 1996; Lane & Hibbard, 2005).

By implementing constitutions and policies, First Nations could exercise their decision-making power independently and effectively thereby increasing the likelihood of positive development (Cornell, 2006; Cornell & Kalt, 2003a; Duffie, 1998). Many First Nations experience frustration when they attempt to increase economic potential in their communities but are unable to remain committed or the industry fails due to unknown reasons (Cornell & Kalt, 2003b, p. 191).

The stories are familiar. An enterprise gets started but fails to live up to its advance billing. Or the tribe obtains a grant that provides start-up funding for a project, but when the grant runs out there's no more money and the projects starts going downhill. Or an investor shows up but gets entangled in tribal politics, loses heart, and eventually disappears... One way or another, the tribe ends up back at square one, once again asking the planner to "get something going," and the cycle starts over. Eventually, planners and tribal council feel as if they're banging their heads against the wall.

For this not to occur stability, consistency, dispute, and conflict resolution mechanisms need to

be independent of Chief and Council (Cornell, 2006; Cornell & Kalt, 2003a, 2003b). Nation stability and accountability attracts investors because corporations want profits, not become involved in band politics (Cornell & Kalt, 2003a, 2003b). In stable environments, investors are more willing to employ local workers, invest time, energy, ideas, skills, and money in the community (Cornell & Kalt, 2003a, 2003b). For example, when a business is separated from the Nation's daily politics, it is 400 percent more likely to become profitable (Cornell & Kalt, 2003b). Location, economics, and resources are less important than a stable environment because the stability entices businesses to want to invest in the First Nation (Cornell & Kalt, 2003b). However, the ideas from First Nation citizenship must be reflected in all economic initiatives and developments (Cornell, 2006; Cornell & Kalt, 2003a; Duffie, 1998; Guyette, 1996). When a Nation makes its own decisions and receives guidance from its citizenship, development and planning more accurately represents of the community's future vision (Cornell, 2006).

Indigenous Planning revolves around the characteristics of an Indigenous worldview. This worldview is based on long-term sustainable planning promoting the First Nation decision-making about the planning process. If the planning process is to be suitable within the First Nation, citizenship must be involved. Understanding the importance of self-determination and how it relates to Indigenous Planning historically, and must be again in present times, is incredibly important for promising plans. Due to the flexibility of the comprehensive community planning model, it incorporates some characteristics of Indigenous Planning, but inclusion depends on how the planning process is conducted in the First Nation to determine whether it is respectful, patiently advanced at a comfortable pace in the community, honest and openly incorporating important issues, and building a strong partnership between departments

and other sectors.

2.5 Conclusion

In this section, it was important to outline the history of First Nations in Canada and their worldview in order to understand important characteristics of practicing Indigenous Planning. It was also important to outline the steps and processes of different community planning and development models in Canada to determine whether these steps are flexible enough to mesh with Indigenous Planning. Fundamentally, all of the models are similar in the way they proceed, with a slight variation with Indigenous Planning because it is based on Indigenous Peoples worldviews. The next portion of the thesis analyzes whether the application of comprehensive community planning follows Indigenous Planning theory and practice.

CHAPTER THREE
RESEARCH METHODS

3.0 Introduction

This chapter outlines the research methodology used to organize, select, and complete the collection of data. It describes of the comprehensive community planning pilot project implemented in Saskatchewan and the process of selecting participants. The research methods are explained to understand why specific structures were chosen and followed. The data collection process is described, and the coding schematic is illustrated to demonstrate the validity and credibility of the results. This section provides the steps taken to organize, analyze, and interpret the data. Finally, the study limitations are articulated at the conclusion of this section.

3.1 Participant selection procedure and coding schematic

The comprehensive community planning pilot project initiated in Saskatchewan in 2005 (and ended in 2011) included 11 First Nations over three phases (see Figure 3.1). Phase One began in 2006 and involved Shoal Lake Cree Nation and George Gordon, Flying Dust, and Kahkewistahaw First Nations (CEU, 2010). Phase Two in 2008 involved Kinistin-Saulteaux Nation and Cowessess, Pasqua, and Muskoday First Nations (CEU, 2010). Finally, Phase Three began in 2009 and included Big River First Nation, Lac La Ronge Indian Nation, and Standing Buffalo Dakota Nation (CEU, 2010). Each First Nation's affiliated Tribal Councils were involved in the planning process and provided assistance and support to their communities. Additional stakeholders included the Cities and Environment Unit from Dalhousie University, the Chair of the Canadian Institute of Planners Indigenous Peoples Planning Committee, AANDC, and the Director of the Saskatchewan Community Planning Branch. It was through the

CEU's contacts that I was able to get in touch with each First Nation and Tribal Council representatives who were involved in the planning process. Their encouragement of my review

also prompted many individuals from First Nations and Tribal Councils to be interviewed.

From accumulating the literature review, analyzing the CEU's comprehensive community planning model, and reviewing the extent of the Saskatchewan pilot project, I was able to select the individuals who would provide the most insight into the CCP process. These individuals can be grouped into eight different positions and participated in semi-structured interviews in person or in a few occasions over the phone:

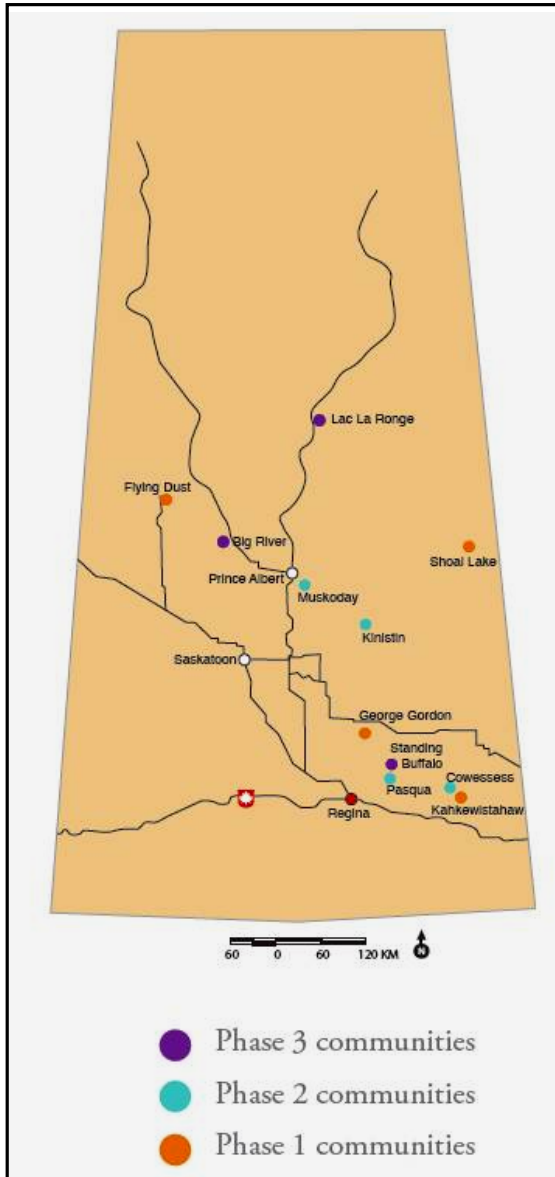


Figure 3.1: Saskatchewan First Nations involved in AANDC's CCP pilot project (CEU, 2010, p. 6).

1) **Plan Champion** – interviews were conducted with the people who were the lead organizers of the plan and championed the planning process from each First Nation. These individuals were the lead conveners of the Planning Work Group who assisted in completing the projects within the planning process. These interviews provided reflections on the planning process

from the head facilitator within the community and an account from the grassroots level on the CCP process and product.

- 2) **Planning Working Group** – members of these groups were interviewed individually. These fluctuating community groups worked with the Plan Champions during the planning process to complete and implement the plans in each First Nation. Participants gave their reflections about the planning process and presented opinions from the First Nation's general populations because they had had less consistent involvement in the process.
- 3) **Plan Mentor** – these individuals provided guidance to the Plan Champions from Phases Two or Three communities undertaking the CCP. These individuals had been involved in their home community's CCP often as the Plan Champion. These interviews provided an outside, yet involved perspective of the CCP process from someone who did not live within the First Nation they were mentoring.
- 4) **Band Administrator** – individuals were interviewed from First Nations band administrations to gain an understanding of how the planning process and subsequent implementation (where applicable) proceeded from the administrative or governance perspective. These administrators were interviewed individually.
- 5) **Tribal Councils** – Tribal Council representatives were individually interviewed because they worked with the Plan Champions and Band Administrations throughout the pilot project. These individuals' reflections provided an administrative perspective of the CCP process from an exterior organization that was actively involved with the First Nation.
- 6) **Cities and Environment Unit Planners** – these individuals were interviewed as a group, and they provided a rich perspective into the planning process, product and implementation of the comprehensive community planning pilot project. Their perspective also provided insight into the technical application of the CCP throughout the study.
- 7) **Aboriginal Affairs and Northern Development Canada (AANDC)** – the two individuals

interviewed were involved in funding the CCP pilot project in Saskatchewan. They provided a governmental perspective that added another rich view of the pilot project.

8) **Chair of the Canadian Institute of Planners Indigenous Peoples Planning Committee (IPPC)** – this individual was interviewed to provide a birds-eye-perspective on the CCP process within Saskatchewan as it related to practice across Canada. He offered a unique perspective on CCP in its entirety and where improvements could be made.

9) **Director of the Saskatchewan Community Planning Branch** – this individual was interviewed to provide insight into the provincial government’s responsibility regarding planning with First Nations in Saskatchewan, or absence thereof. He provided insight into the organization of planning in rural municipalities and how it related to First Nations.

These positions were chosen because they provided the richest expert and community perspectives of the comprehensive community planning pilot project in Saskatchewan. All individuals who participated in a designated role outlined above were called, or asked in person whether they would be interested in participating in this research and sharing their experiences with the comprehensive community planning pilot project. Although attempts were made to contact all individuals who had been involved, I was unable to reach everyone. Due to the comprehensive selection process, where all parties noted above from all 11 First Nations were contacted the population of participants is representative of the pilot project in Saskatchewan. Some individuals were approached in person at the Joint Steering Committee Meetings where we were able to arrange times and places for the interviews.⁶ Otherwise, participants scheduled an interview when contacted over the phone.

⁶ Joint Steering Committee meetings were collective meetings held by AANDC that brought together all stakeholders involved in the pilot project. At these meetings First Nation individuals established new relationships and consulted each other about situations they were experiencing.

When contacted by phone, the Planning Champion was usually called first and asked whether s/he would be willing to participate in an interview. If interested, s/he was then asked to organize members from the planning working group, and someone from band administration to participate in the interviews. At this time, the Plan Champion was asked to inform me about any protocols I needed to adhere to while working with their First Nation. For example, in one First Nation I was expected to submit a formal request to conduct my research with the community before I was to speak with any community members. All other representatives (Tribal Council, AANDC, CEU planners, Director of the Saskatchewan Community Planning Branch, and the Chair of the IPPC) were approached individually and asked whether they wanted to participate in an interview.

On the day of the interviews, participants were presented with an information package that included a summary of the research study, how data from the interview would be used, asked whether they were comfortable with the use of an electronic recording device, and, lastly, informed that they were under no obligation to continue the interview if they felt uncomfortable (see Appendix A). Participants were asked to sign the letter of information and consent form (unless it was a phone interview where they provided oral consent) to acknowledge that they felt comfortable continuing with the interview. If the individual declined the use of the electronic recording device, interview notes were taken and the content was recited back to ensure that his or her perspective was recorded accurately (Wilson, 2008). Open-ended questions were used in the interviews so participants did not feel forced to answer a particular way and could decide how much they wanted to elaborate on any single question (see Appendix B) (Bunting, 2005). The number of participants interviewed and their roles in the pilot project is displayed in Table 3.1 below. Upon completion of the interviews, the recorded information was transcribed into text

for analysis (Thomas, 2006). Participants were asked whether they wanted to edit their transcription and those that did received either an electronic copy through email or a written copy through the mail. The transcript package was sent along with a date of return for when the transcript was required to be back at the University of Saskatchewan, which was a month from when the transcript was sent out. The date of return was used to help the research study remain

Table 3.2: Participant demographics

| POSITION | NUMBER INTERVIEWED | ABORIGINAL ANCESTRY | MALE | FEMALE |
|---|---|----------------------------|-------------|---------------|
| Plan Champion | 8 | 8 | 0 | 8 |
| Plan Mentor | 2 | 2 | 0 | 2 |
| Planning Working Group | 6 | 6 | 1 | 5 |
| Band Administration | 8 | 8 | 2 | 6 |
| Tribal Council | 6 | 4 | 4 | 2 |
| Aboriginal Affairs and Northern Development Canada | 2 | 1 | 2 | 0 |
| Cities and Environment Unit Planners | 7 | 0 | 3 | 4 |
| Indigenous Peoples Planning Committee | 1 | 1 | 1 | 0 |
| Saskatchewan Community Planning Branch | 1 | 0 | 1 | 0 |
| Total | 41* | 30 | 14 | 27 |
| First Nations Involved | Flying Dust, Kahkewistahaw, George Gordon, Cowessess, Big River, Kinistin-Saulteaux, Muskoday, Pasqua, and Standing Buffalo | | | |
| Tribal Councils Involved | Meadow Lake, Yorkton, Touchwood Agency, Saskatoon, File Hills Qu'Appelle, and Agency Chiefs | | | |

on schedule by having the transcripts back with sufficient time to correct the transcripts and analyze the results.

With the transcripts confirmed, the data analysis proceeded with determining the dimensions, questions, and any distinctions based on the research question and objectives

* Note: A few participants held more than one position (e.g., Plan Champions and Plan Mentors) and were recorded in both categories.

(Geisler, 2004; Loftland & Loftland, 1995; Strauss, 1987). The data were divided into four main dimensions making the analysis more manageable and allowed the information to be analyzed thoroughly (Geisler, 2004; Kirby & McKenna, 1989; Thomas, 2006). The four dimensions were:

- 1) Any promising factors and processes involved in First Nations comprehensive community planning in Saskatchewan;
- 2) Any areas of improvement needed in the CCP process;
- 3) Any factors that made CCP complementary to First Nation paradigms that can be employed in future comprehensive community plans; and,
- 4) Any remaining information that did not fit into the previous three categories.

The data were coded using Atlas.ti, qualitative data management and analysis software, that allowed the labeling and categorization of the data into these four categories based on how the participants articulated their opinions. If they described a topic fondly, it was coded within dimension one; if described as a limitation, it was coded within dimension two; if the participant explained how a certain factor was important for the success of their comprehensive community plan, it was coded as dimension three, as well as either dimension one or two; and if the information did not fit into any of the three previous categories it was coded within dimension four.

With the dimensions determined, the next step was to decide the unit of analysis (Geisler, 2004; Thomas, 2006). Initially, t-units or sentences were used to analyze the responses, but soon it was noticed that the context in the responses was being misconstrued (Geisler, 2004). The analysis was expanded to paragraphs, which retained the context more accurately, but the weighting (and significance) of each topic became a concern. Participants that responded over

numerous paragraphs to explain an idea increased the significance of this topic, as opposed to participants who were more concise (Geisler, 2004; Richards, 2005). Consequently, the analysis was expanded again to ensure that loquaciousness did not affect the results, and topical coding analysis became the accepted unit of analysis (Geisler, 2004; Richards, 2005). Topical coding retained context and could extend over paragraphs, so the weighting was the most accurate.

The next step in the analysis process was to begin coding the raw data based on the above topics (Geisler, 2004; Loftland & Loftland, 1995; Luborsky, 1994; Strauss, 1987). This was accomplished by labeling the raw data according to the topic of the content (i.e., cultural incorporations) and the dimensions it contained to ensure all relationships within the data were maintained (Geisler, 2004, p. 56; Graveline, 2000; Richards, 2005). Furthermore, to ensure the context remained accurate, memos were attached for more description or to describe any preliminary ideas or new questions (Strauss, 1987). Some codes represented the dimensions or themes, and some were descriptor words to ensure context retention (Geisler, 2004; Loftland & Loftland, 1995; Luborsky, 1994; Strauss, 1987). In all cases more than one code was needed to represent the categories within each topic to ensure that the relationships within the data were maintained and categorized (Strauss, 1987). Throughout the coding I reviewed the data to ensure credibility and validity, and if discrepancies occurred it was recoded and placed into a more accurate category (Richards, 2005). A summary of characteristics was created for each category that allowed a comparison of characteristics to determine the relationships between categories (Richards, 2005; Rubin & Rubin, 2005).

With the data coded, the analysis proceeded by comparing the categories to determine any relationships between them. Similar themes were combined into larger categories to reduce the overall number until there was a set of defensible integrative themes (Kirby & McKenna,

1989; Strauss, 1987; Thomas, 2006). These connections were justified numerically by presenting how often the code was mentioned within each dimension, and through my conceptual interpretations of the data. By solidifying the relationships between the analysis, the analysis progressed from speculation to more formalized theories about the comprehensive community planning model and pilot project (Glaster & Strauss, 1967). These significant relationships became the main themes within each of the four dimensions outlined above (Strauss, 1987; Wilson, 2008).

Three methods were used to ensure the credibility and validity of the data: 1) member checks, 2) triangulation, and 3) an experienced advisory committee. First was the implementation of two rounds of member checks. After the initial data collection, participants could review the transcripts to ensure that their ideas and perspectives were represented correctly (Patton, 1990). All edits made by participants were incorporated verbatim into the transcriptions and were subsequently used in the analysis process (Patton, 1990). Then, after the initial conclusions were determined from the data, I had the opportunity to present my results back to the participants at a Joint Steering Committee meeting where all participants could attend with funding from AANDC (although some chose not to). Fortunately, there were individuals at this Joint Steering Committee meeting that I was unable to interview previously, and their comments at this meeting were subsequently incorporated into the thesis. For example, a Band Administrator that I had been unable to interview agreed with an observation made by the Chair of the IPPC that traditional territories needed to be included in the CCP model. Because all comments from this meeting were positive, I did not reconsider the data nor did it prompt me to reevaluate the entire data set. The agreement for the results allowed me to conclude that my analysis of the data produced an accurate representation.

The second accountability measure was by triangulating the data (Huberman & Miles, 1994; Patton, 1990). Triangulating the data means "comparing the perspectives of people from different points of view" and repetition corroborating patterns in the responses (Huberman & Miles, 1994; Patton, 1990). For example, if several different individuals in different positions and locations mentioned the same topic it was considered more valuable than a topic that only one individual commented about (Huberman & Miles, 1994; Patton, 1990). Having numerous interviews and using triangulation reduced any systematic biases that could have arisen from my interpretations (Patton, 1990, p. 467). To ensure I had a robust triangulation of data, I attempted to contact everyone (i.e., exhaustive selection process) involved in the CCP pilot project in Saskatchewan to gain a thorough perspective into the planning process.

I also had an experienced advisory committee who monitored my analysis to ensure I was undertaking the analysis process accurately. To achieve validity and credibility, I consulted my committee, which consisted of my supervisor, committee member, and committee chair at key stages for advice on data analysis, triangulation, and the data interpretations (Patton, 1990). Finally, because I was the primary data collection and analysis tool, there was consistency in the collection and analysis processes.

3.2 Research Methodology

When working with First Nations, it is important to incorporate Indigenous methodologies into the research methods. Shawn Wilson (2008, p. 77) defines Indigenous methodology as a "process that adheres to relational accountability. Respect, reciprocity and responsibility are key features of any healthy relationship and must be included in an Indigenous methodology". Fundamentally, an Indigenous methodology focuses on the researcher being accountable to participants, the data, and the research study (Wilson, 2008). The researcher is

ethically responsible to respect relationships within the data by presenting it in the correct context, and s/he must provide the research back to the community to be used internally (Wilson, 2008). The epistemology of Indigenous research methods, which is the knowledge that outlines the study's methods, scope, and validity, is based on each individual's relationships or experiences, values, beliefs and worldviews (Wilson, 2008). Each researcher's experiences, values and beliefs influences the research methodology, and the steps taken throughout the study; therefore, as the main researcher, my experiences, values, and beliefs have affected the methodology of this research study and I wanted to ensure I remained accountable to the data, the participants, and the research study (Wilson, 2008).

Implementing an Indigenous research approach was appropriate because in addition to working with First Nation peoples, I share a similar worldview promoting relational accountability and the belief that my values will influence my research. It was important that I understood the existing relationships between the stakeholders before working with them so I could be respectful (Wilson, 2008). It was also important that I established my own relationships with the participants to ensure that I understood the context of the responses, which would then be accurately portrayed through the aggregate results (Smith, 2002; Wilson, 2008). Since I do not have First Nations ancestry, it was imperative that I did not attempt to speak for the participants (Smith, 2002). I am not from their communities, nor can I ever fully understand their position (Smith, 2002). Therefore, I wanted to maintain the true spirit and intent of participants' contributions by not distorting, exaggerating, or misunderstanding their contributions from its original context (Smith, 2002). I also asked each participant how they wanted the results presented back to them for use in their communities because it was important that they could apply the results if they wished to (Battiste, 2008; Pualani Louis, 2007; Wilson,

2008).

By using Indigenous research methods, I was able to combine the strengths of Western data collection methods with Indigenous methodologies, which helped to overcome some of the limitations of Western research. Western research often has difficulty incorporating Indigenous knowledge and the protocols of working with First Nations into methodological structures (Davidson-Hunt & O'Flaherty, 2007; Wilson, 2008). To achieve this, it was critical that I “unlearn my privileges” and seek the knowledge of a community member from each First Nation to direct me about their community's protocols (Porter, 2004, p. 105). These considerations and processes were essential because I was the primary research instrument analyzing the raw data and the document information. Keeping the above methodology in mind helped me to critically review the data and remain accountable to the research study and the participants (Davidson-Hunt & O'Flaherty, 2007; Wilson, 2008). Also, through this combination I attempted to follow the methodological framework of decolonization in order to dismantle Western practices and ideologies that often misrepresent Indigenous Peoples (Denzin & Lincoln, 2008). It was appropriate because it coincided with the theory of transformative planning that attempts to remove structures of oppression that marginalize Indigenous peoples. By having participants review the comprehensive community planning process and pilot project themselves, they have been able to evaluate its suitability to their First Nation community. Their comments determined whether comprehensive community planning was decolonizing planning practices by incorporating the principles of Indigenous Planning.

3.3 Study limitations

The participants included in the study had already established a relationship with the Cities and Environment Unit and it was through the CEU that I received contact information for

these individuals. It is unknown whether a positive relationship between the CEU and the stakeholders interviewed affected participation in this research study. Once the participant groups were selected and the contact information was attained, the potential participants were contacted and invited to select an interview time. Although attempts were made to interview all individuals, this was unsuccessful because some individuals and First Nation administrations declined to participate in the study.

Only individuals that participated in the comprehensive community planning process were contacted. These individuals had different perspectives on the planning process than regular community members not directly involved, but by including the planning working group, it was felt that the community's opinions were represented because these individuals were less directly involved. Furthermore, all participants were asked whether they had seen changes in the community, so this encouraged reflection about the entire community.

Finally, some individuals were interviewed about events that occurred years ago (i.e., Phase One communities), while others were interviewed about recent events and since memory changes over time it could have affected participants' responses. In addition, some questions could not be asked because the First Nation had just begun the CCP process (i.e., Phase Three communities) and could not comment on implementation.

3.4 Conclusion

By combining Indigenous methodologies of respect, responsibility, and reciprocity with Western data collection processes of interviews, the thesis attempted to accommodate all participants and make them comfortable throughout the research study (Wilson, 2008). The exhaustive selection process for participants included contacting all individuals in Saskatchewan that were involved in the comprehensive community planning pilot project. They were contacted

either in person or by phone, and were invited to share their experiences with the CCP pilot project, and describe what they believe were its strengths and shortfalls. The semi-structured open-ended interviews were transcribed and then coded using Atlas.ti software to determine any topical patterns in the data. These topics were narrowed down by determining relationships between data categories until a small set of defensible categories were determined. These categories, the primary product of the analysis, will be presented in the following chapter.

CHAPTER FOUR

COMPREHENSIVE COMMUNITY PLANNING IN SASKATCHEWAN

4.0 Introduction

Chapter Three described the breakdown of the analysis process, which began by dividing the results into four main dimensions or groups that shared similar qualities. Although the data were divided into these four dimensions to better understand and analyze the concepts and ideas within them, it was counter-intuitive to articulate the results this way. Chapter Four recombines the dimensions in a narrative format weaving strengths and improvements together regarding particular aspects of the planning model.

4.1 Perceptions of comprehensive community planning in Saskatchewan

When the pilot project first began in Saskatchewan in 2005, the First Nations chosen to participate had to meet certain criteria (INAC, 2005a). First, Chief and Council had to approve the act of participating in the pilot project to ensure full commitment throughout the entire process (INAC, 2005a). Second, the First Nation needed to be openly receptive to undertaking the project and be willing to advance CCP theory by establishing partnerships with academic institutions and allowing citizenship and Tribal Councils skill building experiences (INAC, 2005a, 2005b). Third, leadership needed to prove they were financially accountable to ensure they would properly use the funding provided during the pilot project, and have the management capacity to follow through with development projects (INAC, 2005a). The First Nation administrations also needed a strong relationship with Tribal Council staff to access additional resources and services, albeit one First Nation not affiliated with a Tribal Council (i.e., Cowessess First Nation) was included to learn the degree to which Tribal Council affiliation

impacted upon the process (INAC, 2005a). Next, the Nation needed to already be committed to daily community involvement to get citizenship actively participating in the planning process (INAC, 2005a). Leadership and community members needed to be willing to work with outside planning consultants throughout the planning process and implementation (INAC, 2005a). Five additional factors affected inclusion in the pilot project: North/South representation, distance from major centres, population size, economic opportunity, and whether the Nation was traditional governance and societal structures or more contemporary (INAC, 2005a, 2005c).

AANDC had four intended outcomes that the CCP process attempted to achieve with Saskatchewan First Nations (INAC, 2005a, 2005c). The first sector was in First Nation *governance* (INAC, 2005a, 2005c). The CCP process in the First Nation should lead to changes in governance structures by improving accountability and communication between band administration and citizenship (INAC, 2005a, 2005c). The second sector, *people*, was to encourage citizenship to become more involved in planning and shaping their community's future (INAC, 2005a, 2005c). The third sector was *land*, where leadership and citizenship were to better understand all available resources to determine future sustainable development of the First Nation lands (INAC, 2005a, 2005c). The final sector involved the *economy* by creating a foundation of knowledge where resources and opportunities were recognized and used to achieve the community's future vision and goals (INAC, 2005a, 2005c).

Prior to the CEU's comprehensive community planning model being implemented in Saskatchewan, they had six years experience working with First Nations in the Atlantic Region (INAC, 2005a). CEU's model involves seven stages where citizenship become involved in collecting relevant information, visualizing the future of their nation, and implementing the vision according to the community's values. The CEU updated their planning model before the

pilot project to accommodate some of the differences between First Nations in Saskatchewan and First Nations in Atlantic Canada (CEU planners, personal communication, 2010). They

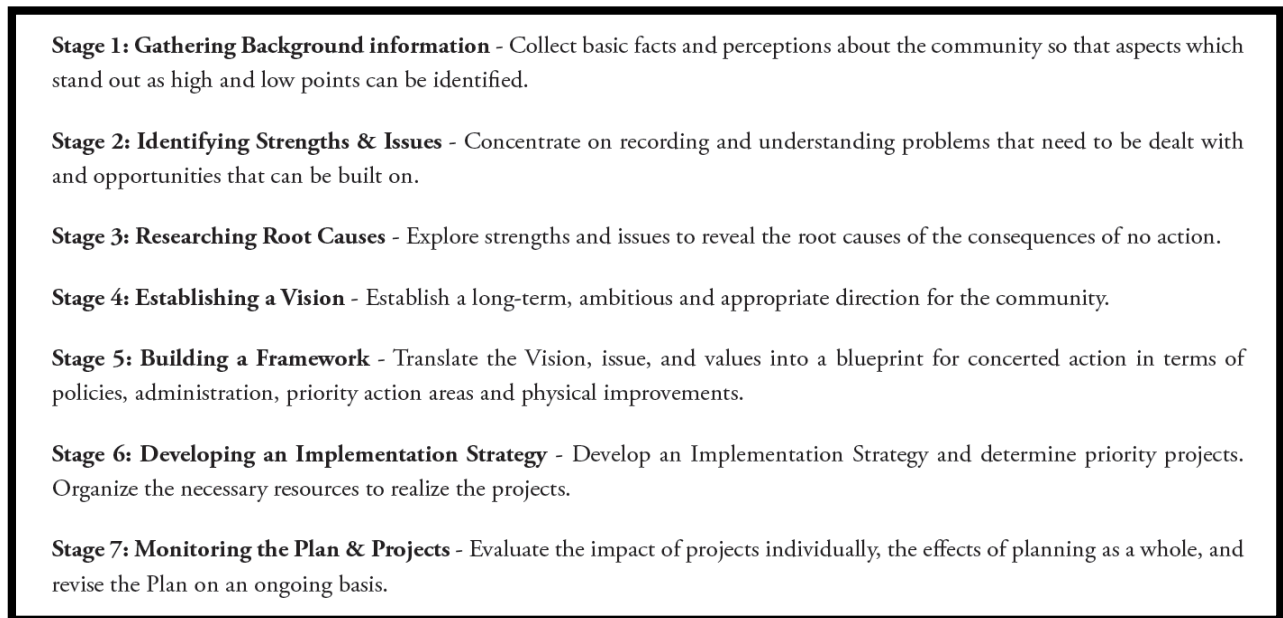


Figure 4.1: CEU's seven stage comprehensive community planning process (CEU, 2010, p. 35).

incorporated a community contact from each First Nation to ensure that they maintained constant communication with each community and incorporated Tribal Councils for more assistance (CEU planners, personal communication, 2010). They also adapted the CCP model by de-emphasizing the background information research because it was believed that any missing information would be found during later planning steps (CEU planners, personal communication, 2010). The CEU began implementing earlier kick-start projects earlier so that residents' attention would be captivated by tangible results, decreasing apathy for participation in the rest of the planning and implementation process (CEU planners, personal communication, 2010). In Phases Two and Three, the CEU implemented a Plan Mentor position, which involved having an experienced Plan Champion from a Nation that already undertook a CCP process providing assistance to a new Plan Champion (CEU planners, personal communication, 2010). The experienced Plan Champions would be from preceding phases (i.e., Phase One Plan Champions

mentoring Phase Two and Three communities, or Phase Two Plan Champions mentoring Phase Three communities).

The Plan Mentor role in particular was well received by participants because it provided more assistance for Plan Champions from Phases Two and Three from First Nation individuals who had already experienced the planning process. The Plan Mentor gave advice about overcoming and tackling challenges, suggestions for projects and getting the community involved. Plan Mentors from Phase One communities with plans in place enjoyed the position but wished they had had a mentor to assist them, but because they were the first phase of the pilot project a mentor was unavailable.

If I had a plan mentor, or if [the former Plan Champion] had a plan mentor back then, it would have been a lot easier because we were kind of breaking the path at the time ... if we had somebody to help us out along the way it would have went a lot easier or if there was somebody that would have been able to tell our Council members that this is what they are doing and this is how they're doing it. Like, this is why you're going to hear a bunch of flack coming from that strengths and issues meeting or root causes meeting. (Plan Mentor, Aboriginal, Female).

However, while the Plan Mentors enjoyed the experience of being a resource and building relationships with other First Nations, the role did place added responsibilities onto their already busy workload. They were already very busy organizing and completing their own Plan Champion responsibilities, and unfortunately, the added workload from being a Plan Mentor often resulted in not being able to completely fulfill all of their obligations to the Plan Champion they were mentoring.

But the stress, well, not stress, but the workload of being a community champion at home is hard enough without placing additional responsibility of [a Plan Mentor] and making sure that that other community is going along fine. There were a few engagement sessions that I'd missed ... and I really, really felt bad about that (Plan Mentor, Aboriginal, Female).

While individuals had difficulty balancing their roles as a Plan Champion and a Plan Mentor,

there were other additional complications with this position. The CEU entered into individual contracts with the Plan Mentors that did not involve their First Nations or Tribal Councils, and participants felt this was inappropriate. A Plan Champion and a Tribal Council representative disagreed with the individual contracts and would have preferred that the contract went through First Nation administration, so that there was accountability to band administration. Then Band administration could have monitored the amount of responsibilities the Plan Mentor had and kept track of the costs of working with another community. It was also felt that by having the contract go through First Nation band administration it would not have bypassed First Nation governance.

I was employed by Dalhousie's Cities and Environment Unit and I think that the other mentors were employed by them, as well. I don't believe that I should have been employed by them because I believe I should have been employed by my band. That way, they could retain supervision over me and I could retain direction from my Nation. Whereas with the Cities and Environment Unit being my boss at the time, I didn't really appreciate it. I never liked it (Plan Mentor, Aboriginal, Female).

And when I saw that, I said, what? What are you trying to do? Bypass the authorities of these people? Bypass the Tribal Council? Bypass the Chief and Council by going directly to ... an individual? That is not the way we do business here, especially when that individual was paid by the organization. The First Nation needs to be involved in that and you don't extract them out and give them money (Tribal Council representative, Aboriginal, Male).

Although, there were subcontract and structural disagreements, many participants considered the incorporation of the Plan Mentor role a positive contribution and an enjoyable experience.

[The CEU] felt that us being the Phase One had valuable experiences and information that we could share with the oncoming communities in Phase Two and then Phase Three. And it's true, I agree with that strategy and thought that it was very good (Plan Champion, Aboriginal, Female).

It is beneficial to know that the complications between First Nations, Tribal Councils and the CEU did not prevent the continuation of the planning process in many communities.

The CEU planning model applied a pre-planning stage in Saskatchewan where they

initiated communication and relationship building with each First Nation to explain the benefits of community planning and what the First Nation could hope to attain. Unfortunately, Saskatchewan First Nations were not consulted regarding the pilot project, or planning model design, and it was believed by CEU planners and AANDC that since the planning model worked with First Nations in Eastern Canada that it would also work with Saskatchewan First Nations.

You know, in hindsight, things could have been a lot better planned and that's almost ironic. This is a planning process but the pre-planning or consultation prior to this planning process wasn't planned very well with First Nations to have their input in the project design. I mean they extracted a project that worked well out east and seems to work well here, but without our input about the local and our traditional ways of doing things, not that it wasn't respected, it just wasn't used in determining the process. Therein lies problems when you apply a process from Nova Scotia thinking because there are Indians over there, they're going to be the same here, so we'll just slap it down there, maybe it will be cool. Well, it doesn't work that way without pre-consultation, consultation and then implementation and activation (Tribal Council representative, Aboriginal, Male).

Although only one individual commented that First Nations were not consulted about the project design, it is relevant because it is dangerous to assume that one model is applicable everywhere and with every First Nation across Canada. While the CEU model was flexible and incorporated community participation that allowed it to be adapted to the local area, it should not have been assumed that every First Nation was capable and ready to undertake a comprehensive community plan just because the model existed (IPPC Chair, Aboriginal, Male). First Nations should have been consulted about the application of the CCP model and the organization of the pilot project so they could decide collectively if they wanted to participate. The consultation would also allow the project design to be adapted to Saskatchewan First Nations.

Regardless of the design flaw, this pre-planning stage was important because it introduced the CCP to the First Nations, and gave the CEU planners some experience working with Saskatchewan First Nations. The CEU held meetings where First Nation representatives

attended and explained how they would assist the Nation in developing their own comprehensive community plan by having a strong relationship and communication throughout the entire planning process. The communication and relationship between the CEU and the First Nations was critical to ensure the plan was representative of the people. Many First Nations have participated in strategic or community plans with private consultants before and several participants from Band Administrations, Tribal Councils, and Planning Champions spoke of these previous plans and how few were actually implemented in their communities. They believed that the CEU's model and practice seemed more successful because of the continuous communication between them and because the community participated in making decisions about future development.

Before we've had consultants come on reserve, do a big plan and then leave and then we never hear of them again. I think this time around [INAC] told us that we would be involved with Dalhousie and this is the third or fourth year now that we're still meeting with Dalhousie. ... The plan had to come from the community. It couldn't come from a consultant and a couple of band staff. That never worked in the past. I think they're hoping that this procedure they're doing now where it's more involvement is giving us a hand up instead of a hand down (Band Administrator, Aboriginal, Male).

The need for maintaining relationships between consultants and communities was also commented on by the IPPC Chair, who said this was crucial so the consultants understood the community's desires for development, and the community understood what the consultants could offer for assistance (IPPC Chair, Aboriginal, Male).

The CEU planners believe their advice and services were beneficial to First Nations because sections in the process require technical services like mapping and graphic layouts, assistance with the research of root causes, and for the construction of the physical projects in

each First Nation, such as the Pow Wow Arbor⁷ at the Kinistin-Saulteaux Nation (CEU Planners, non-Aboriginal, Male and Female). For example, having the CEU present at the root causes workshop allowed individuals to speak about sensitive issues because they were describing the situation to the planners that were new to the community.

I think having us at the table lets people direct their issues about the community to us by telling somebody new who doesn't know the community. This way they're explaining it to us, because we don't live here but everyone around the table from the community gets to hear. It's kind of like you're not complaining to your community members, you're explaining it to me, because I'm new... It happens all the time where they are looking at you, but saying it to everyone (CEU Planner, Non-Aboriginal, Female).

Having outside planners addressing issues by speaking openly about it allowed the articulation of different perspectives, which often helped resolve conflicts as residents heard different perspectives. A Tribal Council representative commented that this concept of the outsider provided grace around controversial questions or topics, such as leadership.

See sometimes when you have a white face, a moony ass face, you can be a devil's advocate or ask some of the difficult sort of root cause issues, community issues that someone from the community maybe couldn't ask or wouldn't ask ... particularly if the root causes were sort of really steering towards leadership (Tribal Council representative, non-Aboriginal, Male).

Having these new perspectives at community meetings and workshops reinforced the idea that communities may find it difficult to complete a CCP alone, and may welcome the assistance of an outside planner (CEU Planners, non-Aboriginal, Male and Female). Some Tribal Council representatives and the CEU planners believed there was a need for a planner not from the community (ethnicity is not important here) to provide an unbiased opinion and new eyes on a situation, as well as asking those difficult or sensitive questions. But, it was also very important that the planner worked with the community towards a common goal instead of steering the plan

⁷ The Pow Wow Arbour is a structure build to accommodate Pow Wow's and other special events within the Kinistin-Saulteaux Nation.

individually.

All participants spoke highly of the community-based plan because it was "a mandate from the people" (Plan Champion, Aboriginal, Female). Since the model incorporated community involvement, it encouraged residents to learn more about their First Nation and collectively decide their future. The knowledge development throughout the planning process was greatly appreciated by most participants, regardless of position because it was the first time that they were able to holistically review the components of their community to document it and display their history.

We didn't know about our history part of it, so it was a good exercise for us. It's a way of capturing that history and showing how far we've come (Band Administrator, Aboriginal, Female).

This [history] is important information not only for us but the children and the people of this community because a lot of people never lived here and then suddenly they were moving back. It was good information for them. The good part about it is I found that the community started coming together a little bit. You could see the trend, the shift. People that didn't come out before were suddenly interested (Plan Champion, Aboriginal, Female).

Having the community involved in the planning process built the experience and skills of community members through participation and facilitation. Many participants agreed that continued implementation of the plan was dependent upon community support and involvement. By participating and learning new skills, community members were more likely to continue with the implementation of the plan far into the future. Community involvement also encouraged residents to voice their opinions and concerns that affected community's decisions.

[The plan will continue] because it comes from community members. They're going to make it happen and it's going to continue onwards because they're going to take it. They own it (Plan Champion, Aboriginal, Female).

What [Chief and Council] fail to see is it is the community that made this plan. It wasn't the Chief and Council, so whether [Chief and Council] follow it or not, it's up to the community to say, hey, this is what we did, "now what can you do?" (Planning

Working Group, Aboriginal, Female).

The concept of community support ensuring the plan would continue was further validated by the Chair of the IPPC because he agreed that community's need deep support for the plan, which includes acknowledging any mistakes and not becoming discouraged and giving up (IPPC Chair, Aboriginal, Male).

Necessary support must also come from Chief and Council. All Plan Champions and most members of the Planning Working Groups commented that having true leadership support made the process easier. Leadership support promoted the delegation of particular roles and tasks encouraging the Plan Champions and the Planning Working Groups to initiate changes in the community.

Some of it comes from leadership. In the past few months, I felt that we have the direction and the delegation to go ahead and get it done. So I feel that in the next two years, or in the next five, four, whatever years that may be, I think that we're going to see a lot of stuff happening out here that's positive (Plan Champion, Aboriginal, Female).

I know that leadership supports it and there are things going on like ideas and projects in the plan that are actually happening and they're not all necessarily initiated by myself. I'm only doing what I can do and I know that some of the project's leadership has taken some of them on (Plan Champion, Aboriginal, Female).

By having strong Chief and Council support some responsibility of the Plan Champion to initiate the next development projects from the community plan was delegated to leadership.

Unfortunately, many Plan Champions and Planning Working Group members thought they did not receive enough support from leadership. They recognized that the Chief and Council members were busy, but were disappointed at the lack of support and attendance at planning workshops and meetings.

We knew that we had the support from leadership, but somehow they were at arm's length. They didn't want to come to any of our meetings, didn't want input into our

meetings because they felt it was an unrelated project ... and any time I reported to them they said, yeah you're doing a good job, and I'm thinking, how do you know? (Plan Champion, Aboriginal, Female).

Plan Champions, Tribal Council representatives, and CEU planners all mentioned that when Chief and Council did not fully embrace the community plan, it was left up to the Plan Champions to remind them. It was felt that often the Plan Champion had to push to ensure that the plan was reviewed and referenced for new community developments.

The leadership support it, but pretty much it's been me pushing it. I kind of feel sometimes it's my job to remind them that we have a community plan ... I'd like to see more support because one person can't do it all (Plan Champion, Aboriginal, Female).

I think we're going to try and continue using it as long as ... we have somebody on staff that's going to be here to remind us about our plan (Band Administrator, Aboriginal, Male).

The lack of Chief and Council support made it difficult for Plan Champions to promote community participation because the leadership were not role models and actively supporting the plan through attendance at planning process meetings and by referencing the plan at Council meetings.

Whether or not leadership support influenced community interest and participation, all communities faced the same challenge of engaging citizens in the planning process.

At my very first community meeting [the attendance] was myself and the Dalhousie planners. There were no community members. I remember going back to the band office and I told [the community contact] to send that money back to Indian Affairs because these people [community members] are not interested in our community (Plan Champion, Aboriginal, Female).

People around here don't really want to participate - they'd rather work for money than volunteer (Planning Working Group, Aboriginal, Male).

Plan Champions found the lack of participation to be the most frustrating component of the planning process. Participants often experienced apathetic residents who were accustomed to

Chief and Council making the decisions for them regarding their community's future.

Apathy continued until Plan Champions began to implement incentive programs at workshops and meetings to encourage participation. Incentives included providing food, drinks, and prizes like jackets for individuals who volunteered with the Planning Working Group. These incentives significantly improved participation levels and once individuals participated and realized they had a voice that could influence decisions about the vision and future projects, they became more interested.

When we went through the vision statement and the community value statement, people just loved working on that. They were able to get out all their good feelings about what they believed in, what they hoped for, what they dreamed for ... that was when we had at least 200, maybe 250 [people attending] (Plan Champion, Aboriginal, Female).

Now there seems to be more interest in community stuff, community planning and helping the band progress. They know that they're important (Plan Champion, Aboriginal, Female).

Band residents enjoyed participating in the community vision workshop and the unity promoted community interest and pride. The vision statement was often placed on banners and located in numerous public places around the community so community members could view it. By displaying accomplishments visibly around the community, it sparked interest because residents were able to see changes occurring. Once community members saw the vision displayed, they became more interested in volunteering their time in achieving the goals to create a better future.

For some communities, having a strong Plan Champion and Planning Working Group helped to alleviate some stress during the planning process and when encouraging community participation. Some characteristics were to have individuals involved that the entire community could relate to so everyone felt welcome. Providing standardized meetings ensured all community members knew when and where the meetings were held. It was important to use

various notification techniques to reach as many community members as possible. Finally, another important characteristic was identifying all responsibilities for each role so that expectations were established for every task and position involved.

They have to have the right person as the Plan Champion. This person needs to be able to represent the older people, the youth, or the adults. This person needs to be really approachable and can approach people (Band Administrator, Aboriginal, Female).

You have to be consistent, and you have to be on time. When you say you're going to be there, you have to be there. You can't be there, say our meeting starts at 10:00 you can't be there at 11:00 or 10:30 ... You also have to be a people's person and you have to be able to understand where these people are coming from... You have to listen to what they want because it's about them, not you (Plan Champion, Aboriginal, Female).

Strong Plan Champions and Planning Working Groups were able to contact more citizens and make them aware of the progress of the planning process, which helped the plan become more sustainable and continue, especially when personnel changed. Tribal Council representatives, Band Administration, and the CEU planners agreed that when personnel changed any momentum developed throughout the planning process often waned and the plan faltered.

In some cases we had a change in the community champion and there was a break and a lull there. I spent some time with [the new Plan Champion] just to get a comfort zone. I think she was lost not having gone through the first part (Tribal Council representative, non-Aboriginal, Male).

It's very important that you have many people involved in developing and implementing the plan. This ensures there is that knowledge and awareness of the plan to carry it through, and the momentum to carry it over changeovers in administration, in governance, and in the staff involved in the planning project. So if you lose your Plan Champion or some members of your Planning Working Group that everything doesn't fall apart. It's not dependent on one or two people (CEU Planner, non-Aboriginal, Female).

Having community and Chief and Council support became incredibly important when personnel changed because if numerous people knew the stage of the planning process, the momentum would not wane during the transition period. This was where having a Plan Mentor and Tribal

Council representatives helped because they were able to help orient the new individual (especially the Plan Champion) about the position's roles and responsibilities.

As changes occurred within the community, people began to realize the influence of their comments and opinions. With this new confidence, they held Chief and Council accountable to the community plan.

It's actually coming together holding leadership [accountable] by saying: okay, how come that wasn't brought to the community? Now membership knows they're just as important in the decision making as leadership is (Plan Champion, Aboriginal, Female).

However, to achieve accountability Chief and Council needed to openly, and wholeheartedly, support the CCP process. If they did not support the plan, often they were hesitant to relinquish authority or decision-making to the Plan Champion and community citizens. They needed to be willing to be held accountable for their actions, and abide by the community's desires for the future.

When participants were asked whether the planning model incorporated their culture, the majority replied positively. The planning model was flexible and built on First Nations ideologies. It attempted to be holistic by including representatives from numerous departments to accurately understand what resources were available to use for developments. The plan took into consideration local circumstances, traditions and culture that made the First Nation unique and incorporated it into potential developments. Cultural incorporations were achieved by incorporating traditions and ceremonies into each workshop and by having citizens create a vision statement that was reflective of the community.

I know with the strength and issues, there was some cultural components that we had to do a different way ... like getting information from the Elders. We really couldn't talk about some of the cultural ceremonies and practices so we had to be very vague in that respect. Yet, we wanted to keep or retain those things as much as we could (Band Administrator, Aboriginal, Female).

First Nations were also able to incorporate their culture through the projects that were chosen to be included within the CCP. Projects were to be relevant to the community so that residents would take pride in their construction and the opportunity to use it after it was completed.

While attempts were made to incorporate each First Nations culture, participants felt that there were ways that more culture could have been incorporated to make the plan more comprehensive. The Chair of the IPPC, along with other participants, commented that CCPs should incorporate traditional territories to include any potential growth for allocations from *Treaty Land Entitlements or Additions to Reserves*.

There were other comments about the comprehensiveness of the project design. In addition to including traditional territories, neighbouring communities, provincial and federal political organizations needed to be included (e.g., AANDC, Assembly of First Nations, Federation of Saskatchewan Indian Nations, neighbouring rural and urban municipalities, local Saskatchewan firms).

Local farmers, how are they put in? The Métis people how are they put in? FSIN how are they put in? The federal government can say no, but the provincial government, how are they activated? How are they involved in this process? If you want to be comprehensive, you'd better not use that word lightly because I just pulled out many different groups that are not involved in the comprehensiveness. So you can't call it comprehensive, semi-comprehensive perhaps. I mean, comprehensive is holistic (Tribal Council representative, Aboriginal, Male).

All participants agreed that the CEU did an effective job facilitating their planning model with Saskatchewan First Nations, but a few individuals commented on the distance between Halifax and Saskatchewan. Most participants felt that if the CEU had been closer, or a local planning institution and organization had been used, the First Nation (i.e., Plan Champion and Planning Working Group) would have received more support and there would have received more visits from the planners.

I know that Dalhousie probably did as good a job as anybody, but not being local kind of created distance problems like communication problems. Perhaps if someone was hired from Saskatchewan it would have made more opportunities to meet more regularly that might have changed the outcome. I think it would have, if we had a local Saskatchewan-based firm doing the plan (Band Administrator, Aboriginal, Male).

It was suggested that an accreditation program for participants should have been implemented at the beginning of the pilot project so involved individuals could have received further training or recognition for their contributions. It was also pointed out that not utilizing available expertise from local organizations reduced the potential for planning skill and knowledge retention within Saskatchewan.

The whole retention of that knowledge, because wouldn't it have been better to have ten graduates from First Nations University, who may come back and live in our communities, and work in our communities and develop our communities? I'm sure [none of the CEU planners] over there are ever going to come here and live (Tribal Council representative, Aboriginal, Male).

The incorporation and collaboration with organizations, institutions, and individuals beyond First Nation borders was important to achieve comprehensiveness, but their inclusion required equal commitment from all stakeholders. For example, in the *Terms of Reference* for the Joint Steering Committee meetings, it was written that various agencies and organizations, such as the Federation of Saskatchewan Indian Nations, were invited to the meetings and asked to appoint representatives to attend, but that none attended (INAC, 2008). However, this lack of attendance could be attributed to the lack of consultation with First Nations about the pilot project design and model implementation as discussed earlier in the chapter. Or that day-to-day operations of First Nations does not fall within the mandate of FSIN.

Another area needed to improve the comprehensiveness of the plans were the inclusion of more off-reserve members. Plan Champions, Band Administrators, and Tribal Council members all wanted more involvement from off-reserve members. Attempts were made with the resources

available to them, but they were insufficient to contact and include many off-reserve members.

We weren't able to get the urban members' needs involved as much as we wanted ... It was too expensive to take everybody there. We had a few urban sessions but it was really expensive to do considering our membership here and considering our membership in Regina. It was really difficult to try and involve them, but we did try (Planning Champion, Aboriginal, Female).

It was difficult and expensive to involve off-reserve members in numerous urban centres across the prairie provinces while hosting meetings in the First Nation. Attempts were made to contact them through urban meetings (although rare), websites, and personal communications.

Plan Champions, Plan Mentors, Band Administrators, and members of the Planning Working Group commented that some of the processes and projects undertaken were a bit obscure because of the time crunch they experienced. Frustration stemmed from the tight pilot project schedules set for the First Nations and the CEU causing some communities to feel rushed through the planning process.

At [the Nation] it was quieter and more culturally the old ways. It was a different environment there altogether and they don't move as fast. They don't go quickly unless they want to, so they prefer to sit and it's not go, go, go. Here you'll find we'll have a lot of go, go, go, get it done, get it done. There they might get it done, but they want it done at their own pace and they want it done in a way that is more culturally sensitive ... That was the first time ever one of our planners from Dalhousie had lost her temper and I think they took it personally that [the Nation] didn't want to step up faster, faster, faster. I think the problem was that they had deadlines to meet and because they had deadlines to meet they had the whole contract that they had to fulfill and if [the Nation] was going slower in their process, it was harder for Dalhousie to say, well, okay, we can slow down for you (Plan Mentor, Aboriginal, Female).

Tribal Councils agreed that First Nations needed to go at a pace that was suitable for them. It also represents a shortfall of planners not being hired and directed by First Nation Band administration. If direct accountability had occurred consultants would have been less likely to force First Nations to complete tasks quickly, and would meet more resistance from the community.

I learned a long time ago [regarding] First Nations ... don't take it and drag them through it kicking and screaming because you've got to go through the steps. You'll likely set yourself up for failure (Tribal Council representative, non-Aboriginal, Male).

It was important that First Nations were not rushed through the planning process because they needed to complete the process at their own pace. If it took a significant amount of time to complete one step, then that should have been acceptable to the community. Unfortunately, the CEU had a finite time period to create the plan and implement numerous projects, and this caused some of the time challenges experienced between the First Nations and the CEU.

Furthermore, the Chair of the IPPC, Band Administrators and Tribal Council representatives agreed that the CCP process should not be forced on the First Nation, nor should they be rushed through the steps.

The continuation of a First Nation's community plan was impacted by a few variables. First, the support of Chief and Council was extremely important if a "legacy" was to be created within the Nation about the CCP (IPPC Chair, Aboriginal, Male; Tribal Council representative, non-Aboriginal, Male). When leadership supported the Plan Champion through attendance and participation, consistent documentation of meeting minutes, and policy implementation, it set precedence creating the CCP legacy of continuation into the future. Particularly, the implementation of policies by Chief and Council ensured that the plan was referenced for future developments that incorporated and built on the First Nation traditions and culture.

The whole comprehensive [component of CCP] is more like recognizing the old traditions but building a contemporary focus [that incorporated the First Nation's values and beliefs] (Tribal Council representative, non-Aboriginal, Male).

Oh, yeah, they were really, really good about making things fit [culturally] as long as we got what we needed to get out of it. Sometimes we'd have to go a long way around but it got done (Band Administrator, Aboriginal, Female).

The ability to combine tradition with contemporary planning processes allowed the First Nation

to remain true to its heritage and retain its strength through its culture, all the while planning for important future development. The implementation of policies was essential because political stability promoted corporate investment and development.

They all asked for policies, they wanted to see policies being implemented, there was, at almost every meeting they talked about the treaties and then they also talked about developing our own constitution and Election Act. So I feel that the reason why they wanted the constitution and Election Act was because from term to term, policies could change. But if they had a Constitution and Election Act that was developed by the people and had the people's vote and ratification for it, then they were pretty much confident that nothing could change and governance would stay stable (Planning Champion, Aboriginal, Female).

Band Administration, Tribal Council representatives, and the CEU also agreed that the operationalization of the plan through policies and Band Council Resolutions were ways to ensure that the plan continued into the future. It created the CCP legacy.

Similarly, the CCP pilot project has created its own form of legacy within Saskatchewan. There has been significant communication between First Nations within the pilot project that did not exist before. Through Joint Steering Committee meetings and the Plan Mentor positions, individuals and First Nations have shared their experiences, challenges, and successes with each other and have developed strong friendships that will endure long into the future.

We have meetings called Joint Steering Committees and we all got together and shared information and it was really good. We got some really good stuff from the other communities (Planning Working Group, Aboriginal, Female).

No, there was no relationship there before and it's like that in the majority of First Nations within Saskatchewan. We tend to just kind of operate on our own. We don't have a lot of partnerships with other First Nations with projects going on. I really think we should and I think CCP provides that opportunity because I think it can open those doors (Plan Champion, Aboriginal, Female).

Better communication between First Nations has also led to notable dissemination to other First Nations outside of the pilot project. Many Tribal Councils have been approached by other First Nations within their jurisdiction about undertaking and participating in a CCP, and a few have

even begun implementing initial steps. Plan Champions and Planning Working Groups have also described their community progress to other interested First Nations.

My goal has been, from the Tribal Council perspective, is to have each one of our six First Nations complete a plan. We've got [one First Nation] that will be sort of the lead model, and [a second First Nation] that has completed various steps, and then we have [a third First Nation], but three more to go (Tribal Council representative, non-Aboriginal, Male).

I've had other people from other First Nations in the surrounding area or even further away and they've said: hey, this is nice! How can we get one of these plans? Where did you get this done? ... We want to know how you got this community plan? How do we get there? What's the steps to take? (Plan Champion, Aboriginal, Female).

What was unfortunate is that there was little long-term planning commitment by AANDC to continue with comprehensive community planning within Saskatchewan beyond the completion of the pilot project. Momentum has already decreased because AANDC decided to no longer implement and fund CCP for First Nations. Unfortunately, this happened throughout the pilot project because AANDC did not commit to extended periods of funding, which made First Nations suspicious of the pilot project (CEU, 2007). This was frustrating for other First Nations who wanted to undertake a CCP.

I mean ideally INAC would have an understanding or strategy about what they're going to do with community planning within the region and nationally, two years ago or twenty years ago, but they don't. That's unfortunate because these communities take a long time to implement plans and it takes a long time to learn how to work with the plan and work together as a community. That's not to say that these communities were completely dependent on INAC for the success of the plan. That's not it at all, but they do need some support ... There are other communities within the Tribal Council that want to create their own plan and now when they write letters to INAC and they say, sorry, we're not funding any more plans right now and that's just a real shame. We believe that there's an incredible need for planning within First Nations and INAC is just, I think, a little bit slow. They just haven't caught up and that's just sad because this negatively affects all the other communities in Saskatchewan. In some respects, it's been great for the Phase One communities because they've had all this support, and then it's really horrible for people who aren't within the CCP [pilot project] (CEU Planner, non-Aboriginal, Male).

A guaranteed long-term plan based on contingency plans for a successful CCP pilot project

would have alleviated some of this uncertainty. With the completion of the pilot project and AANDC's decision to no longer provide funding, many interested First Nations will find it harder to develop their own CCP.

The development and implementation of the CCP in these communities was also greatly influenced by available funding through the pilot project. While all participants were grateful to be included within the pilot project, many Tribal Council representatives, Band Administrators, and Plan Champions were dissatisfied with the amount of money provided to complete the tasks required. Many participants were critical of the fact that the contract provided by AANDC was going out of province. They would have preferred to see local organizations and institutions get the planning contract so the money allocated would have remained in Saskatchewan.

Out of the funding that was allocated for this Comprehensive Community Plan, as the usual case is, we're getting a piece, we get the crumbs whereas the consultants get 95% of the money and it's going out of province! That doesn't make good sense to me. If I was Brad Wall sitting in Regina, I would have a little problem with that. Why didn't my local consultants, my local university get that million dollars or so, they've got in the last three years? (Band Administrator, Aboriginal, Male).

In addition to the uncertainty of whether the funding was going to continue, there was uncertainty about what projects would receive funding from AANDC. This made it confusing for Plan Champions to know which projects to emphasize.

The part that I was never informed of was [that] whatever is [documented] in the plan, Indian Affairs will fund. But they didn't tell us that until after the plan was launched and all the work was done. And I'm thinking we could have put a lot more [projects] in there, you know? (Plan Champion, Aboriginal, Female).

Again there was a lack of communication between AANDC and First Nations about the project design. Many of these structural complications about design and funding could have been resolved through consultations with First Nations and Tribal Councils. For example, all Tribal Council representatives agreed that the original \$2500.00 provided to them to assist their First

Nation participating in the pilot project was insufficient to cover their expenses.

We get a pittance, I mean we got \$2500.00 to attend ten meetings in one year for the Tribal Council. In Saskatoon, it cost \$500.00 for one so you do the math. They've raised it now, after, somebody's complaining, I don't know who, but they've raised it to \$4,000.00 a year, which it makes it almost achievable to be at everything. I wasn't at the last one because I have to pick and choose. I mean I'm not just going to use that \$4000.00 just to go to their meetings. I want to go to my communities, I want to go to see what other communities are doing with that money and that's how we've approached it (Tribal Council representative, Aboriginal, Male).

With the increase of money allocation to \$4000.00, Tribal Council representatives believed they could better support their communities. Unfortunately, many still felt as though they were unable to provide the support their community needed because they were too busy to attend all the meetings.

I think it's more busy-ness when you're in a position [at the Tribal Council]. You're not only working on one project, but you're working on a number of different needs from across the nine communities. I was able to attend most of the meetings, I'd say 80 - 85 % of the meetings, but it would have been good to be at more of the actual initiative project meetings (Tribal Council representative, Aboriginal, Female).

In addition to a lack of sufficient funds for Tribal Council representatives to fully support their First Nations involved in the pilot project, many were physically incapable of providing enough support because their existing duties between all Tribal Council communities was overwhelming.

Alternatively, some Band Administrators and Plan Champions had different concerns regarding the issue of funding. They agreed that the money received from AANDC was not sufficient to complete their projects, but recognized the importance of finding alternative funding sources. They were cognizant that the federal government only has a limited amount of money available, and although it was a challenge, they looked for alternative funding.

Probably one of the biggest challenges was getting the funding to do these projects. You can't always depend on INAC for it because they only have so many dollars that they can give out. It's going out there checking the internet, where can I get this and where can I get that, and getting these proposals in on time. Even with proposals, if you don't write it up a certain way, there's no guarantee that you're going to get it.

That's where the biggest challenge is (Planning Champion, Aboriginal, Female).

Finding alternative funding was also considered important to the Chair of the IPPC who thought it was necessary for CCP continuation and sustainability (IPPC Chair, Aboriginal, Male).

The issue of funding has a wider scope than just finding financial assistance for projects, but is also about finding additional money to provide the salary of the community's Plan Champion. With the pilot project complete, AANDC officials suggested that the role of Plan Champion be incorporated into existing band administration roles within the First Nation. The Plan Champions were quite busy with their roles promoting the CCP and working with the community to implement the projects. Existing Band Administration staff is also extremely busy with their current responsibilities, so it is unrealistic that an existing band staff member could assume these responsibilities when they are already overworked. A band planner position is needed.

The First Nation will have no one who will be responsible to make sure the plan is continued. Once the funding is over the Plan Champion's work is done. No one to update it. Likely outcome if the funding is cut is the planning will stop. The bands are so reliant on one person. Band staff are already overworked. Funding is always an issue. Not sustainable unless very committed community, especially when funds are low. (Tribal Council representative, Aboriginal, Female).

It has become more and more obvious that you can't just rely on small groups of people or one person, or two, or five to advance these plans and finalize them and implement them because the risk is, if you lose people that have been key to the process, you know, at some point it is a setback. (CEU Planner, non-Aboriginal Male).

This was the conundrum of the pilot project when many First Nations were often already dependent on AANDC funding. Because funding has been cut for the pilot project this position will be disbanded leaving the work for other Band administration staff, or to be left uncompleted.

At the federal government level, it was also difficult to secure funding for community planning when it fell under the Department of Engineering. Engineering projects has an

emphasis on infrastructure and often does not include the social aspects of the community.

When First Nations were writing proposals for development projects that were socially based (e.g., creation of youth groups to increase youth involvement in the community), it was difficult to secure funding from a department that focused on physical infrastructure. Similarly, when evaluating social projects to receive more funding it was difficult to quantify social changes. It was also unfortunate that there was no CCP department within AANDC, which would be able to provide direct assistance to the First Nations for community planning.⁸

Right now with our core funding, there are sort of five key areas that are funded by INAC for Tribal Councils, like Economic Development, tech services, and one is actually community planning. But this community planning is actually for engineering services for their capital based plans. So that's basically doing the bricks and mortar infrastructure stuff but it doesn't cover some of the soft things like you know community planning as in getting communities together to talk about what is comprehensive. I actually see that that transition could be done by INAC internally and not require a whole lot of extra money. All they have to do is just change the description and change the carrots and then we could hire planners (Tribal Council representative, non-Aboriginal, Male).

There would be much to gain from having First Nations participate in community planning beyond economic development and engineering services because they would be able to focus more on the social, cultural, and land use aspects within the community. Fortunately, with a little reorganization of department silos and funds there could be sustainable funding for Saskatchewan First Nation CCP.

The concept of sustainability addresses another comment made by a Band Administrator. He was not concerned about finding sufficient funding for constructing proposed projects. Instead, he was concerned about how the projects, and their operating costs, would be maintained once

⁸ The Government of Saskatchewan has a Community Planning Branch, but it works with municipal governments to develop their community planning, not First Nations (Director, non-Aboriginal, Male). First Nations are considered the federal government's responsibility and, therefore, this branch does not assist with community planning on Saskatchewan First Nation reserves.

completed.

I guess the other thing too is when a community like [ours] decides to construct and build some kind of new enterprise or new project, and are actually able to find the money for the capital construction, there's a problem of the operating cost to continue using the new system that you've built ... there's gonna be operating costs in maintaining the structure. If you live in the city of Regina, there's fees you can charge to use it. Well, in this community, when the income is 65 – 70 % welfare, the people really can't afford to pay these fees that you know, you have to pay ... Sure we could build facilities tomorrow. We could borrow money tomorrow and build her walking trail. We could do that tomorrow, but how do we sustain it and maintain it (Band Administrator, Aboriginal, Male).

A few Tribal Council representatives also commented on sustainable project implementation.

They articulated that sustainability was often reliant upon AANDC funding to cover the additional expenses, which justified needing a consistent alternative funding source.

The final comment mentioned by Band Administration, Tribal Council representatives, Plan Champions, and the Chair of the IPPC was that the plan needed to be updateable. Its sustainability was reliant upon it being able to be adapted to changing priorities within the community. It also needed to be reflected upon so improvements could be incorporated.

It's a good plan the way it is, but it would be nice to be able to add onto it, you know? We're not going to achieve every idea that's in that plan because that's going to take a long time. That's going to take a number of years but there are other ideas or projects that did not make it into the plan because these are ideas that are springing up today. In a way it would have been nice if somehow we could have fit those into the plan, maybe make a community plan, part two or something like that, a carryover (Plan Champion, Aboriginal, Female).

The glossy document was a pleasure to view and hold, but the plan needed be updatable to adapt and change alongside the First Nation's own dynamic trajectory.

4.2 Conclusion

This chapter described the results of the semi-structured interviews held with the spectrum of positions involved in the comprehensive community planning pilot project in

Saskatchewan. It was demonstrated above that the influential factors were all intertwined and interrelated. These results showed the strengths of the planning process and model, and where improvements could be made.

In the following chapter, Chapter Five, these results will be interpreted into a few main intertwined themes. The results are going to be examined to answer the research questions about whether comprehensive community planning was giving effect to Indigenous Planning.

CHAPTER FIVE
STAKEHOLDER DISCUSSION OF COMPREHENSIVE COMMUNITY PLANNING IN
SASKATCHEWAN

5.0 Introduction

This chapter interprets the findings in the light of the literature review. The discussion in this chapter will be organized into six main themes: 1) support, 2) experience and skill building, 3) cultural incorporations, 4) comprehensiveness, 5) legacy, and 6) the role of the planner. Within these six themes, recommendations will be articulated to ensure that fluidity and the context of the recommendations remains. Another important component of this chapter is returning to and addressing the research question and objectives outlined in Chapter One. Recommendations will be delivered on creating a planning model that supports Indigenous Planning that could be incorporated into other planning models, such as the CCP model, used in the Saskatchewan pilot project to better reflect Indigenous Planning principles.

5.1 Comprehensive community planning model adaptations, strengths, and improvements

Comprehensive community planning has been in use in Canada since at least 1980 and there have been some model changes, improvements, and some other areas need improvement (Wolfe, 1988). Within the discussion of five main themes below, there are four eras of comprehensive community planning that will be compared: the first wave of CCP that occurred in 1983, which was evaluated by Johnson and Thompson; the CCP that the CEU undertook in Atlantic Canada, commented on by Wade in 2008; the CCP that has occurred in Saskatchewan reviewed by the CEU in 2010; and lastly, a review of the data from this research study. Unfortunately, from 1984 until today many of the same challenges still exist and although

Johnson and Thompson conducted their review in 1984 on behalf of AANDC, their recommendations and considerations did not seem to be incorporated into later CCP implementation or pilot projects. Consequently, it is going to be important to outline the specific factors from the pilot project implemented in Saskatchewan that affected the success of comprehensive community planning with First Nations as well as the literature reviews of past model implementations. The results have been divided into six main themes, within which there are various interrelated categories. These are not mutually exclusive themes; therefore, there may be a slight overlap in each section. The themes are not discussed in any particular order of importance, but just the themes for establishing promising comprehensive community plans with First Nations.

5.1.1 Support

The first factor acknowledged for initiating promising comprehensive community planning with First Nations is the support received from stakeholders (Wade, 2008). For a successful plan, there needs to be web of partners (Chief and Council, Tribal Council, Planners, and exterior funding agencies) working together with the local Plan Champion and the community members from the Planning Working Group ensuring the plan is comprehensive and representative of the First Nation (Wade, 2008). To achieve this goal the plan needs to be built on the values and beliefs of the First Nation and it needs to incorporate the perspectives of the populous (CMDI, 2011; Jojola, 2008, 2011). Furthermore, the community-based process improves community involvement, which helps achieve one of AANDC's goals of getting more involvement in the daily activities of the First Nation, promoting self-determination (CEU, 2010; Cook, 2008; Cunningham, 1984; INAC, 2004a; Wilson, 2008; Wolfe, 1989; Wolfe & Lindley, 1983). The planning process did increase citizenship interest in achieving a higher quality of life

and decreasing many negative aspects in their communities, such as gangs, reduced dependence on social assistance, and a reduction in substance abuse. Both the participants of this study and literature from previous reviews of the planning process commented that people developed more pride and confidence as they learned new skills, envisioned a new future for their community, and actively held Chief and Council accountable for their actions (CEU, 2010; Cook, 2008; Cunningham, 1984; INAC, 2004a; Wilson, 2008; Wolfe, 1989; Wolfe & Lindley, 1983). These are important social components to improve the quality of life for citizenship and strengthening the First Nation's self-determination.

To help achieve these results, one support network that is fundamental to the success of the CCP in both literature and the thesis research is the role leadership plays in the planning process (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). Having leadership support of the CCP process ensures that citizenship is aware of potential changes, and are encouraged to assist the Plan Champion and Planning Working Group throughout as many stages as possible (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). Participants agree that when Chief and Council actively promote the plan and encourage community members to actively participate in the planning process, there is higher participation from citizenship and cooperation from band departments (Wade, 2008). With leadership support and community participation, the CCP is more representative of the entire population, which equates to higher effectiveness in the future. The Plan Champion felt that her position and Chief and Council's are now accountable to each other and the community because community-based planning requires a relinquishment of authority to the people (CEU, 2010; Wolfe & Lindley, 1983). This encourages people to participate because they have a voice to make future decisions that leadership is inclined to acknowledge. A spin-off from having more community participation is that more citizens are

developing the decision-making skills necessary for effective leadership. It creates a stronger community because more individuals have an invested interest in the community's future, and have effective self-governance systems in place. By having Chief and Council support, the Plan Champion is not solely responsible for promoting and implementing the plan in the First Nation (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). When Chief and Council truly support the planning process, they take the initiative to implement the plan into a constitution and band resolutions to ensure it continues into the future (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008).

Having more community involvement also ensures that when planning personnel changes, which happen in each community, there is not a lull in the planning process' momentum because the remaining people can continue it until new personnel is hired (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). Almost all participants explained that when personnel changes, it is difficult to maintain momentum or even continue with the planning process, particularly if the previous Plan Champion did not leave detailed notes of tasks and the progress of the planning process. Sufficient documentation and enough skill development is needed for citizenship in First Nations to continue with implementation of the plan into the future regardless of personnel changes (Johnson & Thompson, 1984; Wade, 2008). The lull can be avoided if leadership takes active involvement in promoting the planning process, but not micromanaging the tasks so more community members are involved throughout the stages (Johnson & Thompson, 1984; Wade, 2008). Leadership can encourage or ensure extensive documentation is completed throughout all the planning stages so larger groups are aware of the current point of the community plan, and are reminded of the community's expectations on development (Johnson & Thompson, 1984; Wade, 2008). Finally, leadership can encourage strong

community support to create a strong Planning Working Group, which helps maintain the CCP momentum when personnel change. By having numerous community members aware of the planning process and documenting their progression through the different stages, the First Nation will become more stable and can more effectively determine how they want development to occur.

All Plan Champions commented that they want higher attendance from Chief and Council because their involvement demonstrates to the community that leadership supports the plan. Support from leadership needs to be in the form of delegation and administrative support to the Plan Champion and Working Group for them to have the authority to actively encourage community involvement, or even complete the stages of the plan. For example, one Plan Champion faced challenges when leadership did not fully support the plan or attend workshops. Individuals and departments were uncooperative throughout the planning process when she was completing the initial stages, which included the collection of information and resources. She felt that if leadership had been more openly supportive and encouraged community members and departments to do the same, then there would have been more cooperation. She also wished she had more direct support from Council by having a designated Band Administrator to report to, discuss her role, and the challenges she was facing. Although an economic development officer existed within band administration, this Plan Champion (and other participants) commented that this administrator was already inundated from their current responsibilities and was too busy to fully support the Plan Champion. Based on this existing heavy workload, it is also not feasible for this Band administrator to take on the responsibilities of the Plan Champion should this position be lost, or if the Plan Champion resigns (which she eventually did). Another added frustration is that the Plan Champions did not have permanent positions within Band

administration, which inhibited their effectiveness within the community. Had these positions been permanent, and paid through the First Nation's operating budget, it is likely their roles of organizing the community and developing the community plan would have been more effective.

Often due to the unavailability of a band administrator, there is a heavy dependence on the Plan Champion from various stakeholders. Council members expect the Plan Champion to remind them of the plan, consultants want the Plan Champion to promote the plan (which will be elaborated on below), and community citizens want the Plan Champion to maintain and complete the plans daily activities. In communities where there was a clear delineation of roles and responsibilities through written job descriptions, participants did not appear to be as overwhelmed. Unfortunately, this dependence makes the Plan Champion's role very difficult and many individuals resigned because they became overwhelmed. One solution to this complication is to hire two individuals (of opposite sexes) to be Plan Champions⁹ in each First Nation because it can help disperse the workload (Biddle & Biddle, 1965; Cary, 1975; Larsen, 1965; Phillips, 1973). Having two Plan Champions of opposite sex allows approachability to most individuals in the community because some may find it easier to discuss topics with a male or a female (Biddle & Biddle, 1965). It can also help maintain the planning momentum if one resigns because the remaining Plan Champion can continue the process until a second person is hired (Johnson & Thompson, 1984).

For the CEU, hiring a Plan Champion from each community helped promote the planning process (especially when the CEU staff returned to Halifax), and ensured the plan followed the values and beliefs of the First Nation. However, many of these individuals did not have prior planning training or experience in the planning field, and many were uncertain how to undertake

⁹ It is recognized that funding availability may impede this recommendation.

certain tasks. When the CEU planners came to Saskatchewan they attempted to meet with the Plan Champions but because of the distance between the provinces, they were only able to come out every few months. In later phases where the Plan Mentor was available for consultation, the process became easier for the Plan Champion because they were able to consult with someone local. Unfortunately, this caused Plan Mentors to become overworked because this added more responsibilities to their existing Plan Champion duties as acting Plan Champion in their own communities. With two Plan Champions, these individuals can split the Plan Mentor role, or divide it amongst themselves. This Plan Mentor can provide more thorough advice, support and direction for Plan Champions because they can share their own Plan Champion responsibilities with another individual. Having more individuals involved in the planning process will also ensure that more community members are gaining new skills and experience, which is one the fundamental components of Indigenous Planning.

Another important stakeholder that needs to promote a successful CCP, are the planners involved in the process. Every participant from the First Nations and Tribal Councils mentioned the great support they received from the CEU planners. They enjoyed strong and continuous communication, and were pleased to have worked with the planners to create their CCPs. However, a number of participants felt that they may have received better support from the CEU if they had been in Saskatchewan, or worked in conjunction with local planners throughout the process. There is a time difference between Nova Scotia and Saskatchewan and a very large physical distance, so it was hard to organize schedules or plan frequent visits to each First Nation. Although the work of the CEU was mostly well received, a local planning organization would have provided more flexibility with their schedules because they would not have to change flights and rearrange entire trip itineraries. Local planners would have been able to visit

the First Nations more frequently, and with less lead time, and would have alleviated some stress from the Plan Mentors who were often called on for advice or asked to explain and answer questions about the planning process to Chief and Council. Indigenous Planning promotes the importance of place and shared history, and unfortunately, because the CEU planners are from Nova Scotia they did not have a shared history with the 11 Saskatchewan First Nations. By not being from Saskatchewan, the knowledge developed in the planning field is not fully retained within the province, and many Phase Two and Three First Nations may find it difficult to continue the planning process on their own. This impedes on these communities continuing to determine for themselves how development will continue in the future.

Another option may have been to formally train interested community members in the planning field so they could have returned to their First Nation and applied their new knowledge. This training could have been provided by local firms or institutions located within Saskatchewan. This would have followed Indigenous Planning principles of building skills and experiences in local First Nations to ensure that the knowledge is retained within the community.

Finally, many participants felt that they also needed better support from AANDC beyond the Joint Steering Committee Meetings. One of the largest difficulties First Nations encountered in all areas of CCP was finding enough funding to implement all projects outlined within their community plans (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). There remains a dependence on AANDC to provide all the funding necessary to implement the plans and unfortunately, the federal government does not have sufficient funds to achieve this (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). Some of the First Nations in the pilot project realized this conundrum and took additional steps to find alternative funding sources (i.e., Heifer International) to reduce their dependence on AANDC and continually implement their plans

beyond the completion of the pilot project. These First Nations reduced their dependence on AANDC and strengthened their self-governance by taking steps to ensure their community plan continues into the future. However, some First Nation participants felt that it was AANDC's responsibility to provide all the funding for the projects and, unfortunately, will have difficulty implementing their projects. What funding was available was not consistent throughout the pilot project and this discouraged people about the future continuity of this project.

There was also disappointment regarding the pilot project design. Although only one Tribal Council representative commented on this, it was mentioned that there was a lack of consultation with First Nations on how the pilot project would be conducted. It raises the question whether there would have been more participation from Saskatchewan organizations, such as the FSIN, if pre-consultation had occurred to determine how the pilot project would commence. It seems likely that had these groups been involved in the pre-planning stage while the pilot project was being drafted that they may have become more active during the pilot project. Particularly in this situation when there was going to be millions of dollars invested in a pilot project, First Nations and their representative organizations should have been consulted and participated as co-managers when deciding how the project was to be designed, length of the pilot project, and how the planning process was to be implemented. The pre-consultation would have given Aboriginal organizations and First Nations the opportunity to be involved in the decision-making when the pilot project was conceived.

If First Nations had been involved in deciding the pilot project design, they probably would not have placed such a big time constraint on developing and implementing the entire CCP in a few short years. Indigenous worldviews have a holistic view of time with everything interrelated and emphasizing that planning should incorporate at least seven generations (CMDI,

2011; Healey, 2004; Guyette, 1996; Jojola, 2008, 2011; Johnson & Thompson, 1984).

Consequently, they would have incorporated longer time requirements, accommodated the initiation of the relationship between the CEU (or whatever planning agency was chosen), and the pace that each First Nation decided on taking through the planning process (CMDI, 2011; Healey, 2004; Guyette, 1996; Jojola, 2008, 2011; Johnson & Thompson, 1984).

One of the more frustrating aspects that has not changed in over 20 years and was still evident in the pilot project in Saskatchewan was AANDC's unwillingness to adapt reporting and proposal writing requirements with the CCP process (Callihoo, 2008; CEU, 2010; Cunningham, 1984; Harivel & Anderson, 2008; Johnson & Thompson, 1984; Moran, 2004; Wade, 2008; Wolfe, 1989; Yarymowich, 2008). All reviews of the CCP process, including the one prepared for AANDC internally, commented that there needed to be changes to ensure that First Nations are able to report the improvements within their communities and apply for additional funding where applicable (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). For example, many reporting requirements for AANDC were based on quantitative measures for capital based plans that did not incorporate many qualitative aspects of CCP. Being unable to report qualitative (e.g., social) changes in the First Nations made it frustrating for Plan Champions to find additional funding for their projects. After 20 years of implementing these plans in First Nation communities, it is unfortunate that qualitative measures were not deemed relevant, especially, with the positive reviews of qualitative measures in the past (Johnson & Thompson, 1984; Wade, 2008).

There needed to be adequate support from key stakeholders (i.e., planners, leadership, the community, and government departments) to ensure comprehensiveness and the incorporation of the First Nation's cultural uniqueness. Having Chief and Council support would have made the

job easier for the Plan Champion and the Planning Working Group, because everyone involved could have encouraged community members to become more actively involved. Having a few local planners, in addition to Tribal Council and Plan Mentors, would have created numerous resources that the Plan Champion and Planning Working Group could have turned to if they were having difficulty or needed some advice. Finally, accommodating the holistic perspective of the planning method into AANDC's reporting and proposal writing procedures, and having dedicated funding for the project would have reduced frustration and uncertainty about the pilot project design.

5.1.2 Experience and skill building

Another important component in Indigenous Planning, and in comprehensive community planning, is the chance for local community members to learn new skills and gain experience in planning (Johnson & Thompson, 1984). The skill building encourages community participation, which increases grassroots community decision-making and leadership accountability (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). Many participants deeply appreciated the experiences they gained in facilitation, research, and writing funding proposals. Many of those able to partake in this skill building felt fairly confident that they can continue the CCP activities individually in their First Nations. This skill and knowledge building also helps to prepare future leaders by understanding the responsibilities and skills associated with leadership and advocacy (Cook, 2011). Fortunately, the skills developed were not limited just to individuals, but also to the First Nations because they have developed local resources that can be utilized in the future, such as educated band members, information, statistics, histories, and equity for planning implementation (Johnson & Thompson, 1984).

The community-based involvement encouraged community residents to take an active

leadership role and promote community participation. As people began to see new possibilities, others became more interested. This enabled everyday community members to develop planning skills and knowledge that would be retained and utilized in the community. Youth in every community were actively invited and many participated, which allowed them to learn new skills. Youth skill and experience building can encourage them to continue with their education with the intention of returning to First Nations to assume leadership roles to create better futures and decision-making (CMDI, 2011; Cook, 2011).

Another attribute to this experience was that Saskatchewan First Nations have been able to use their plan as equity with financial institutions to receive loans for implementation. Participants believed that with a documented long-term plan on how funds would be dispersed and utilized, the First Nations has leverage with banking institutions that many municipalities may not. Furthermore, Plan Champions and Planning Working Group members developed their research skills to find alternative funding providers beyond AANDC. These planning documents encouraged investment within the First Nations from corporations because the implementation of policies and their long-term plans created consistency and stability, which attracted investors.

While the on-the-site training and skill development was beneficial to community members, many participants wished that a diploma or certificate program to accredit the Plan Champions and Planning Working Group members had been established at the beginning of the pilot project. In all the reviews of the CCP process there was a lack of formal accreditation or training programs available for community members to build their planning skills and knowledge in addition to the practical experience gained through the pilot project (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008). Having a training and accreditation program running at the beginning of the project would have ensured that Plan Champions and Planning Working Group

members were receiving training to continue the planning into the future after the pilot project was completed. Most participants felt that they learned and gained new skills through the program, but sometimes the training was a bit ad-hoc and they wished they could have received more assistance or education to not depend on Plan Mentors, Tribal Councils or the external consultant planners as much (Johnson & Thompson, 1984; Wade, 2008). Having individuals complete planning courses and participate in an accredited certificate or diploma program would have reduced the need for additional assistance because individuals would have learned theory through an institution and received practical experience in their communities. There has also been discussion of a diploma accreditation program to acknowledge the skill learning and experiences community members developed by participating in the CCP process, but it has never developed into an actual program (CEU, 2010; Johnson & Thompson, 1984; Wade, 2008).

Finally, Johnson and Thompson articulated in their review of the comprehensive community planning process that there needs to be at least five years for a First Nation community and its members to develop the necessary skills, understand the planning process to continue building, and adapt it to changes in their First Nation (1984). In the pilot project, Phase One First Nations appeared the most likely to continue with their CCP because they had the longest time (five years) to understand the process, build the skill base, implement the community plan into policies and constitutions, and find consistent alternative funding sources for plan continuation. Phase Two communities have had three years to experience the planning process, and Phase Three communities have had only two years to develop the necessary skills and experience. Although Phase Two communities were showing promise to continue with the planning process and implementation on their own, it seemed unlikely that many of the Phase Two and Three communities would be able to implement their projects independently of

AANDC assistance. One AANDC representative articulated that it would take eight years to begin seeing tangible results from this project making it unfortunate that the project has not received consistent funding for at least that length of time. Also, the CEU planning model stated in its introduction that planning may take up to 100 years to achieve all the projects and action areas, so expecting that significant planning would be accomplished in under five years was unrealistic (CEU, 2003). Most urban communities, for example, have permanent planning departments and staff, given that it is a continuous process.

While it was important that planners work with communities to introduce planning and community members gain experiences and skills by undertaking the process, there needs to be enough time for community members to learn and feel comfortable using the skills (Johnson & Thompson, 1984). Coincidentally, improved governance structures was one of the objectives outlined by AANDC when they were implementing CCP, so if they had allowed enough time (a minimum of five years) for each community to learn the necessary skills, then this goal could have been achieved.

5.1.3 Cultural incorporations

The next important factor that influenced the success of a CCP is the need to incorporate each First Nation's culture, customs and traditions into the planning process. The culture and traditions of the First Nation make it unique, and these factors when properly incorporated into the plan's foundations, can make the plan stronger and the First Nation more resilient (Lane & Hibbard, 2005). Many participants commented that the CEU was flexible and willing to take the time to talk to the Elders, or have ceremonies before and after workshops. However, they also wanted more culture included by incorporating traditional territories, and relating the social and cultural aspects of the community with physical infrastructure development.

As articulated above, the CCP process is community-based encouraging local skill building by involving citizenship in the process. This community-based planning process helps to ensure that the community's culture and traditions are incorporated into the community plan (Jojola, 2008). Local citizenship understands community protocols and whether to involve Elders or if certain ceremonies need to be held before the process can proceed. Local community member participation helps to ensure projects undertaken are relevant to community desires.

Alternatively, a few participants commented that more culture could have been incorporated by increasing youth involvement when determining future projects because they are the community's future leaders. Other participants wanted more projects that involved their cultural traditions, such as history documentation exercises that the community had traditionally participated in. Suggestions were also made for the incorporation of traditional territories into the planning process because land has a sacred connection to First Nations so if the plan is to be truly comprehensive then it needs to incorporate traditional territories of the First Nation.

An example of how culture can be incorporated more is to promote cultural revitalization or regeneration projects throughout the process, such as conducting an inventory of all of the First Nation's traditions and determining whether the tradition is at risk of being lost as Elders pass away, and the necessary steps that need to be taken to prevent the loss like special projects, or the initiation of knowledge transfer to future generations (Guyette, 1996). By identifying traditions at risk of being lost, projects can be outlined and then implemented to ensure that the First Nation's culture and traditions are solidified into their future (Guyette, 1996). More culture can be incorporated through displaying culture through art, which is often integrated into every aspect of First Nation life (Guyette, 1996). For example, incorporating art into each project

undertaken can ensure that traditions and the First Nations values and culture will be proudly displayed in every aspect of the community's development (Guyette, 1996).

Participants acknowledged that the industry of planning needed to move away from the focus on physical infrastructure towards social and cultural aspects in the community. This means that the planning processes needs to attempt to implement projects that promote and emphasize the First Nation's culture, traditions, language, or initiate community healing (Jojola, 2008). However, it is likely that in order for these improvements to be accomplished within the First Nation, a physical structure needs to be built to accommodate it. The next challenge then becomes making sure that the physical projects built incorporates the social strengths of the community or tries and help overcome the social challenges. It was difficult to integrate social aspects with the physical environment so that the residents understood the relationship connecting physical planning and the community's future social development.

One of the last difficulties was to develop social projects within the community that met the reporting requirements for AANDC, which emphasized physical planning and funding for physical infrastructure. This is a similar problem to what was discussed earlier about the importance of AANDC adapting their reporting and proposal requirements to incorporate the pilot project. The adaptations could have allowed the implementation of projects that would have increased the quality of life and moved the First Nation closer to self-determination.

5.1.4 Comprehensiveness

In Indigenous Planning the holistic vision with all organisms interrelated makes comprehensiveness incredibly important when creating a community plan with First Nations (Healey, 2004; Jojola, 2008, 2011; Nilsen, 2005; Windsor & McVey, 2005; Wolfe, 1989). The goal of First Nations comprehensive community planning is to try and incorporate as many

sectors and components as possible to ensure holistic plans determined are sustainable with the finite amount of resources available (CEU, 2003, 2010; Cook, 2008; INAC, 2004a; Johnson & Thompson, 1984; Wade, 2008).

When participants were asked whether the plan was comprehensive, most replied positively saying that it incorporated many aspects from the community. Participants were proud that the planning process encouraged different departments to converse, helping them realize the interrelatedness of the challenges they all faced, and encouraging them to work together to overcome root causes within the community. This realization and the promising prospect of reducing root causes, prompted community members to look past their differences and work together to tackle the issues. It helped reduce feuds and restore positive relationships within the community.

It was pointed out that comprehensiveness is not a topic that can be taken lightly if the planning model advocates for comprehensiveness. The complaint was raised that the planning process did not consult First Nations about the project design prior to implementing the pilot project, and consequently, there was a lack of involvement from Saskatchewan First Nation organizations, neighbouring municipalities and the provincial government. As mentioned earlier, this lack of pre-planning with Saskatchewan's Aboriginal organizations and First Nations did not follow Indigenous Planning, and did not promote self-determination within First Nation communities, because the Aboriginal organizations and communities were not involved in the decision-making process.

Interestingly, this comprehensive or holistic perspective makes it difficult to separate community development from community planning. In these communities, where culture, beliefs, and traditions are incorporated into every aspect of life, it is important that the social

aspects are incorporated into the physical environment (Aubin, 2011; Bopp & Bopp, 2006; Cook, 2009; Guyette, 1996; Jojola, 2008, 2011; Johnson & Thompson, 1984; Matunga, 2000; Nilsen, 2005; Wolfe & Lindley, 1983). Therefore, community planning and community development need to be combined and incorporated into a single, equal, and integrated planning process (Aubin, 2011; Bopp & Bopp, 2006; Cook, 2009; Guyette, 1996; Jojola, 2008, 2011; Johnson & Thompson, 1984; Matunga, 2000; Nilsen, 2005; Wolfe & Lindley, 1983). Comprehensive community planning attempts to combine these two models by looking at the available resources within the community (human, physical, and financial) and then determine how future development and planning can be accomplished in a sustainable fashion (Cook, 2008). But, while it is important to review what is available to determine potential options for the community, it is also important to incorporate into the plan the First Nation's political foundation and any policy development to create the stability necessary for investment (Cornell & Kalt, 2003a, 2003b; Guyette, 1996). It is through this planning process that policy development can occur, which ensures future investment and development will be a cultural match with the First Nation (Cornell & Kalt, 2003a, 2003b; Guyette, 1996).

A few Phase One communities are in the process of implementing their own constitutions to ensure political stability for investment and are moving away from the *Indian Act* in order to take control of their resources. Johnson & Thompson (1984) documented in their evaluation of comprehensive community planning in Eastern Canada that communities that had at least five years to undertake the CCP process were able to incorporate the process and developments throughout their community, ensuring its continuation into the future. Similarly, in Saskatchewan it seems as though the Phase One communities are well on their way towards self-determination and sovereignty because they had the longest time to research what was available,

establish policies that would be incorporated into their constitution, and fundamentally understand the dynamics of CCP. Comparatively, Phase Three communities did not have the same amount of time to conduct the research and create a constitution, so the pilot project has not provided the same opportunities. However, it is important to note that these communities may have been able to achieve this independently of the pilot project, but many were able to utilize the opportunity of the pilot project to achieve their goals more quickly.

Four of AANDC's goals from the pilot project were to have First Nations achieve a sustainable economy that provided the Nation with an economic base to work from, different governance structures where there was accountability, better communication between Chief and Council and band members, and a sustainable land use plan. Phase One communities have shown achievement through the CCP process, and while the other phases were on their way to developing the foundations, they did not receive adequate time to establish them. To further reinforce Johnson and Thompson's (1984) recommendations, if each First Nation was provided adequate funding for five years to learn the necessary skills through CCP, many would be able to establish the goals AANDC was seeking on achieving and improving the quality of life in their communities.

5.1.5 Legacy

To build upon the ideas established above, if CCP is to continue improving the future of First Nation communities, then a legacy needs to be established. In this case, the legacy referred to is about plan continuation within a First Nation through policy implementation regardless of changing Chief and Councils or planning personnel (Wade, 2008). As stated earlier, the First Nations most likely continue with the planning processes individually are those that implemented their own constitutions, or had Band Council Resolutions to ensure future Chief and Councils

review the plan prior to development and planning. As the First Nations became more comfortable with the implementation of projects, many have been able to update the plan so that it will grow and continue the First Nation's legacy into the future. Through the plan, the First Nation's culture and beliefs are solidified, which ensures projects are a cultural match, and provide stability and consistency for investors (CMDI, 2011; Cornell & Kalt, 2003a, 2003b; Jojola, 2008). Public policy changes and the community-based initiatives will achieve AANDC's goal of adapting First Nation band structures to become more accountable, and strengthening their self-determination.

With adequate time to establish the foundations of comprehensive community planning, First Nations can implement policies for self-determination, sovereignty, and consistent alternative funding sources (Johnson & Thompson, 1984; Wade, 2008). Some participants recognize that AANDC's incapable of providing all the funding necessary to implement the CCP. Most Phase One communities and a few from Phase Two were able to find alternative funding to implement projects in their community. Finding these alternative sources strengthened the First Nations' legacies because it moved them away from depending on AANDC for funds and toward alternative, consistent and sustainable funding.

Finding alternative funding is necessary because the majority of participants complained about the lack of funding from AANDC for implementing the community plans. Most participants, especially from Phases Two and Three, were frustrated about the inconsistency of funding available from AANDC. This issue of funding uncertainty occurred numerous times throughout the pilot project during all phases, and it is unfortunate that with a little restructuring of existing funds, there could have been consistent funding for all First Nations.

Currently, money is allocated to community planning under the silo of "Engineering",

which translates to funds being spent largely on physical projects. This is not to say that physical developments are unimportant, but the complete allocation to this type of development does not allow for the social planning necessary to connect people to the physical projects. If existing funds are redistributed to CCP, which encompasses both physical and social development and planning, then planners can be hired to develop a First Nation's sustainable future-plan. Nevertheless, this does not replace the need for First Nations to find alternative funding sources. But the reallocation would allow every First Nation the opportunity to have five years of funding in order to create and begin implementing a CCP. Through the five years, community members could learn the skills to plan, to find alternative funding, and leadership can establish concrete policies necessary to maintain and update the plan (Johnson & Thompson, 1984; Wade, 2008). Perhaps, only a certain amount of communities could be enrolled at one time, but it would allow more First Nations the opportunity to establish the foundations needed for a sustainable future. There are many First Nations in Saskatchewan interested in undertaking a CCP because they saw the changes and benefits from the pilot project. Many First Nations have already approached their Tribal Councils and the pilot communities to find out how they can begin their own CCP. The interest is present for the implementation of this planning process and the process did achieve the goals outlined by AANDC.

Furthermore, through this reallocation of funds, there can be the creation of a CCP department within AANDC. This sector could receive consistent funding to permanently hire Planners (i.e., former Plan Champions after they have received formal education in planning). According to Johnson and Thompson, it is important to officially hire someone from the community for the planning position to ensure that progress continually occurs and that there is a permanent voice within band administration to advise Chief and Council about changes

coinciding with the community's vision for the future (1984). Without the hired position, Chief and Council have no obligation to listen and follow the opinions of community members and may have their own priorities for development and planning (Johnson & Thompson, 1984). Also, other concerns were mentioned by Johnson and Thompson (1984) and Wade (2008) that unless the priorities of Chief and Council include the areas of interest in the comprehensive community plan than development of the CCP may not occur.

A few other frustrations arose from the pilot project. First, many participants were frustrated that there was no long-term planning by AANDC to decide what was going to happen to the CCP process once the pilot project was completed. This was particularly exasperating because AANDC was dictating that First Nations should have long-term plans for their future, but the federal government did not. Second, concerns were raised in Saskatchewan about increasing expectations too high for citizenship when there was uncertainty about plan continuation. Previous evaluations of CCP in Canada also documented this concern because funding was uncertain at that time as well (Johnson & Thompson, 1984; Wade, 2008).

Through comprehensive community planning, First Nations have the ability to create the political stability investors seek and find a consistent alternative funding source other than AANDC. If alternative funding is found they can begin to distance themselves away from the regulations and trepidations of AANDC towards autonomy and self-determination (Abele & Prince, 2006; CMDI, 2011; Cornell & Kalt, 2003a, 2003b; Green, 2003; Wade, 2008). There is great momentum about the CCP pilot project in Saskatchewan and consistent support from the federal government can enable many First Nations to experience the benefits of planning towards self-determination.

5.1.6 Role of the planner

The final component that influences CCP success is the role planners have when working with First Nations. The job description of planners is not to enter into a community and independently create the First Nation's plan, as has been done in the past (Guyette, 1996). Planners must be open-minded, sensitive, and be willing to adapt their facilitation style to work with First Nations (Aubin, 2011; CMDI, 2011; Wolfe & Lindley, 1983).

Planners' job descriptions are more than facilitators because they have to be aware of community building processes that incorporate First Nations culture and steer the Nation towards their end goal of self-determination (Guyette, 1996). They are expected to provide an alternative and global perspective and provide new ideas, opinions, and potential contacts for alternative funding sources, counseling, or technical services (Aubin, 2011; CDMI, 2011). Most importantly, they provide a medium to discuss strengths and challenges within the community. Many participants spoke of the benefit of having an outside planner present because it allowed citizens the opportunity to talk openly about contentious issues without angering others. Discussing issues openly allowed all community members to hear and understand all perspectives, and potentially create solutions. The planners also asked some of the hard questions about leadership and what the community expects leadership to achieve.

Importantly, a planner has to unlearn their privileges by recognizing that their ideas may not work within these communities (Porter, 2004). They have to be respectful of the culture and traditional knowledge, listen to community desires, be patient, not rush the completion of the planning process, be open to learning new things, be honest about what they know and what they are unsure about, and lastly, create a strong partnership with the community (Aubin, 2011, CMDI, 2011). It is also unlikely that planners will be able to remain objective during the process because all their experiences, ideas, perspectives, values, and beliefs influence how they

approach community planning and the recommendations they give (CMDI, 2011). Planners can attempt to be as critical as possible, but true objectivity is unattainable (CMDI, 2011). This is why being respectful and open to new ideas is important because First Nation residents understand their community best, and the planner has to be comfortable with this idea (Aubin, 2011). The planner, as the outsider, will be unaware of the community's root issues and, consequently, they will have to be respectful and flexible with their process to ensure they accommodate the First Nation.

The CCP model itself follows many of the components of Indigenous Planning by having a long-term focus, orientation on sustainability, and a holistic organization of available resources from the community (CMDI, 2011; Healey, 2004; Guyette, 1996; Jojola, 2008, 2011; Johnson & Thompson, 1984; Matunga, 2000; Wolfe & Lindley, 1983). However, the final influential factor that determines whether CCP practices Indigenous Planning is whether the planners promote it as such within each individual community. It is the planner's role to acknowledge and accept that First Nations have been planning for centuries and that their position will introduce a contemporary spin within the community while considering traditional processes (Aubin, 2011; CMDI, 2011; Jojola, 2008; Matunga, 2000). As mentioned above, it is not the job of the planner to enter into these communities and dictate what is to be completed and then leave (Aubin, 2011; CMDI, 2011; Guyette, 1996). Instead, they need to understand the values and beliefs of the First Nation to ensure that their ideas and strategies are conducive to the community's culture and traditions (Aubin, 2011; CMDI, 2011; Guyette, 1996). They also need to teach community member's new skills and knowledge allowing the community to continue planning in the planner's absence (Porter, 2004; Sandercock 2004a, 2004b).

While the CEU worked well with the First Nations and Tribal Councils in Saskatchewan,

there are ways that they could have better practiced Indigenous Planning through the CCP model. One way where the CEU did not practice Indigenous Planning is when they adapted the model to de-emphasize the background history project during the initial stages. Many participants mentioned they enjoyed the process of learning about their history, and it was important to research thoroughly because the First Nation's history extends far before the signing of the treaties. Others wanted a more extensive history project to get all of the generations participating in researching because traditionally elders passed the knowledge to younger members, so youth needed to be more involved. One First Nation did not include this history project in their published community plan because it is not complete (it only extended back to the time of the treaty signing) and leadership is nervous that in court cases this incomplete history will be referred to proving that the First Nation's people did not inhabit the area prior to the time of the treaties. It is incredibly important that this history project be completed correctly and, unfortunately, the CEU planners rushed it because of tight timelines set by the pilot project. The CEU planners noticed that First Nations often researched for every detail of their history, which often took a long time. To try and speed up this stage of the process the CEU planners de-emphasized its importance within the planning model. For many of these communities, this was the first time they were provided the opportunity (and resources) to research their history.

According to Indigenous Planning, these projects are critical to understanding, revitalizing, and enduring the communities into the future (Guyette, 1996; Jojola, 2008). Researching the history promotes pride, educates new community members, and ensures that future developments are sustainable and built upon the values and beliefs of the community established from history (Jojola, 2008). Referring back to the paradigms of Indigenous ideologies: values, beliefs, and practices influence the types of events that occur at specific

places, which then affects the significance of the place (Healey, 2004; Jojola, 2008, 2011; Lyons, 1984; Nilsen, 2005; Windsor & McVey, 2005; Wolfe, 1988). This meaning is fundamental to developing a balanced sustainable plan that considers past, present, and upcoming generations (Healey, 2004; Jojola, 2008, 2011; Lyons, 1984; Nilsen, 2005; Windsor & McVey, 2005; Wolfe, 1988). By rushing through this stage and de-emphasizing the importance of researching histories, the pilot project is not practicing Indigenous Planning. By allowing the communities to decide how much detail they want in this project allows for the better practice of Indigenous Planning. Planners have to be patient during this stage and allow First Nations the time to complete this project at their own pace to ensure that citizenship considers the history to be complete. All projects need an accurate reflection of the First Nation, which means that citizenship has to control of all components of the research, project design, and implementation.

The second way that the pilot project did not promote Indigenous Planning is by not including local planners from Saskatchewan. While the CEU was well received by all participants, if the pilot project was to promote Indigenous Planning local planners should have been included, or at least trained as part of the project. Indigenous Planning promotes the retention of knowledge and skill building within First Nations in order to enhance governance and handling responsibility. Although some did occur by hiring Plan Champions and members of the Planning Working Group, none of these individuals received accreditation for their contributions and, consequently, many will not continue in this field of work. Citizenship did learn new skills, but the knowledge gained on behalf of the CEU will not be enhancing the First Nations or Saskatchewan. Many participants complained about the distance of the CEU and how they would have rather worked with someone who was closer to their community or from Saskatchewan. This may be a pilot project design flaw, but if the CEU or AANDC had

consulted with First Nations prior to the implementation of the pilot project, they would have been advised that local planners should have been included.

Even with the lack of model improvements to adapt CCP into a successful pilot project, CCP is beneficial to First Nations. Incorporating the factors described above to promote First Nation self-determination and governance, there are four advantages to planning for both First Nations and surrounding non-First Nation communities: 1) improvement of economic conditions, which equates to lower unemployment, reduces welfare dependency, and the emergence of viable enterprises for the region; 2) more effective administration regarding the distribution of social programs and services; 3) better resource management for the region; and 4) significant economic contributions to non-First Nations economies with the development of viable businesses and industries, which reduces tax burdens for social services (Cornell & Kalt, 2003a). Furthermore, many of these benefits fit within AANDC's goals for comprehensive community planning, so the implementation of this pilot project into policy should be a serious consideration.

5.2 Conclusion

This chapter combined and discussed the literature and results from the research study to determine whether comprehensive community planning promotes and practices Indigenous Planning. The results from the research study shows that, although the CCP model theoretically advocates and coincides well with Indigenous Planning, in practice, there are areas of improvement. The role and support from specific stakeholders and the design of the CCP pilot project in Saskatchewan prevented the practice of Indigenous Planning. Improvements could have been made from previous CCP's implemented from across the country, which would have created a more effective pilot project design resulting in more promising success for the pilot

project. Unfortunately, lack of consultation and review of previous CCP implementations prevented greater success of the planning model in Saskatchewan to the detriment of the remaining First Nations who are interested in undertaking their own CCP.

CHAPTER SIX

CONCLUDING THOUGHTS TOWARDS INDIGENOUS PLANNING AND SASKATCHEWAN FIRST NATION COMPREHENSIVE COMMUNITY PLANNING

6.0 Introduction

The Saskatchewan comprehensive community planning pilot project has been reviewed by interviewing numerous stakeholders from Saskatchewan to determine whether it practices Indigenous Planning. The literature has been reviewed and the results have been presented; yet, it has not been decided whether comprehensive community planning practices Indigenous Planning. This final chapter argues that, theoretically, CCP does practice the essence of Indigenous Planning, but once applied in Saskatchewan, improvements are needed.

6.1 Is comprehensive community planning a form of Indigenous Planning?

Based on the review and discussion of the influential factors of CCP with First Nations in Saskatchewan, some aspects worked well and there are areas for improvement. As articulated earlier some of the weaknesses reoccur in every implementation of CCP that AANDC conducts with First Nations that could easily be fixed with more inclusion of local First Nations and Aboriginal organizations in the preplanning phase. The similarities between CCP and Indigenous Planning have been alluded to throughout the thesis, but no definitive answer has been given as to whether CCP coincides well with Indigenous Planning. This final section will determine whether CCP practices Indigenous Planning, and will be followed with a model conducive to First Nations paradigms and worldviews.

Indigenous Planning has been occurring for centuries, long before colonization in North America and has continued until today (Aubin, 2011; CMDI, 2011; Jojola, 2008; Matunga,

2000). The essence of Indigenous Planning is built upon the First Nation's beliefs, values, traditions, and cultural identity allowing these aspects to be solidified into their future (Aubin, 2011; CMDI, 2011; Jojola, 2008, 2011; Matunga, 2000). It employs a timeless spectrum where planning needs to accommodate past generations, the present, and future generations, in that way ensures sustainability by respectfully using the resources available (CMDI, 2011; Guyette, 1996; Healey, 2004; Jojola, 2008). It provides a grassroots voice to community members allowing them to be involved in the decision-making for their future and gain the experience of leadership and advocacy they need to be strong leaders in their First Nation (CMDI, 2011; Healey, 2004; Jojola, 2008; Wolfe & Lindley, 1983; Matunga, 2000). Self-determination is the goal where the First Nation decides the projects and controls resource use (all human, physical, and economic) to achieve development. Finally, for the longest time, colonial powers utilized land-use planning to control Indigenous populations and many Western planning models disvalued the importance of Indigenous worldviews, so it is important that Indigenous Planning dismantles the colonialist framework and decolonizes the planning process (Aubin, 2011; CMDI, 2011; Jojola, 2008; Matunga, 2000).

Based on the fundamentals of Indigenous Planning, did CCP as applied in Saskatchewan incorporate these characteristics? In theory, CCP is community-based and does attempt to involve as many sectors, departments, community members and their perspectives as possible. It does try to involve youth, elders, and as many different groups from the community to ensure different perspectives are incorporated. Through participation, citizenship learn skills of leadership and advocacy, which helps to prepare them for strong governance (CMDI, 2011; Guyette, 1996; Healey, 2004; Jojola, 2008; Wolfe & Lindley, 1983; Matunga, 2000). Also, incorporating community members into the planning process ensures the First Nation's cultural

identity, values, beliefs and traditions are incorporated into every aspect of the planning process thereby solidifying it into the Nations future (Aubin, 2011; CMDI, 2011; Guyette, 1996; Jojola, 2008; Matunga, 2000).

The CCP model engages comprehensiveness by combining the physical environment to the human and social aspects surrounding it, which incorporates the holistic perspective and worldview that First Nations share. The model advocates for the interrelatedness of strengths and challenges in the community that need to overcome collectively to generate a better future. Comprehensiveness also helps to create a sustainable community plan because different sectors communicate and determine a positive way to overcome challenges and achieve goals together. The emphasis on sustainability encourages the importance of long-term planning for all generations, which follows Indigenous Planning ideologies that considers the past, the present, and those in the future (CMDI, 2011; Healey, 2004; Jojola, 2008). Furthermore, some First Nations developed policies to ensure the plans will be implemented in the future establishing consistency and the investing environment that industries and corporations seek (Cornell, 2006; Guyette, 1996). Finally, First Nation are more likely going to invest in an industry that is built on their values, is sustainable, and benefits the community for future generations (Cornell & Kalt, 2003a, 2003b; Jojola, 2008).

Thus far in theory, CCP does promote Indigenous Planning and is defined as a holistic “process that enables a community to build a roadmap to sustainability, self-sufficiency and improved governance”, which improves future economic development, housing, transportation, etc., and remains aware of the community’s economic, social, cultural, political, and geographic realities (Cook, 2008, p. 13; INAC, 2004a). This theoretical planning method is conducive to First Nations because it offers collective practices in determining future development and

aspirations of the grassroots community to create a well-organized path to develop healthier communities and stronger communities (Cook, 2008; Gallagher, 2008; Jojola, 2008; Wade, 2008).

Comparatively, the practical application of CCP with First Nations does not completely follow the qualities of Indigenous Planning because application success is dependent on the planners working with the First Nation. The actions of the planners affect the decolonization of the planning process (Aubin, 2011; CMDI, 2011; Jojola, 2008; Matunga, 2000). In Saskatchewan, the CCP planning model incorporates the variables discussed earlier and largely incorporates Indigenous Planning by promoting First Nation citizenship to become involved in the decisions about their future. The glossy community plans demonstrates to municipalities and financial institutions that First Nations have the equity to invest in and have existing long-term plans to pay back the loans. Also, the skill building within each First Nation encourages citizenship to speak out to non-Aboriginal audiences at planning conferences and workshops.

The CEU planners did de-emphasize the history component in the planning model because it was too time consuming and perceived First Nations going into too much detail at this stage. The lack of consultation with First Nations about the pilot project design affected the distribution of funding with much of it leaving the province of Saskatchewan to Nova Scotia. Hiring out-of-community and out-of-province planners also reduced the retention of the planning knowledge and experience within Saskatchewan because these planners will not likely move to Saskatchewan and continue to plan with First Nations. The pilot project design also had unrealistic time constraints that left many communities feeling rushed and unsatisfied with the level and quality of work completed in their communities. The Phase One communities who received five years to become familiar with the planning process appeared to be the most suitable

to continue the CCP implementation individually. They were able to learn adequate skills to continue and find alternative funding sources. Phases Two and Three communities are less likely to continue with the planning process after the pilot project is concluded. Indigenous Planning promotes long-term planning and the pilot project did not provide sufficient time for all First Nations to learn the necessary skills in addition to implementing the projects. If sufficient time had been allocated for each First Nation (a minimum of five years) the goals coveted by AANDC can be achieved because they are displayed in Phase One communities that continue with the planning process independently. These communities varied in size, location, and the number of resources available to them. All First Nations have made significant improvements to governance, land-use, involved citizenship, and have made improvements to their economy.

Therefore, based upon the theory of Indigenous Planning, academic literature, and participant interviews in no particular order, a planning model conducive to First Nation paradigms should encapsulate the following qualities (AFOA, 2008; Aubin, 2011; Bopp and Bopp, 2006; CEU, 2003; CMDI, 2011; Cook, 2009; INAC, 2006; Jojola, 2008, 2011; Matunga, 2000; Porter, 2004; Sandercock, 2004a, 2004b; Wolfe, 1988; Wolfe & Lindley, 1983):

- 1) Based and builds upon the First Nation's values and beliefs;
- 2) Community-based, making it a mandate from the people that encourages community participation and involvement;
- 3) Sufficient time for skill building and adequate experiences to find alternative funding sources towards effective governance and self-determination;
- 4) Strong support from various stakeholders, such as the citizenship and leadership;
- 5) Comprehensive to accommodate holistic worldviews;
- 6) Emphasis on long-term planning ensuring previous, present, and future generations will be

considered in a sustainable plan;

- 7) Model flexibility, allowing each individual First Nation to incorporate its culture and traditions solidifying it into the community's future; and
- 8) A critical planner who understands First Nations have been planning for centuries and will be respectful, honest, open to new ideas, patient, and willing to establish a strong and equal partnership with each First Nation.

In essence, the planner, and the planning model, should accommodate First Nations worldviews ensuring that the community members base the plan on their values and beliefs in order for their cultural distinctiveness to continue into their sustainable future.

6.2 Final thoughts

Comprehensive community planning in Saskatchewan shared many of the same qualities of Indigenous Planning. It attempts to be holistic through its comprehensiveness that accommodates a holistic worldview. It provides the opportunity for grassroots advocacy and skill development through community-based involvement to improve governance. Finally, it emphasizes long-term sustainable planning by incorporating past, present, and future generations. The goal of this research is to determine whether First Nations in Saskatchewan found the planning process suitable for them, and if not, ways it could be improved. All participants commented positively about the planning process, the CEU planners, and that sufficient steps were taken to incorporate First Nation distinctiveness and protocols. There were areas of improvements, but most revolved around bureaucracy, the planners' implementation of the model, and the pilot project design that required better consultation with First Nations. However, this thesis has shown that the CCP process would likely have achieved the goals AANDC set out to accomplish if only sufficient time had been provided for each individual First

Nation.

The largest flaw with this pilot project was the timing schedule that the CEU had to maintain to ensure that the largest amount of development and planning could be accomplished. They worked hard to introduce and establish the CCP process to 11 different First Nations and were held to an unrealistic timeline. According to the Chair of the IPPC, planners should be willing to take years to complete a CCP because then the First Nations could progress at their own pace and realistic expectations could be established between all stakeholders. To expect that the CEU planners could establish strong relationships and implement comprehensive community plans in five years or less (in the case of Phase Three communities) was unrealistic. But the amount of growth within each First Nation and their citizenship was remarkable, and the changes in these communities after such a short time period has been evident. Phase One communities that received the full five years of funding were finding alternative funding beyond AANDC and were implementing their plans regardless of AANDC assistance. They had enough time to be able to learn the necessary skills to continue with their CCP in the future. A couple Phase Two communities may be able to reach this point but it will be more difficult, and Phase Three communities that had just published their community plan after a year of research will have the most difficult time continuing their CCPs alone.

It should be obvious that comprehensive community planning has the potential to direct First Nations towards self-determination, improved economies, engaged citizenship, sustainable land-use planning, and a better quality of life. What is missing is an institutional framework that would establish permanence and regulations for planning with First Nations. The CCP process that was undertaken was with community members working on a voluntary or quasi-voluntary basis. In many rural municipalities, on the other hand, there are salaried planning staff serving

one or several small communities in the municipality. In these non-Aboriginal rural communities, planning staff work under a provincial statutory framework, the *Planning and Development Act 2007*. Rural municipalities without their own staff planners are able to use the services of the Community Planning Branch in the ministry of Municipal Affairs. Similarly, many First Nations are small and may not be able to hire their own full-time planners, so how can they go about hiring planning staff when they cannot access the same services as rural non-Aboriginal communities? One option would be through affiliated Tribal Councils that provide planning services for all First Nations in the Tribal Council. Not all First Nations are affiliated with Tribal Councils, however, though a majority are. Another option would be to establish an institution with a public mandate that could provide planning services to those First Nations or Tribal Councils unable to maintain their own planning staff. The public mandate is needed because typical private sector planning consulting firms are not obligated or driven by an imperative to oversee the implementation and knowledge-based training components of community planning with First Nations. The University of Saskatchewan might be a place to house a community planning centre offering community planning practice extension services because it already has an academic planning program, as well as an Indigenous Land Management Institute and a public education and knowledge exchange mandate. Community planning practice would be an extension service complementing the university's education and knowledge exchange functions. Furthermore, the comprehensive community planning process with First Nations is an area of practice that would benefit from continual practical improvement through applied research, such that practice and research occur in tandem, distinguishing Saskatchewan First Nations and the province in general as among the most progressive in the country in the field of community planning. Presumably, the lessons learned with the CCP pilot

project conducted with Saskatchewan First Nations should support and influence future decisions across Canada. There is much to build upon from this pilot project, but the most important factor needed to create promising comprehensive community plans is providing sufficient time for First Nations to develop the skills, knowledge, and experience to sustainably continue planning.

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APPENDIX A: CONSENT AND INFORMATION FORM FOR PARTICIPANTS



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Telephone: (306) 966-5654
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CONSENT TO PARTICIPATE IN RESEARCH

Examining Promising Practices in First Nation Comprehensive Community Planning in Saskatchewan

You are being included in a research study from May 2010 till May 2011 to reflect upon the comprehensive community planning model used by your First Nation during the past several years. The purpose is to determine what portions of the model worked well in your community, and what other aspects, if any, need to be improved for future planning models. We are initiating a reflective process through which the comprehensive community planning models implemented in First Nations communities – most often by consultants – can be continuously improved upon, and provide enriched information for First Nation communities interested in undertaking a long term comprehensive community plan.

If you have any questions or concerns, please feel free to contact:

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Purpose of this study: This research study is being undertaken because comprehensive community planning with First Nation is becoming more prominent across Canada. Numerous models are available in different areas of the country, however, there has not yet been an analysis to determine whether the process of these models are actually working well within First Nation communities. Therefore, we want to initiate a reflective process that involves the First Nation communities who have undertaken this planning process to see whether there are any ways to improve the model and make it more applicable for future First Nation communities who are interested in undertaking the process.

Benefits of the study: Participation may be rewarding because you are being provided the opportunity to share with other First Nations your experiences and insights of working with the comprehensive community planning process; however, you may also find that you did not experience any benefits resulting from participating in this study. Furthermore, this information will be published in academic journals, and advancing future planning models for First Nation communities that your involvement will directly affect.

Research procedures to be followed: Upon receiving consent to participate in the study, the researcher will proceed to set up a time with you that best works with your schedule for an interview. The data will be collected on your First Nations at a location determined by the planning champion who has an in-depth understanding of the community. This information will be collected between June 2010 and September 2010. The interview will take roughly between a minimum of 45 minutes and a maximum of 2 hours to complete, depending upon engagement.

The interview will follow a semi-structured procedure where open-ended questions that will enable you to elaborate on any particular question at your own discretion. With your consent, we would like to use an electronic recording device in order to record your answers. After the interviews have been completed, the researcher will transcribe and provide you the opportunity review the transcript and make any changes you feel will better reflect your reflections and opinions. Due to the nature and time limit of the master's thesis, a certain time limit will be allocated to allow you to review the transcript and make any edits or changes that you feel will better reflect your opinions and ideas. If the transcript is not received within the allocated time period it will not be included in the analysis. We will provide you will a pre-addressed and stamped envelope to make mailing the transcripts as easy as possible. The researcher will then code the transcripts using the procedure of pattern coding to analyze the transcriptions of the interviews. This coding is searching for specific words and themes, after which these similarities will be grouped. After the coding and analysis has been completed we will present a final copy of our findings back to you and the community.

Risks and rights to withdraw: We do not anticipate of any risks by participating in the research study; however, because your participation is completely voluntary if you feel any discomfort at any time, you may withdraw from the study. In the event you do decide to withdraw from the study any information provided will be discarded and the research study will progress without you. Your withdrawal will in no way jeopardize the study.

Confidentiality: The researcher would like to retain some personal information, such as the community you come from, and/or organization affiliation. Your anonymity cannot be guaranteed within the community because the planning champion knows your identity, and if partaking in a group interview the other participants will know your identity. There is also a chance that after publication if a community member reads the study they may be able to determine who participated based upon the personal information of your community role. What can be ensured is that within the published works at the end of the study, no information you did not consent to will be presented, ensuring your confidentiality outside of your home community.

The data collected from the interviews will be stored in electronic form after being transcribed and any paper copies will be stored in a locked filing cabinet at the University of Saskatchewan

until the study has been completed. Upon the arrival of five years after the completion of the study the information will be destroyed. All personal information collected within the electronic copies will be deleted and replaced with the designated information. The information you provide within the interviews will be incorporated into the final analysis in order to add emphasis to a particular statement or to provide emphasis to a particular finding that will be published within journal articles, conference presentations, and may be implemented into future planning models. The final written report of the findings and conclusions will be provided to your First Nation so that the community may utilize the information.

Please be reminded that you may withdraw from the study at any time, and if this situation does occur you may dictate how the information you had presented up to that point shall be used. You can ask to have all information discarded, or up to whatever point you seem satisfactory.

Dissemination of Results: The information collected through this study will be used in Yvonne Prusak's master's thesis at the University of Saskatchewan, after which information collected from the participants throughout the study may be reported on in journal articles, conference presentations, and may be incorporated into future planning models for First Nations in Saskatchewan and across Canada. The final written report, written in such a way that you will be able to use the information, of the findings and conclusions will be provided to you, through your band council and planning champion, so that your community may utilize the information. In the final written presentation, the only way in which data will be attributable to a certain community is if you consent to allowing your community's name to be used. Related trends and themes are to be discovered from all data, and in no way will the communities themselves be ranked against each other.

Contact: If you have any concerns or further inquiries about this study, please contact the Ethics Office at the University of Saskatchewan (306) 966-2084. Participants who are calling from outside of Saskatoon can also call collect.

Ethics approval: This research study was reviewed and approved by the University of Saskatchewan Research Ethics Board on May 7, 2010.

Consent: I have read the above information regarding the study on the comprehensive community planning model, which has been implemented in many First Nation communities. I have been provided the opportunity to inquire about more information regarding the study, and I am aware that I may withdraw at any point in time during the study. I am providing my consent to partake in this study, and I have been given a copy of this consent form for my records.

Signature of Participant: _____ Date: _____

Signature of Researcher: _____ Date: _____

Other Points:

The researcher would like permission to use an electronic recording device during the interviews,

and with your consent would like to create an audiotape of the session. Please know that you may shut off the audiotape at any time by indicating to the researcher you want the tape shut off, and you may also indicate to the researcher you would like to erase a portion of the interview if you feel uncomfortable.

Do you consent to the use of an electronic recording device during the interview?

___ Yes

___ No

The researcher would also like permission to identify you based upon your community, and/or organization (e.g. Band Council). This form of identification will replace any need to identify you by name.

___ The researcher may identify me by my community or organization.

___ The researcher may **NOT** identify me by my community or organization.

___ I would prefer to be identified as _____

(Signature of Participant)

(Date)

(Signature of Researcher)

(Date)

The researcher would also like to know whether you would like to review the transcript of your interview. This is when you have review what you have said in the interviews, and provided a change to change, edit, or delete any portions of the transcription to better represent your reflections and ideas about the comprehensive community planning process in your community.

___ Yes, please mail my transcript to the following address: _____

___ No, I do not need to read a copy of my transcript.

Participant Signature

Date

Researcher Signature

Date

APPENDIX B: Interview Questions

Plan Champions / Planning Work Groups

1. Can you describe how did you became involved in the planning work group / plan champion from the beginning and of your involvement till this moment?
2. This planning model is described as being community-based, and this implies that the community is involved in the planning process to determine the direction of the plan to influence the future of the community. How has this plan involved community members to make it community-based?
 - a. Can you explain the planning process that occurred in your community? Such as how people were brought together for meetings? The timeline of the planning process? How the meetings were conducted?
 - b. Did this planning process seem to coincide with your community's accepted practices on involving community members? If not, please explain these practices to show how the community would have been traditionally involved to make decisions, and how can this be incorporated into the planning model?
 - c. If you think about your community before the comprehensive community planning process, and think about it now, would you attribute any of the changes within your community to only the planning process? And what I mean by the planning process are the steps and stages of the CEU model.
 - d. What were some strengths of the planning process used by the CEU?
 - e. What are some weaknesses of the planning process?
 - f. How can the planning process be improved to more accurately include community members?
3. This planning model is described as being a comprehensive community plan, and for planners, comprehensive means that it addresses and includes all the main areas and issues of the community. Do you think this plan is comprehensive for your community?
 - a. Does this plan address the major areas of the community, or has it missed key areas important to the community?
 - b. What main areas does it include that is important to your community?
 - c. What main areas should it include that it currently does not?
 - d. Again please reflect upon your community prior to the CCP and now after, would you attribute any of the changes in the community to the substance or content from the plan? What I mean by the substance of the plan are the content results, such as the community vision, the timeline/history and root causes.
 - e. How can the substance of this comprehensive plan be improved?
4. Due to this plan only being begun a few years ago, it is difficult to evaluate the plan, so we are interested to gauge the likelihood of implementation in the community.
 - a. What projects, or changes, have been implemented in the community?
 - b. Have these projects benefited the community?
 - c. What stands to be implemented from the plan in the future?
 - d. What aspects of these particular projects give you confidence that they will be implemented?
 - e. What are some challenges with the implementation of the plan?
 - f. Have any measures been put in place to ensure the plan is continued through to new councils?

5. Is there anything you would like to add about the planning model (strengths/weaknesses)?
6. I have asked you a lot of questions, is there anything I have missed or that you would like to add?

Plan Mentors

1. Can you describe how you became the plan mentor for this community from the beginning and of your involvement till this moment, or the moment of implementation?
 - a. Are you from this community? If not, what community are you from?
 - b. How involved were you in the planning process of the model, and by planning process I mean the steps and stages of the CEU model?
 - c. How involved were you in the substance or content development for the community, and by the substance I mean the content results, such as the community vision, the timeline/history and root causes?
 - d. How involved are you in the implementation of the planning model?
 - e. Are there any aspects from the planning process, the substance, or the implementation that could be changed to incorporate your position more appropriately into the planning model?
2. Do you think the incorporation of a plan mentor has had an impact on the CCP process?
 - a. Does having a plan mentor coincide with the community's accepted practices in any way?
 - b. Does having a plan mentor make the planning model more comprehensive, and by comprehensive I mean that all important areas of the community are included in the plan.
 - b. Is there anything that can be changed to strengthen the plan mentors role in the future?
3. What are some challenges of being a plan mentor?
4. From your perspective have you seen any changes that you would attribute to the CCP in the community?
5. Is there anything you would like to add about the planning model (strengths/weaknesses)?
6. I have asked you a lot of questions, is there anything I have missed or that you would like to add?

Band Administrations

1. Can you describe from your perspective how the comprehensive community planning process involves the band administration?
 - a. Was this CCP developed while you have been in office? If not, did you hear about it before being elected?
 - b. Does the plan carry much weight?
 - c. Have any measures been put in place to ensure that this plan is going to be used by future band administrations?
 - d. Did this plan seem to coincide with your community's traditions on governance and decision making? If not, please explain your community's cultural practices about how the community would have traditionally done this, and how this can be incorporated into the planning model?
2. This planning model is described as being community-based, and this implies that the community is involved in the planning process to determine the direction of the plan to

influence the future of the community. Do you recall how the plan involved community members to make it community-based?

- a. If you think about your community before the comprehensive community planning process, and think about it now, would you attribute any of the changes within your community to the planning process, and by process I mean the steps and phases of the model?
 - b. What are some strengths / weaknesses of the planning model?
 - c. How could the planning process be improved?
3. This planning model is described as being a comprehensive community plan, and for planners, comprehensive means that it addresses and includes all the main areas and issues of the community. Do you think this plan is comprehensive for your community?
- a. Does the phases of the CCP match the areas of priority of the band administration? If not, why not?
 - b. Are there any key areas that should be included that are currently missing?
 - c. Again please reflect upon your community prior to the CCP and now after, would you attribute any of the changes in the community to the substance or content from the plan, and by the planning substance I am referring to the content results, such as the community vision and the plan publication?
 - d. How can the substance of this comprehensive plan be improved so that it is more applicable to administration?
4. Due to this plan only being begun a few years ago, it is difficult to evaluate the plan, so we are interested to gauge the likelihood of implementation from the administration perspective.
- a. What projects, or changes, that have been implemented have impacted administration?
 - b. What are the challenges involved with implementing projects from the plan?
 - c. What aspects of potential projects give you confidence that they will be implemented?
5. Is there anything you would like to add about the planning model?
6. I have asked you a lot of questions, is there anything I have missed or that you would like to add (strengths/weaknesses)?

Tribal Councils

1. Can you describe how you became involved in the comprehensive community plan for the community('s) in your Tribal Council from the beginning and of your involvement till this moment?
 - a. How was the TC involved in the planning process of the model, and by the process I mean the steps or phases of the CEU planning model?
 - b. How was the TC involved in the substance or content development portion of the model within each community, and by substance I mean the content results, such as the community vision, or the plan publication?
 - c. How was the TC involved in the implementation stage of the planning model?
 - d. Are there any aspects from the planning process, the content or the implementation that could be changed to incorporate your position more appropriately into the planning model?
2. Do you think the incorporation of the Tribal Councils has had an impact on the CCP process?
 - a. Does incorporating the TC make the planning model more comprehensive, and by

- comprehensive I mean that all important areas of the community are included in the plan?
- b. Does this planning model coincide with the TC traditional roles when working with First Nations?
 - c. Have any measures been put in place to encourage new band councils to continue the CCP process?
 - d. Is there anything that can be changed to strengthen the TC role in the future?
3. What are some of the challenges you encountered as the TC when working with a community and their CCP?
 4. From your perspective have you seen any changes in the community that you would attribute to the CCP?
 5. Is there anything you would like to add about the planning model?
 6. I have asked you a lot of questions, is there anything I have missed or that you would like to add (strengths/weaknesses)?

Cities and Environment Unit Planners

1. I have read the model and individual community's plans, but please describe, in detail, the CCP approach you used from the point you became involved with a First Nation community to the final point when, and if, you withdraw from the community?
 - a. What were some specific challenges within Saskatchewan regarding the plan? Ex) Community "A"... "B"...
 - b. You originally began using this model here in Nova Scotia, can you explain or describe the model you used here, and any changes or differences between this model and the model used in Saskatchewan?
 - c. How was the model adapted to incorporate the uniqueness of each individual community?
 - d. What are your thoughts about the planning process (strengths/weaknesses), and by the process I mean the steps or phases of the planning model? Are there any factors that are crucial to it, or that can be improved?
 - e. What are your thoughts the substance of the model (strengths/weaknesses), and by the substance, I mean, the content results, such as the community vision, or the plan publication? Are there any factors that are crucial to it, or that can be improved?
 - f. What are your thoughts of the implementation of the plan (strengths/weaknesses)? Are there any factors that are crucial to it, or that can be improved?
2. Please reflect upon individual communities you have worked with and please describe how the community was involved in the planning process to understand what makes this planning model community-based in terms of the process, the substance, and the implementation? (particular factors)
 - a. From your perspective have you seen any changes in the community that are attributable to the CCP? What has changed positively and what still needs to be worked on?
 - b. What are some factors that will be strengths or limitations for the planning process, the substance development, and the implementation of projects within the communities?
3. The First Nation Planning Model is described as being a comprehensive community plan can you describe how is it comprehensive?
 - a. How is it determined whether a plan is comprehensive for each individual community?

- b. Some Tribal Councils have commented that more inclusion of provincial and federal participation (beyond INAC) would increase the comprehensiveness of the model. Do you feel this is necessary, and if so how would you go about including these sectors?
- 4. The pilot project is ending this fiscal year and if more funding is available from Indian and Northern Affairs Canada, is this plan sustainable for the communities who have undertaken it?
 - a. Would this plan be attainable for new communities after this fiscal year?
 - b. What measures will help to ensure the sustainability of a comprehensive community plan with SK First Nations?
 - c. What are some challenges that the communities will need to overcome for the CCP model to be sustainable?
- 5. Did your planning process ever receive resistance from individual communities, tribal councils, band administrations, etc., please describe individual examples?
 - a. Were there process design issues, or for other reasons?
 - b. What were the factors that helped the communities to accept the planning model, if they did end up accepting the planning model?
 - c. Did any of the resistance you faced make you alter the planning process from the model?
- 6. If the CEU had been contacted individually by First Nations in Saskatchewan, as opposed to through INAC, what would you have done different when facilitating the community plan?
 - a. Was the timeline of these projects appropriate?
- 7. The issue of capacity building retention has been brought up, how has the CEU considered this issue?
 - a. Many communities, outside the twelve who initially partook, have expressed interest in the plan, has the CEU given any thought of how these new communities could undertake a CCP?
- 8. Communities have expressed concern over the loss of momentum when personnel changes (planning champions, planning mentors, Chief and Council, etc) within the First Nation, how did you accommodate this, or what would you do differently in the future?
- 9. Is there anything you would like to add about the planning model?
- 10. I have asked you a lot of questions, is there anything I have missed or that you would like to add (strengths/weaknesses)?

Aboriginal Affairs and Northern Development Canada Officials

- 1. Can you describe how you are involved in the comprehensive community planning process with First Nation communities here in Saskatchewan?
 - a. How were the eleven First Nation communities here in Saskatchewan chosen to be part of this pilot project?
 - b. How was INAC involved in the planning process of the model, and by the process I mean the steps or phases of the CEU planning model?
 - b. How was INAC involved in the substance or content development portion of the model within each community, and by substance I mean the content results, such as the community vision, or the plan publication?
 - c. How was INAC involved in the implementation stage of the planning model?
 - d. Are there any aspects from the planning process, the content, or the implementation

- that could be changed to incorporate your position more appropriately into the planning model?
- e. What are some strengths and weaknesses of the planning process and model used by the CEU?
2. There have been in the past other community plans implemented into the communities, can you explain these previous plans?
 - a. How is the current comprehensive community plan different, from your perspective?
 - b. Why was the Cities and Environment Unit's model implemented instead of a local planning organization?
 3. How does comprehensive community planning coincide with INAC's perspective on governance and decision-making?
 - a. Do you think that this format to include community governance will impact the planning model in each community?
 - b. Communities have found it difficult to maintain momentum throughout the plan if there is a change in personnel, would INAC accommodate this to make the transitions easier?
 4. From your perspective, have you seen any changes in the community that you would attribute to the CCP?
 - a. What is the outcome, or goals, that INAC would like to see result from these comprehensive community plans?
 - b. Have these intended results been reached?
 - c. What is the intended timeline for these results to be prominent in the community?
 - d. What aspects of this model gives you confidence that these models will be continued within each of the community's in the future?
 - e. Have any measures been put in place to ensure the plan is continued into the future?
 5. What are some of the challenges you have encountered as an INAC representative when working with communities and their comprehensive community plan?
 6. Since this is the final fiscal year for the pilot projects, how will the relationship between the CEU and the First Nations continue?
 - a. Will there be continued communication between the CEU and communities, so that the capacity growth that has been initiated will continue?
 - b. Will the phase three communities continue until they have their book published, if this has not been completed by the end of this fiscal year?
 - c. How will these communities who have undertaken the CCP be supported in the future?
 - d. Many Tribal Councils have expressed wanting to complete a CCP in their other communities, would INAC support this? If so, can you speculate how INAC will do this?
 - e. What is next for INAC in regards to First Nation community planning?
 7. Is there anything you would like to add about the planning model (strengths / weaknesses)?
 8. I have asked you a lot of questions, is there anything I have missed or that you would like to make final comments on?

Canadian Institute of Planners Indigenous Peoples Planning Committee

1. Where have we come from in Canada with respect to planning in First Nations communities?

2. Where are we now?
3. Where are we heading?
4. How do we improve and what are the limitations for improvement?
5. What are your opinions about comprehensive community planning in general?

Saskatchewan Community Planning Branch

1. How does the Saskatchewan Community Planning Branch have any involvement with First Nations planning?
2. Can you describe the relationship your organization has with Saskatchewan First Nations?
3. Would First Nations be able to work with your organization for planning in their rural communities?

APPENDIX C: TRANSCRIPT RELEASE FORM



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TRANSCRIPT RELEASE FORM

Examining Promising Practices in First Nation Comprehensive Community Planning in Saskatchewan

I, _____, who was interviewed for Yvonne Prusak's masters thesis, Examining Promising Practices in First Nation Comprehensive Community Planning in Saskatchewan, have reviewed the transcription of my interview and have been given the opportunity to change, add, or delete any information in the document to better reflect my views about the comprehensive community plan.

I hereby authorize the use of this transcript to be used by Yvonne Prusak to be used within the analysis of the research study. I have retained a copy of this transcript for my own records, and have received an envelope, pre-stamped, that will enable me to return a signed copy of this release form to Yvonne Prusak.

If I have any further questions or concerns about any area of the study, I am aware that I can contact Dr. Ryan Walker at the University of Saskatchewan through the number (306) 966-5664; or the Research Ethics Office at the University of Saskatchewan (can call collect) at (306) 966-2084.

Participant Signature

Date

Researcher

Date