AFOA

Aboriginal Financial Officers Association of Canada

The best source of information and training on Aboriginal finance and management

The Aboriginal Finance and Management Capacity Development Series

An Introduction to First Nations Comprehensive Community Planning

A Primer for Aboriginal Management

The Aboriginal Financial Officers Association of Canada (AFOA) is the centre for excellence and innovation in Aboriginal finance and management. We are the only organization in Canada that focuses on the capacity development and day to day needs of those Aboriginal professionals who are working in all areas of management, finance and administration - today's leaders and those of the future.

AFOA was founded as a not-for-profit association in 1999 to enhance Aboriginal financial practices and management skills. Our members believe that the key to successful self-government, creating a better life for Canada's Aboriginals and a better future for the next generation lies in improving the finance and management skills of those responsible for the stewardship of Aboriginal resources.

To do this, we conduct capacity development research aimed at enhancing competency in financial management, general management and program management. We develop capacity development programs, products and services. We provide professional development training. We certify Aboriginal financial managers and develop financial management standards. We promote best practices. We provide advice and counsel. We encourage Aboriginal youth to enter into financial and management professions. We provide a forum to share knowledge, experience and best practices. We support Aboriginal accountability and self-government efforts.

AFOA helps Aboriginal communities and organizations maximize resources, strengthen decision-making and governance, enhance the delivery of programs and services and demonstrate accountability to community members and stakeholders. We help managers and leaders enhance their skills and knowledge and grow professionally.

—

The Aboriginal Finance and Management Capacity Development Series
Published by:
The Aboriginal Financial Officers Association of Canada
1066 Somerset St. West, Suite 301
Ottawa, Ontario
K1Y 4T9

"All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the publisher".
Copyright 2008 Aboriginal Financial Officers Association of Canada
Printed in Canada.

An Introduction to First Nations Comprehensive Community Planning

A Primer for Aboriginal Management

AFOA
Aboriginal Financial Officers Association of Canada

Acknowledgements

AFOA would like to thank those individuals and organizations that made this publication possible. The principal authors of this report were Harold Tarbell, Senior Partner, Gaspé Tarbell Associates and Valerie Galley, Principal Writer, Gaspé Tarbell Associates. Suzanne Werhar-Seebach, AFOA Director of Programs and Services, was responsible for concept integrity, project management, content review and editing. We would like to express our appreciation to the Oujé-Bougoumou Cree Nation, Quebec, the K'Atl'odeeche First Nation (Hay River Dene) and the Sliammon First Nation, British Columbia for allowing us to learn from their experiences.

Translation: Nicole Plamondon
Design: Paul Edwards Design
Printing: Printbridge Inc.

We would also like to acknowledge the financial assistance of the Department of Indian and Northern Affairs Canada.

On-line Course and Workshop

This publication is also the basis of an on-line course offered by AFOA on "An Introduction to Comprehensive Community Planning". A one or two day community workshop is also available. Go to www.afoa.ca for information on the on-line course and workshop.

Table of Contents

I **Introduction** 2
II **Brief History of Comprehensive Community Planning** 4
III **Exploring Indigenous Principles** 6
IV **Current Models** 8
V **Insights from First Nations** 17
VI **An Examination of Critical Issues** 20
VII **Conclusion** 22
VIII **Recommended Readings** 23

1 Introduction

Why have First Nations undertaken Comprehensive Community Planning?

Comprehensive Community Planning is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency and improved governance capacity. It is a new approach to planning, where the process is steered by the community rather than a small group or committee. Many First Nations communities across Canada are already engaged in planning and are experiencing great success. Planning is an important tool on the road to self-governance and building capacity in First Nations communities. Each community requires a unique approach to planning that can be adapted to their culture and traditions—it can help individual First Nations make a positive difference in addressing the specific issues of their own communities.[1]

In Canada, First Nations, Inuit and Métis communities are persevering with development initiatives in the aftermath of government policies which constricted the spiritual, cultural, political, social, environmental and economic vitality of their peoples. Since the late 1940s, First Nations, Inuit and Métis peoples have made constitutional, political and judicial advances which have resulted in several government programs in the areas of self government, land claims, treaty negotiations, health, education, economic development, community development and culture and heritage. Granted, these advances and programs are important as they have provided basic living needs for community members, however, they have not necessarily been strategically co-ordinated initiatives. Having recognized the limitations of piecemeal approaches to community and economic development, some are now turning to *Comprehensive Community Planning* as a holistic, strategic approach.

What is distinct about Comprehensive Community Planning in a First Nation context?

History as it has shaped Cultural Distinctiveness The usual way in which indigenous philosophies are expressed in indigenous languages and community practices with respect to spirituality, governance, land management, economic viability, environment, health, education, culture and heritage have been interrupted because of federal government policies. In order to maintain their distinctive identities, many First Nations communities are making deliberate efforts to support cultural revival. As such *Comprehensive Community Planning* processes must give consideration to how cultural revival is being expressed in the community.

Expectation for Thorough Consultation That First Nations people expect to be consulted on matters affecting the community is a foregone conclusion. This also applies to planning processes, especially those that affect the entire community. A distinct feature of Comprehensive Community Planning is that the process provides for participation by the overall community rather than simply being steered by a small group or committee (INAC, 2006).

Unique Legislative and Legal Context The *Indian Act* is the principal piece of federal legislation which governs and has governed all registered status Indians (i.e., First Nations people) and Indian lands for more than one hundred years. Because of the *Indian Act*, there are many details involved in on-reserve developments, particularly real estate development that are unique or create distinct problems. In accordance with the *First Nations Land Management Act*, (passed in 1999) some First Nations have developed or are in the process of developing comprehensive land use planning laws, recognizing that developers and financiers will be attracted to First Nations that have the proper laws and regulations in place. Finally, over the past few years, we have seen unprecedented changes in the way Aboriginal and treaty rights have been dealt with by courts and governments in Canada. The area of policy and law as it relates to investment opportunities with Aboriginal entities is, therefore, an ever evolving one. Recent Supreme Court decisions—Delgamuukw (1993), Haida (2004), Taku River (2004) and Mikisew Cree First Nation (2005)—are important legal milestones for First Nations and have implications for governments, Aboriginal communities and resource development sectors.

Capacity Building Instead of being completely dependent on outside expertise, increasing the skills and providing hands on experience for community members is an expected feature of Comprehensive Community Planning. Various forms of capacity building, whether through training or other forms of development, is expected to occur during each planning phase.

[1] See *Comprehensive Community Planning for First Nations in British Columbia* (2006).

Environmental Sustainability The belief in environmental sustainability is consistent with indigenous teachings regarding land stewardship. While sustainable development became internationally recognized after the Brundtland Commission's release of *Our Common Future* (WCED, 1987), indigenous teachings have been passed down from one generation to the next from time immemorial. Since the 1960s, environmental groups have drawn upon these teachings to bolster their cause. Over the past 20 years, incorporating principles of environmental sustainability has become more widely accepted and celebrated presenting the opportunity to make comprehensive community plans consistent with indigenous values and beliefs.

Comprehensive and Holistic Comprehensive Community Planning is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency and improved governance capacity. It is a new approach to planning, where the process is steered by the community rather than a small group or committee (INAC, 2006).

How can this publication be a useful resource to First Nations?

This publication provides a framework, references, tools and case studies which, together, comprise an introductory overview to Comprehensive Community Planning. This publication, along with additional materials listed in the recommended readings, provide a solid basis of understanding for those interested in facilitating, developing or managing a comprehensive community plan.

II Brief History of Comprehensive Community Planning

Comprehensive Community Planning in First Nations communities is in many ways a response to First Nations demands that government programs be more responsive to both the needs and diversities of their communities and respond to their distinct identities and indigenous philosophies, particularly those calling for more holistic approaches. In the 1960s, the federal government's solution to 'Indian' poverty was community development programs. These programs were designed to promote self-sufficiency in two ways: (1) developing Indigenous leaders who would, in turn, organize and implement community strategies to resolve community issues; and (2) using community action as a response to poverty and inequality.

As First Nations have secured greater recognition of their rights and increased the capacity of their organizations at the community, regional and national level, the government response to more effective program delivery and planning was the devolution of federal government programs from the bureaucracy to Tribal Councils and First Nations control. In the 1970s and 1980s, the Department of Indian Affairs controlled and administered economic development programs. First Nations had minimal access to capital which was substantial enough to fuel significant, viable and sustainable economic development initiatives. In the 1990s, various economic development programs were rolled out by Indian and Northern Affairs Canada, Industry Canada and Human Resource Development Canada. Granted some individual programs still exist today, however, the most recent focus is on Comprehensive Community Planning which takes a more holistic approach to the entire community— economic development, community development, infrastructure, environment, culture, health, education and more areas. This has shaped today's comprehensive community development initiatives.

The Indian and Northern Affairs Comprehensive Community Planning (CCP) Program is part of its Sustainable Development Strategy 2004-2006.[2] Designed to be more holistic and longer term in scope, INAC's main objective is to assist First Nations, Inuit and northern communities in their journey toward achieving social, economic, environmental, cultural and political sustainability. Deliberately created to realize a longer term vision within the next two generations, the 2004-2006 strategy approach is based upon eight principles:

1. full consideration of economic viability, social implications, and cultural and environmental values in decision making and policy and program development;
2. open, inclusive and accountable decision making;
3. honouring treaty and fiduciary obligations, as well as land claim, self-government and international agreements;
4. engagement of interested local communities and organizations when planning and implementing federal programs;
5. respect for diverse cultures and traditional values, as well as the land and its diversity as the foundation for healthy communities;
6. fair and equitable opportunities for First Nations, Inuit and northern peoples to share in the benefits, risks and drawbacks of development;
7. decisions based on the best available scientific, traditional and local knowledge;
8. efficient use of natural resources and minimization of pollution.[3]

In 1995, the *Auditor General Act* was amended requiring federal departments to create sustainable development strategies and table them with Parliament. The commitment to sustainable development is fostered in part by the Government of Canada's commitment to the first principle in the Agenda 21 declaration from the United Nations Conference on Environment and Development:

> *Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature (INAC, 2004b: 4).*

Also in 1995, INAC adopted the definition of sustainable development from the World Commission on Environment and Development (i.e., the Brundtland Commission, 1987):

> *Development that meets the needs of the present without compromising the ability of future generations to meet their own needs (INAC, 2004b: 4).*

[2] See *Sustainable Development Strategy 2004-2006 On the Right Path Together: A Sustainable Future for First Nations, Inuit and Northern Communities* available at www.ainc-inac.gc.ca/sd/index_e.html

[3] See *Sustainable Development Strategy 2004-2006 On the Right Path Together: A Sustainable Future for First Nations, Inuit and Northern Communities* (2004).

Finally, INAC also supports principle 22 of Agenda 21 (Rio Conference 1992) which reflects an indigenous principle for decisions that are environmentally, socially, economically and culturally sustainable:

> *Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development (INAC, 2004b: 5).*

Prior to finalizing its 2004-2006 Sustainable Development Strategy, INAC undertook broad-based consultations as this strategy's objectives were developed. From this, five key themes that address community sustainability were adopted:

1. Consultation and Joint-Decision Making
2. Long-term Planning
3. Water Management
4. Climate Change and Energy Management
5. Integrating Sustainable Development into Departmental Policies and Procedures

The INAC Comprehensive Community Planning Program is part of the Long-term Planning commitment that was made in the successive Sustainable Development Strategies. Recent pilot projects began in 2000 in the Atlantic Region and more recently in British Columbia and Saskatchewan. Support has been extended beyond the pilot phase in all of the aforementioned regions. INAC has established a national committee with regional leads to provide a level of coordination to CCP activities in each region. In the Atlantic Region, the Marshall Initiative funding has been used to fund a partnership between First Nation communities, INAC and the Cities and Environment Unit at Dalhousie University. In British Columbia a number of capacity building conferences have been held about Comprehensive Community Planning and further work is underway to provide additional capacity supports. In these two regions in particular First Nations have recently developed comprehensive community plans.

III Exploring Indigenous Principles

Considering indigenous principles while engaged in Comprehensive Community Planning can make this process unique and very relevant for First Nations.

Description of the Principles

The passing down of indigenous cultural philosophies, beliefs, values and languages is of great concern today. Many people have shown interest in this area and attempted to include it in their work. For example, earlier you read about how indigenous principles have been reflected in global sustainable development agendas. Granted, as First Nations work to preserve their distinctiveness what are and are not indigenous principles, and how they can be incorporated into the present, can be and is discussed and debated around kitchen tables, in political arenas, in First Nations entities and in academic institutions.

The work of Michael and Judie Bopp (2006), authors of *Recreating the World: A Practical Guide to Building Sustainable Communities* addresses this issue in a context relevant to Comprehensive Community Planning. In particular, they identify and describe indigenous principles such as spirituality, culture, interconnectedness and sustainability, as they relate to planning for human and community growth.

Spirituality Drawing on the wisdom, teachings, principles, laws and guidance that come from the rich spiritual traditions of the people to inform our understanding of the goals, purposes and methods of development (p. 87). According to Bopp and Bopp, when spirituality is included, teachings such as caring, sharing, kindness and truth can underlie the planning process. In their view, where community planning is concerned, practicing spirituality strengthens one's capacity to have a vision or goals; to believe in the vision; to express that vision (either visually or in words or both) and to make the vision become real.

This aspect will be demonstrated later in this publication, when we look at the strong vision that leaders and community members in Oujé-Bougoumou shared for their community and the resulting world-renowned community it helped create.

Culture Bopp and Bopp, note that each distinct cultural group has people with unique strengths and capacities upon which healing and development can be based. In their view you cannot build on what is wrong or missing, you have to build on who people actually are and what they have (pp. 68-70). Peoples with unique cultures can know, see, experience and do things that people from other cultures cannot. In different cultural communities, effective approaches to social and economic challenges may, therefore, look very different. To say that Comprehensive Community Planning has to be *culturally appropriate* means that "the culture of the people whom development processes are suppose to benefit can provide many (if not most) of the cues as to how to say and do things." The key areas that need to be guided by distinct cultural principles rest in the four main development phases: (1) Pre-planning; (2) Planning; (3) Implementation; and (4) Monitoring and Evaluation which are described later.

Again, later in this publication, you will see that this principle has been applied in each of the four examples: Oujé-Bougoumou Cree Nation, K'Atl'odeeche First Nation, Sliammon First Nation and Metepenagiag First Nation.

Interconnectedness Development challenges must be understood and addressed in terms of the relationship between that issue and the rest of the life-world (p. 73). "Everything is connected to everything else" (p. 73). Every aspect of community planning is related to all others (e.g., personal, social, cultural, economic, political etc…). As one part is worked on, the others are affected. For example, alcohol and drug abuse is best understood not by focusing upon the medical nature of chemical dependency but rather with an interconnected approach as a social phenomenon with spiritual roots. This way, substance abuse can be addressed with comprehensive solutions which include personal healing, counseling, economic development and cultural revitalization (p. 73). Working on the basis that aspects of community planning are interconnected (i.e., personal, social, cultural, economic and political) supports the ability for the planning process and the implementation of the plan itself to achieve the goal of improving quality of life.

Sustainability Sustainability generally means enabling something to continue for a long time and this concept can apply to several categories: process or program; environmental (or bio-system); social and cultural; economic and political (pp. 96-97).

- *Process or program sustainability*—refers to the life and vitality of the community's own process of learning and growth. A process that can only go as far as the money goes is not sustainable (p. 95).
- *Environment (or bio-system) sustainability*—refers to the well-being of the natural systems upon which all life on earth depends (p. 95).
- *Social and cultural sustainability*—refers to how development action impacts the social world of the people (p. 96).
- *Economic and Political sustainability*—refers to the processes through which decisions are made and power is arranged and distributed. A community development process is much more likely to be sustainable when the political forces are strongly in favour of it (p.97).

It is essential to address all of these areas as sustainability issues rather than promoting development in one area at the expense of others (p. 97).

IV Current Models and Materials Relating to First Nations Comprehensive Community Planning

Comprehensive Community Planning is a process of discovery. One way to think about the following planning templates or models is as maps for certain processes. A good map is useful because it tells us about the terrain but the map is not the territory. One, therefore, needs to question whether or not the map maker was skilled and whether or not the map maker knew the realities of the land and whether or not the map is old. Similarly community planners should consider, modify and combine models of community planning to match their specific objectives. Community planners must consider the relevance of their models and training to each community when undertaking Comprehensive Community Planning.[4]

Comprehensive Community Planning phases and approaches as described in the following documents, in addition to the literature review prepared separately, have been used as source material for examining approaches to Comprehensive Community Planning in First Nation communities:

1. Indian and Northern Affairs Canada—Government of Canada. (2004a). *Experiences in First Nations, Inuit and Northern Communities: Comprehensive Community Planning, Sharing the Story* (ISBN 0-662-34694-7). Ottawa, ON
2. Indian and Northern Affairs Canada—Government of Canada. (2006a). *Comprehensive Community Planning for First Nations in British Columbia* (ISBN 0-662-43482-X). Vancouver, BC
3. *First Nations Community Planning Model* and related documents by the Cities and Environment Unit, Department of Urban and Rural Planning at Dalhousie University
4. Bopp, M. & Bopp, J. (2006). *Recreating the World: A Practical Guide to Building Sustainable Communities*. Calgary, AB: Four Worlds Press.

The following summaries of four 'templates' or 'models' of Comprehensive Community Planning are presented as an overview and are best reviewed along with the source documents listed above to gain a more thorough understanding. Each author has used different headings consistent with their own framework, and as a result the following summary introductions focus more on the highlights of each model, including their distinct features, tools and suggested resources (as opposed to a cross comparison).

While there is no 'one size fits all' model to apply to all communities, each of these four approaches generally uses a 'strategic planning framework' at the community wide level. A strategic planning process can be conducted in a number of ways but generally involves 7 stages: Getting Ready, Developing a vision and mission, Assessing the environment; Agreeing on priorities; Writing the strategic plan; Implementing the Strategic Plan; and Monitoring/Evaluation of the plan[5].

For more information on developing a strategic plan see AFOA publications: *Developing an Effective Remedial Management Plan* (2008) and *Performance Measurement and Reporting in First Nations* (2008).

While there is no 'one size fits all' model to apply to all communities, each of these four approaches generally uses a 'strategic planning framework' at the community wide level. A strategic planning process can be conducted in a number of ways but generally involves seven stages: (1) Getting Ready; (2) Developing a vision and mission; (3) Assessing the environment; (4) Agreeing on priorities; (5) Writing the strategic plan; (6) Implementing the Strategic Plan; and (7) Monitoring/Evaluation of the plan.

[4] See Bopp and Bopp, 2006: 6
[5] See *Experiences in First Nations, Inuit and Northern Communities Comprehensive Community Planning: Sharing the Story* (INAC, 2004)

Table 1: Summary of Comprehensive Community Planning Templates

General Categories	Basic Framework for CCP (INAC)	CCP Handbook: British Columbia	FN Community Planning Model (Dalhousie)	Re-creating the World (Bopp & Bopp)
Pre-planning	* Define the planning approach * Build a planning framework * Identify potential uses of community plan * Gather information and identify issues about the community	* Assess whether the community is ready to start planning * Inform the community and its leaders about the planning process and gain their support * Prepare the groundwork for an open, inclusive and effective planning process * Identify a coordinator * Develop a workplan to guide the planning process * Develop strategies to inform & engage the community	* Gather background information * Identify strengths & issues * Research root causes	* Harness community tension * Facilitate consultation about community realities & needs * Maintain unity & healthy human relations
Planning	* Develop individual strategic plans in areas such as economic development, social services, environment, land use and physical assets; * Bring together individual strategic plans in a comprehensive community plan; * Consult with community members and other stakeholders at all stages; * Prepare to carry out the plan, including identify and develop necessary resources and capacities; * Identify and develop tools for regulating land use (site plans, district/neighbourhood plans, subdivision plan process, development charges, municipal servicing agreements, etc...) * Identify and develop the final community plan product (poster plan, brochure, report or combination)	* Gather Background Information * Complete Community Analysis * Create Vision Statement and Values * Build a Comprehensive Strategic Framework * Set Goals and Objectives * Identify Activities and Projects	* Establish a vision * Build a framework	* Develop a common vision of a sustainable future * Support core group development * Personal revitalization and healing * Facilitate learning * Build effective organization(s) * Network with resources and allies
Implementation	* Identify and address community plan administration needs (organizational structure, personnel, roles and responsibilities)	* Create an Implementation Strategy * Build workplans * Implement the plan * Report	* Develop an implementation strategy i) Community management structure ii) Select projects for development vi) Pursue ongoing implementation plan vii) Record progress and celebrate viii) Document the work	* Program development
Monitoring & Evaluation	* Identify a process for monitoring, reviewing and updating the plan	* Analyze the results of the Comprehensive Community Planning effort * Prepare recommendations for improvement * Make necessary revisions and updates	* Monitor the plan and projects i) Project monitoring twice per year ii) Evaluate impact of planning/every two years iii) Review and revise plan every six years	* Reflection on the process * Protecting the process

A Basic Framework for First Nations Comprehensive Community Planning (INAC)[6]

In *Sharing the Story*, INAC has compiled the experiences of some First Nations, Métis and Inuit communities where Comprehensive Community Planning is concerned. By taking a bird's eye view of diverse community backgrounds, planning approaches and priorities, this document presents best practices by highlighting the communities' situations prior to, during and following the comprehensive planning processes. The planning topics and experiences are organized according to the circumstances of the communities in the following sub-headings: (1) Community Relocations and Land Base Expansions; (2) Northern Communities; (3) Rural and Urban Communities; (4) First Nations Land Management Act Communities; and (5) Self-Government Communities.

Typical steps involved in creating and carrying out a comprehensive community plan include:

1. Defining the planning approach;
2. Building a planning framework;
3. Identifying potential uses of community plan;
4. Gathering information and identifying issues about the community;
5. Developing individual strategic plans in areas such as economic development, social services, environment, land use and physical assets;
6. Bringing together individual strategic plans in a comprehensive community plan;
7. Consulting with community members and other stakeholders at all stages;
8. Preparing to carry out the plan, including identifying and developing, necessary resources and capacities;
9. Identifying and developing tools for regulating land use (site plans, district/neighbourhood plans, subdivision plan process, development charges, municipal servicing agreements, etc.);
10. Identifying and developing the final community plan product (poster plan, brochure, report or combination);
11. Defining the role of the community plan as it relates to capital planning, housing, community physical development, council decision-making processes, etc.;
12. Identifying and addressing community plan administration needs (organizational structure, personnel, roles and responsibilities); and
13. Identifying a process for monitoring, reviewing and updating the plan.

B CCP Handbook: Comprehensive Community Planning for First Nations in British Columbia (2006)

CCP Handbook: Comprehensive Community Planning for First Nations in British Columbia (2006) was developed in partnership with the Okanagan, Lytton, Squiala, We Wai Kai (Cape Mudge) and Yekooche First Nations and the First Nations/INAC Comprehensive Community Planning Working Group. This 108 page handbook introduces Comprehensive Community Planning; provides a step-by-step process to planning; provides planning tools and resources including funding, education programs, publications and a glossary.

Known for their active role in judicial advancements of Aboriginal land rights and the inherent right to self-government, and joint policy processes with INAC it is not surprising that British Columbia First Nations have collaborated to develop this handbook. Comprehensive Community Planning is a logical exercise which complements these advancements. Here, Comprehensive Community Planning is defined in the following way:

> *Comprehensive Community Planning is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency and improved governance capacity (INAC et al., 2006a:5).*

The 'guiding principles' contained within this definition are further defined as:

- *Sustainable development* "encompasses all areas of our lives, including the economy, the environment (lands and resources), and the social and cultural aspects of our communities, including governance, education and health" (p. 6).
- *Self-sufficiency* and *improved governance* can be achieved through planning. More specifically, through planning, a community can be empowered, improve its performance, build teamwork and expertise, co-ordinate future development, protect resources, celebrate traditions and culture, promote healing and reconciliation and create economic opportunities. Together, this will improve governance capacity.

[6] See *Experiences in First Nations, Inuit and Northern Communities Comprehensive Community Planning: Sharing the Story* (INAC, 2004)

Features:

The Step-by-Step planning guide is a key feature of this handbook. Here, four main stages to planning have been identified (1) Pre-planning; (2) Planning (3) Implementation; and (4) Monitoring & Evaluation.

Stage 1: Pre-planning

This is the time to assess whether the community is ready to start planning; to inform the community and its leaders about the planning process and gain their support; and prepare the groundwork for an open, inclusive and effective planning process. It is expected that this leads to (1) a coordinator being identified; (2) a workplan to guide the planning process being developed and; (3) strategies being put in place to keep the community well-informed and actively engaged in the planning process. Building community support and identifying a planning champion are key goals in this stage.

There are a variety of tools referenced and included in this section of the handbook, including:

1. Centre for Innovative and Entrepreneurial Leadership (CIEL) Community Life Cycle Matrix;
2. Components of a Proposal;
3. Terms of Reference for a Planning Team;
4. Comprehensive Community Planning Checklist;
5. How and When to Engage Community Members;
6. Ways to Increase Participation;
7. Community Groups to Engage and Involve; and
8. Communication Tips.

Stage 2: Planning

There are 7 steps identified for the planning process**:**

1. Gather Background Information;
2. Complete Community Analysis;
3. Create Vision Statement and Values;
4. Build a Comprehensive Strategic Framework;
5. Set Goals and Objectives;
6. Identify Activities and Projects; and
7. Create an Implementation Strategy.

The tools referenced in this stage of the handbook support activities relating to:

1. Steps to hire a planning consultant;
2. Community Asset Assessment Charts;
3. SWOT Analysis;
4. Visioning Questions; and
5. Goals, Objectives and Projects Tracking Chart.

Stage 3: Implementation

There are 3 steps involved in this stage:

1. Build workplans;
2. Implement the plan; and
3. Report.

Tools are provided to support creating and managing a budget.

Stage 4: Monitoring & Evaluation

The steps involved in this stage emphasize activities that ensure that the results of the Comprehensive Community Planning effort are analyzed, that recommendations for improvement are prepared and that the necessary revisions and updates are made.

The Handbook concludes with a number of appendices that provide additional resources relating to (1) Funding; (2) Education programs; (3) Organizations; (4) Publications; and a (5) Glossary of Terms.

C First Nations Community Planning Model (2nd Edition) and Workbook, 1st Edition (Dalhousie University)[7]

The *First Nations Community Planning Workbook, 1st Edition* was developed by Dalhousie University's Cities and Environment Unit in the Faculty of Architecture and Planning in collaboration with First Nation Planning Trainees from the Eskasoni, Membertou, Miawpukek, Pictou Landing, Wagmatcook, Metepenagiag, Indian Brook, Abegweit, Woodstock, Tobique, Bear River and Kingsclear First Nations which are located in the Atlantic Provinces.

Dalhousie University's Cities and Environment Unit in the Faculty of Architecture and Planning has also published a number of other documents about Comprehensive Community Planning:

- First Nations Community Planning Model, 2nd Edition
- First Nations Community Planning Workbook, 1st Edition
- First Nations Community Planning: National Approach
- A Vision of the Future: Public Involvement in Community Planning
- Information Matrix: A Guide to First Nations Community Planning Information
- Ideas for Developing a Community Planning Curriculum for Mi'kmaw and Maliseet Elementary Students

The 206 page workbook expands on the 67 page First Nations Community Model providing a step-by-step process to the 7 stages of the planning model; technical tools and public participation tools; worksheets; and a glossary, suggested readings and publications. It draws upon research, the team's experience in developing three pilot project plans, discussions and workshops— all of which occurred over a four year period (Palermo, 2003: vi). Not unlike the British Columbia INAC/First Nations handbook described earlier, this handbook is also thoughtfully written and provides community-specific examples from some of the East Coast First Nations.

The collaboration between several First Nations and the Cities and Environment Unit of Dalhousie University is evident in this handbook. In keeping with principles of self-determination, the authors have acknowledged their assumption "that community members, with some training and some expert assistance along the way, can and should take a leadership role in developing and implementing the Plan" (Palermo, 2003: vi). The authors further elaborate on the principles of self-determination by inviting First Nations to become active participants in shaping their own destiny and arguing for the usefulness of planning. *"Planning is an instrument which helps communities understand their current circumstances, collectively determine the need for change and clearly define future possibilities" (p. vii)*. Self-determination and planning, therefore, go hand in hand.

It is logical then that the following two fundamental principles have guided each stage of the planning process: (1) The meaningful involvement of community members and; (2) The reporting relationship to Chief and Council.

Features:

Here, two main features should be considered as this model is reviewed:

1. the starting point is the land and this is reflected in the maps which are produced to display the background information and then form part of the plan itself.
2. significant steps are taken toward pre-planning — gathering background information, identifying strengths and issues and researching root causes—before establishing a *vision* for the comprehensive community plan.

Stage 1: Gathering Background Information

This stage is focused on collecting, organizing and sharing the available information on the community with the intention of *"…understand(ing) and document(ing) the existing situation and remarkable qualities of the community in terms of its land, people, settlement and eco-*

[7] See Dalhousie University's Cities and Environmental Unit, Faculty of Architecture and Planning documents

nomics" (Palermo, 2003: 2). Through five planning steps – 1) Getting started, 2) Fieldwork, 3) Organizing the information, 4) Sharing the information, and 5) Documenting the information – the community is supported in gaining a better understanding of both itself and the surrounding areas, and in particular those unique features that are important from a planning point of view.

The workbook provides additional tools that support the creation of a number of products during this stage:

1. Context Maps of the regional and local areas
2. Sensitive Area Maps
3. Community Profile
4. Serviceable Areas Map
5. Economic Profile

The workbook also provides a number of technical, and public participation tools including: (1) Reading & Understanding a Place (2) Recording a Place (3) Community Based Planning (4) How to Involve People (5) Public Participation Methods and (6) various worksheets such as a sample workplan, focus group worksheet, interview worksheet, information records, land worksheet, people worksheet, settlement worksheet and economics worksheet.

Stage 2: Identifying Strengths and Issues

The intent of stage 2 is described as *"obtain(ing) an understanding of what needs to be changed or built on based on possibilities and challenges. Bringing attitudes and values to the fore is one of the goals."* (Palermo, 2003: 26) Using the same five planning steps key themes and major issues within those themes are identified, discussed with the community, areas of further exploration are set out and documents communicating all of this prepared. The resulting Strengths and Issues document, List of Topics Requiring Further Research, and Physical Issues Map constitute part two of the comprehensive community plan. The workbook provides additional tools relating to Presentation and Communication such as planning posters and newsletters; Public Participation, and Workplans and worksheets to organize community groups and contact information for community groups.

Stage 3: Researching Root Causes

At this point the research process becomes more specific to support the intent of this stage which is *"To thoroughly explore where, why and how change needs to happen in the community"* (Palermo, 2003: 34). By pursuing the topics identified for further research above this stage looks for underlying reasons for why these circumstances exist and builds on the strengths to begin imagining possible changes that can be addressed later in the planning process (p. 34).

By working through the model's five planning steps a "Root Causes" document is produced which organizes the collected information into a List of Common Root Causes, analyses the issues/themes from the perspective of history, facts, perceptions, and projections and results in the identification of a Statement of Values.

As it does in each stage the workbook provides hands on supports for:

1. Presentation and Communication tools such as planning posters and newsletters
2. Public Participation tools
3. Workplans and worksheets to organize community groups and contact information for community groups; and
4. Researching Root Causes Worksheet

Stage 4: Establishing a Vision

The intent of this stage is to establish a clear and simple direction for the community that inspires focused change (Palermo, 2003: 42). In this stage of the First Nations Community Planning Model, the results of the previous stages are used to develop a vision that is inspiring about where change can take place while at the same time providing guidance to subsequent decisions about issues such as resource allocation. The workbook provides a number of techniques and tools to support what is essentially a creative process that results in tangible outputs. These results include the vision statement, its various drafts along the way and the tools needed to develop, share and adapt that statement as you work through the six steps in this stage: Getting started, Doing the work, Sharing the vision, Securing approval of Council, Document the resulting vision and development process, and Celebrating the achievement.

Stage 5: Building a Framework

The intent of this stage is to develop a comprehensive community strategy which responds to issues, builds on strengths and identifies goals to fulfill the Vision (Palermo, 2003: 48). This is essentially the "blueprint for action" that describes what the community will look like, how it should operate and what it should do to pursue its vision (p. 48). This section of the comprehensive community plan serves as the reference point for decisions about directions that will achieve the vision, reinforce values, and change how things are done within the community in terms of the use of land and services, the development of projects, and the establishment of funding and governance relationships. While the involvement of professional expertise is noted in other stages where needed, this is the one stage where it is particularly emphasized. In this stage the six planning steps used in stage 4 are adapted to guide the development of the Framework and the production of key documents relating to (1) Community Structure Map (indicating areas of current and future development); (2) Broad Action Areas (for early attention); and (3) List of Projects (specific initiatives to address the action areas).

As this is in many ways the core of the comprehensive community plan the workbook provides a number of additional tools in this area relating to:

1. Layering maps;
2. Site analysis;
3. Infrastructure analysis; and
4. Undertaking relevant statistical analysis.

Stage 6: Developing an Implementation Strategy

This stage provides for a more structured process that involves more than leaving implementation to staff who will hopefully incorporate it into annual workplans. The intent of this section is to provide support to a management approach through which the community will "*…organize itself, change routines, identify projects, approach funding sources and ultimately make a difference on the ground*" (Palermo, 2003: 60). Implementation is intrinsically action-oriented and therefore it indicates *"how change is to happen, how projects are selected, how they are developed, funded and finally built"* (p. 60).

At this stage, the First Nations Community Development Model outlines nine steps to implement the plan through specific structures and 'doable' projects:

1. Developing the community Management Structure;
2. Implement the community Management Structure;
3. Organize and prioritize the list of projects;
4. Allocate responsibilities for action;
5. Develop project selection criteria;
6. Select projects for development;
7. Pursue ongoing implementation plan;
8. Record progress and celebrate; and
9. Document the work.

Tools provided to support this work include (1) Physical models, (2) Planning Posters, (3) Newsletters, (4) Workplans, and (5) Project Responsibility Charts.

Stage 7: Monitoring the Plan and Projects

This model sets out an approach to assess what has been accomplished within the comprehensive community plan that is focused on *(1) evaluating on a continuing basis the community's progress in implementing the plan (2) assessing what has been done and focusing on what still remains to be done.*

Monitoring is set out for three distinct elements in the short, medium and longer term. The suggested types of monitoring are:

1. Project monitoring twice per year;
2. Evaluating the impact of planning every two years; and
3. Reviewing and revising the plan every six years.

Through six planning steps (i.e. Getting started, Doing the evaluation, Documenting the findings, Utilizing evaluations, Sharing the information, and Ongoing monitoring) the model guides you through a process for developing (1) Monitoring indicators and (2) A schedule for monitoring.

Appended to the *First Nations Community Planning Workbook, 1st Edition* are a glossary, suggested readings and publications. These resources originate primarily from East Coast First Nations which is logical since Dalhousie University has collaborated with these peoples during their planning processes.

D Recreating the World: A Practical Guide to Building Sustainable Communities (Michael and Judie Bopp)

Co-founders of Four Worlds International, Michael and Judie Bopp, have presented a Comprehensive Community Planning handbook which is based upon and presents indigenous and western theoretical underpinnings. This guide seeks to provide a 'principle centred approach' that addresses community development planning along with human and societal growth as integral parts of building sustainable communities. The 292 page guide is divided into two sections – *"the first stream (the main text)…is written as a basic text on the theory and practice of building sustainable communities. The second stream is a set of resource materials…that can be used to help people to learn or to more effectively engage communities…"* (Bopp & Bopp, 2006: Preface). While a more thorough review of *Recreating the World* is warranted but beyond the scope of this publication, a few aspects of their model are highlighted here.

Features:

Indigenous Principles In addition to presenting the planning phases, Bopp and Bopp describe some indigenous principles – spirit, culture, interconnectedness and sustainability – which have been described earlier in this publication.

Community Healing Bopp and Bopp include phases of community healing as integral to the planning process and cover the following topics: harnessing community tension; maintaining unity and healthy human relations and; personal revitalization and healing. These phases are interspersed between what one thinks of as the more generic planning phases identified below.

Principles and Planning Phases *Recreating the World* organizes its approach to planning around 16 principles and 12 planning phases – or what the text refers to as the 'nuts and bolts work of doing community development' (Bopp & Bopp, 2006:109).

Principles	Planning Phases
1 Human beings can transform their world	Phase 1 Harnessing community tension
2 Development comes from within	Phase 2 Facilitating consultation about community realities and needs
3 Healing is a necessary part of development	Phase 3 Maintaining unity and healthy human relations
4 Justice	Phase 4 Developing a common vision of a sustainable future
5 No vision, no development	Phase 5 Supporting core group development
6 Development processes must be rooted in the culture of the people	Phase 6 Personal revitalization and healing
7 Interconnectedness: the holistic approach	Phase 7 Facilitating learning
8 The hurt of one is the hurt of all: the honour of one is the honour of all	Phase 8 Building effective organization
9 Unity	Phase 9 Networking with resources and allies
10 Participation	Phase 10 Program development
11 Spirit	Phase 11 Reflection on the process: Monitoring and evaluation
12 Morals and ethics	Phase 12 Protecting the process
13 Learning	
14 Sustainability	
15 Move to the positive	
16 Be the change you want to see	

Recreating the World reminds us that First Nations communities are in various stages of healing which affects the Comprehensive Community Planning process. Further, they attempt to expand upon an interconnected and sustainable approach through their discussion of indigenous principles such as spirituality. For some, this may be too theoretically based while others may welcome the challenge to consider, modify and create a planning model which goes beyond a more standard planning framework and attempts to include community reality in a more holistic way.

V Insights from First Nations That Have Recently Completed Comprehensive Community Plans[8]

A Oujé-Bougoumou Cree Nation, Québec

Oujé-Bougoumou is located in the James Bay Cree Territory of Québec. In the 1990s, Oujé Bougoumou re-established itself after having been moved between several sites during the preceding decades. The community, therefore, faced the challenges associated with having to plan all aspects of the community at the same time. The solutions reflect this Cree communities' commitment to combine tradition with modern technologies in an innovative way. The bold efforts were worth it as Oujé-Bougoumou has been recognized for its compatibility with the land and the Cree culture.

Challenges Not unlike many other First Nations communities in Canada, Oujé- Bougoumou experienced the interruption if its subsistence economy because of outside interests in mining and other natural resources. In the 1970s, these Cree people spread out over their territory to prevent further encroachment on their traditional lands. After years of negotiations with the federal and provincial governments, a new community site was built between 1989 and 1992. Achieving this milestone then brought the challenge of having to plan all aspects of the community at the same time. Further, this community also presented itself with the challenge of having their *new* community site reflect their Cree tradition, including the landscape.

Strategies Used Direction from Elders was sought and adhered to throughout the planning process. Their vision for sustainable development was articulated in a common theme: "to create a social living environment that is compatible with the natural environment" (INAC, 2004b: 40). Beginning with an assessment of the land, potential sites were evaluated for their suitability before the present one was chosen. Community meetings were held to garner the input of these Cree people. As the plan was devised, community meetings continued and the people of Oujé-Bougoumou maintained their commitment to their sustainable vision and cultural values. The architectural design and the service infrastructure, therefore, are in keeping with what the community had visioned for itself.

Impact on Participants in the Process While the residents of Oujé-Bougoumou needed time to adjust to living in a permanent village, strong leadership and a consistent vision contributed greatly to the successful creation and implementation of this comprehensive community plan.

B K'Atl'odeeche First Nation (Hay River Dene)

The K'Atl'odeeche First Nation is located on the south shore of Great Slave Lake and is the only reserve in the Northwest Territories. Of its 525 members, about 270 live on the reserve which is across from Hay River, a town of 4000 people. In the early 1970s, this reserve was created in response to its peoples' concerns regarding infringement on their traditional territories. While initial development approaches were haphazard, this community evolved to embrace the merits of the more comprehensive and innovative approaches which has served them well.

Challenges Similar to the Cree people of Oujé-Bougoumou, the Dene people of K'Atl'odeeche experienced some of the effects of resource development—the creation of a lead-zinc mine 97 kilometers east of Hay River in the 1960s. In 1963, people residing on both sides of the river moved upstream following a flood. While the Department of Indian Affairs assisted with the relocation, they did so without much planning—20 houses were built along the river. Then in the early 1970s, there was a proposal to create a harbour at the mouth of the river which raised concerns for the Dene about their lands as the river was used for commercial fishing. As a result, community leaders negotiated for the creation of a reserve. Created in 1974 as a 135 square kilometer parcel of land stretching along the Hay River, it was in the 1980s when a more systematic approach to community development was undertaken there. The ongoing viability of the river is important to the K'Atl'odeeche First Nation.

Strategies Used The plan was developed based upon the feedback from community workshops regarding many issues and concerns: business initiatives, residential space requirements and areas, school, daycare, community centre, fire hall and the store/gas bar. In addition, a study was undertaken regarding current land uses, biophysical and ecological studies and anticipated development. The person responsible for community planning is a long time member of the First Nation who knows the community in addition to planning processes. The innovation of GIS brought forth by another community member who

[8] See Experiences in First Nations Inuit and Northern Communities Comprehensive Community Planning Sharing the Story (INAC, 2004)

had completed an internship at a gas company in Calgary was harnessed. At the same time, the joining for traditional ecological knowledge with western science was undertaken and applied to the land management planning process. Finally, the First Nation shared planning information with the neighbouring municipality thereby forging a stronger relationship which will surely bode well in the future.

Impact on Participants in the Process The planning process seems to have made many contributions to this relatively small northern First Nation—involvement of community members in the consultation, management and technical implementation of the plan along with building a strong relationship with the municipality while drawing upon traditional ecological knowledge and innovative GIS technology.

C Sliammon First Nation

The Sliammon First Nation is located outside of the town of Powell River, British Columbia 130km northwest from Vancouver in Coast Salish Territory. With a population of about 1000 members, 65% reside in the main village. In addition, Sliammon has a young and rapidly growing population with 50% of its members under the age of twenty-five. Currently, Sliammon is in stage five of the six stage British Columbia Treaty Negotiations process. The Sliammon Comprehensive Community Plan was undertaken to support the following initiatives: (1) community development (2) nation building (3) building a foundation for self-government and; (4) treaty implementation.

Challenges The Sliammon First Nation is one of several British Columbia First Nations currently engaged in the treaty negotiations process. Undertaking Comprehensive Community Planning is a complementary strategic initiative to treaty negotiations. Given that the Sliammon First Nation is close to concluding its negotiations, it stands to reason that their Comprehensive Community Planning would focus upon nation building; building a foundation for self-government and treaty implementation. The plan, therefore, consists of sub-plans which address the following areas: (1) How Heh Goos (Governnance) (2) Nin neh jeh tahla (Administration and Finance) (3) Eh Eh Jehma Towlth (Community Services) (4) Nin neh Gijeh (Lands and Resources) (5) Public Works and (6) Qumehs (Community Economic Development).

Similar to the Oujé-Bougoumou Cree Nation and the K'Atl'odeeche First Nation, the Sliammon First Nation has adapted their traditional indigenous teachings, structures and practices which are reflected in the final plan. In 2004, the Sliammon House of Governance conceptual model was written and stands as the philosophical basis for the comprehensive community plan which is organized according to the 'house posts' and the teachings which they carry as part of the 'big house' structure where ceremonies have been traditionally held.

Strategies Used A thorough community consultation was undertaken throughout the planning process. Overseen by a planning team comprised of community leaders, members and Sliammon First Nation and its employees, guidance and direction was provided to the planning team throughout the process. At the outset, a newsletter was distributed to all Sliammon members. Then, between February and August 2006, various workshops were held with the following groups and stakeholders: youth, Elders, off-reserve members and Sliammon Chief and Council. In addition, workshops were also organized according to the following topics: community services, finance and administration, infrastructure and public works, natural resources and community economic development. Unique to this consultation process were the Sijitus Workshops; Sijitus is a group of individuals, independent from Council, who represent the main Sliammon families and was established to discuss issues and make recommendations to Council. Finally, the plan was prepared by the Tla-amin Planning Team with DNA, a consulting company.

Impact on Participants in the Process The methodical approach to community engagement has had a positive impact on the participants of the process. This is evident in the concrete recommendations for ongoing communication including regular newsletters, community forums and an annual general meeting. In keeping with this, a meeting schedule was established for Council, Leadership Workshops, Program Managers, Staff and the House Post Committees. This way, the successful implementation of this comprehensive community plan can be guided by the appropriate entities and with continued community input.

D METEPENAGIAG MI'KMAQ NATION

The Metepenagiag First Nation is located on the Northwest Miramichi River in northeastern New Brunswick. Dating back almost 3,000 years, it is the oldest village in New Brunswick. In 2002 when Metepenagiag's comprehensive community plan was approved by Chief and Council, this First Nation had a total member population of 495 with 335 people residing on-reserve and 160 off-reserve. Having identified opportunities to enhance health care, employment and education, governance and youth initiatives, Metepenagiag has worked with the Cities and Environment Unit at Dalhousie University as one of three pilot projects based on their First Nations Community Planning Model.

Challenges The Metepenagiag First Nation has framed its *challenges* as *strengths and issues*. This way, the planners were inspired to think of issues in terms of what needs to be changed or built upon and about what works well or needs immediate attention. Using a community-based consultation process, the strengths and issues were identified to be in the following areas: health, employment and education, governance and youth. Where health is concerned, substance abuse and the lack of community programs along with disease—diabetes and hypertension—were identified as the strengths and issues. Regarding employment and education, the unemployment rate in 2002 was 54% with few full-time jobs available. The Heritage Park stood as an opportunity with the potential to provide full-time employment. One-third of the children were not attending the Metepenagiag Elementary School and one-third of the adults had not graduated from high school. The potential lies in the high numbers of post-secondary graduates with one-half of the eligible community members having earned a post-secondary diploma or degree. As far as governance goes, community members believe that its leadership could demonstrate much greater accountability and financial transparency. Further, they thought that the community would benefit from enhanced leadership and guidance. Finally, the strength of the youth is that they are the future leaders, however, they cited boredom, drug abuse, few resources and reliance upon social assistance as the issues; 28% of 16-19 year olds were on social assistance. Together these are the strengths and issues which Metepenagiag has sought to address by creating a comprehensive community plan.

Strategies Used The Metepenagiag First Nation along with Dalhousie University's Cities and Environment Unit used a community-based strategy to develop and begin to implement its plan by focusing on *communication and awareness*, *community organization* and *community participation*. In an effort to foster open *communication* and create *awareness*, a regular meeting schedule was developed; a monthly community newsletter was initiated and an annual community report meeting was scheduled. The plan was developed with input which was garnered during open houses, meetings, interviews and work sessions. *Community organization* was facilitated by creating and staffing a planning position and regularly holding interdepartmental management meetings to foster the co-ordination and collaboration on projects as well as exchange information. Metepenagiag also began to consider extending the two-year election cycle and develop a system of family representation. A mandate of more than two years is necessary for any Chief and Council to plan and implement projects. Community participation involved community members participating in the planning and on-the-ground project implementation (e.g., construction). In addition, a plan implementation steering committee and youth council were struck. Together these committees worked with existing councils and advisory boards along with the Chief and Council to implement the plan. Finally, a volunteer awareness and recognition program was created.

Impact on Participants in the Process Not unlike other First Nations who have engaged in this process, the involvement of community members in the consultation, management and implementation is invaluable to community-building. Over time, Metepenagiag plans to monitor its accomplishments by measuring the change in health over time and various quality of life indicators. Finally, the community will mark significant turning points whereby it can declare the successful milestones during their plan's implementation.

VI An Examination of Critical Issues[9]

Each of the templates or models referred to in this publication address and provide support to the skills needed throughout the Comprehensive Community Planning process, particularly in their sections relating to resources and tools. The First Nations Community Planning Model contains a section specifically relating to the skills required throughout the planning process which can be summarized in four areas: Public Administration (engagement) skills, Writing/research skills, Logistical (management) skills, and Specialized skills. This last set of skills will depend on the model of community development planning being utilized and in the case of the First Nations Community Planning Model relate to advanced research, mapping, site planning, model building, publishing, and evaluation (e.g. developing monitoring indicators).

The following review of key issues that managers and facilitators can expect to encounter during the planning process is based on a review of the four planning models, an examination of available First Nations comprehensive community plans and the experience of the authors in strategic planning.

A Data Collection and Analysis

Once communities begin data collection and analysis, the key challenge encountered centres around the paradox that there is often too much general information available and too little specific information on the community itself. This situation can seriously hamper analysis and decision making. Structuring the planning process in phases where choices are made to progressively narrow down the areas of focus is suggested in several of the templates/models. As well, engaging external organizations (and these are not necessarily for-profit consulting groups) with experience and access to more refined data is also an effective approach. In some cases this has led to the development of research functions and information management systems to support First Nations ownership, control, access and possession (OCAP) of data. This important task can be extremely time consuming, expensive and difficult to achieve and is not something to be undertaken unless it is a clear strategic focus for the comprehensive community plan.

B Financial Analysis and Projections

In general the publicly available versions of comprehensive community plans do not provide great insight into the level of financial analysis that went into the determination of core strategies and/or projects, the financial costs of implementation plans, or how the plan will be integrated with the communities current funding sources and budgeting processes. Nor is there much insight into how funding agencies are interpreting comprehensive community plans into their budgeting cycles. It is possible that in many instances this sensitive work is being done but not being shared widely beyond those involved in the overall management of the community and its financial processes particularly as it relates to costing and forecasting (budgets and cash flow) for the implementation of specific elements of the overall plan.

C Capacity Building within the Process

Each of the models reviewed stress that while professional and outside expertise may be required at certain points, particularly as an overall guide to the process or to provide specific technical supports, Comprehensive Community Planning can be, and should be, relying on and contributing to the skills and expertise available locally. Work in this area includes accessing and developing skills in the areas of:

- Assessing professional development and training needs
- Assessing and matching skills of community members with planning work required
- Engaging public participation
- Presentation and communication
- Interpersonal skills

D Consultation and Engagement

One of the most fundamental differences between the perhaps more familiar forms of strategic planning and the steps in a Comprehensive Community Planning process is the provision for extensive community engagement throughout each of its stages and planning steps. This is seen as critical to ensuring that the planning process is responsive to community needs and priorities, and that there is a sense of community ownership and commitment to the plans, projects and proposals contained in the comprehensive community plan. This sense of ownership is seen to be critical to successful implementation of the plan once the more visible planning stages are completed.

[9] See *First Nations Community Planning Model, 2nd Edition* (Palermo & Wagmatcook First Nation.:2003).

There are multiple communication type skills involved in these types of processes:

- Presentation, communication and interpersonal skills
- Documenting and recording
- General research, analysis, synthesis
- Organization and administration

E Balancing Development with Indigenous Principles

Incorporating principles into practical plans and actions is challenging enough – particularly as the identified principles are often intended to serve as criteria that help guide decision making about what types of actions fit within the plan. Incorporating indigenous concepts relating to such matters as cultural identity, holistic approaches and living in balance with the environment is essential but can also add an additional level of complexity. A number of First Nations communities that have produced comprehensive community plans have included these concepts into their plans, and Bopp and Bopp (2006) focus a considerable amount of attention to how this can be done.

In approaching this aspect of the planning process the following skills are important:

- Theoretical/ philosophical training in indigenous principles;
- Experiential understanding of indigenous knowledge and the respective group with which one is working;
- Ability to translate traditional indigenous knowledge into contemporary practice; and
- Analysis, synthesis and writing skills

VII Conclusion

Comprehensive Community Planning as reviewed here highlights a process that is in essence based on a strategic planning framework that is applied at a community wide level (however that community is defined in each case). Similarities and key differences emerge in terms of the philosophies or principles that form the basis of the frameworks and tools being provided and the stages and steps that one must progress through in order to develop a comprehensive community plan.

The similarities often relate to the importance of community involvement, responsiveness to the unique identity and culture of the people involved, and the four core phases of the planning process (i.e. Pre-planning, Planning, Implementation and Monitoring/Evaluation). The key differences relate to how directly the potential for human growth is included within the process, and for most this is primarily a capacity building emphasis, the specific steps within the four core phases, the content of the resulting plan particularly as it relates to the narrative strategic planning sections and the other related materials developed within the planning process (e.g. maps, worksheets, etc…), and the tools and resources available to support participation in the planning process.

In the end, it is entirely about exercising judgement and making choices about what works best for the community involved.

VIII Recommended Readings

Bopp, M. & Bopp, J. (2006). *Recreating the World: A Practical Guide to Building Sustainable Communities. Second Edition,* Calgary, AB: Four Worlds Press.

Cities & Environment Unit, Faculty of Architecture & Planning. (no date). *First Nations Community Planning: National Approach*. Halifax, NS: Author.

Cornell, Stephen. (2001). Enhancing Rural Leadership and Institutions: What Can We Learn from American Indian Nations? *International Regional Science Review*, 24 (1), 84-102.

-------(2006). What Makes First Nations Enterprises Successful?: Lessons from the Harvard Project [Electronic Version]. *JOPNA* (ISBN 10: 1-931143-32-3), 2006-01, 1-20.

Dera, B., Cuttell, P., Lewis, B., Clyne, D. & Bealing, T. (2003). *First Nations Community Planning Model (2nd Edition)* (ISBN 0-7703-0718-3). Halifax, NS: Dalhousie University, Cities and Environment Unit, Faculty of Architecture & Planning and Wagmatcook First Nation.

Gaspé Tarbell Associates. (2005, October 4-6). *Indian and Northern Affairs Canada Comprehensive Community Planning Strategy, National Engagement Session (St. Eugene Mission, Cranbrook, BC): Facilitator's Summary Report*. North Vancouver, BC: Author.

Indian and Northern Affairs Canada—Government of Canada. (2004a). *Experiences in First Nations, Inuit and Northern Communities: Comprehensive Community Planning, Sharing the Story* (ISBN 0-662-34694-7). Ottawa, ON: Author.

-------(2004b). Sustainable Development Strategy 2004-2006 On the Right Path Together: A Sustainable Future for First Nations, Inuit and Northern Communities (ISBN 0-662-67950-4). Ottawa, ON: Author.

-------(2006a). *Comprehensive Community Planning for First Nations in British Columbia* (ISBN 0-662-43482-X). Vancouver, BC: Author.

-------(2006b). CCP 'How To' Workshop: Comprehensive Community Planning Delegate Report. Vancouver BC: Author.

Palermo, Frank. (1999, August). *Information Matrix: A Guide to First Nations Community Planning Information.* Halifax, NS: Cities & Environment Unit, Faculty of Architecture, DalTech.

-------(2000). *A Vision of the Future: Public Involvement in Community Planning*. Halifax, NS: Dalhousie University, Faculty of Architecture, Department of Urban and Rural Planning.

Palermo, F., Bealing, T. & Tota, K. (2002, February). *Ideas for Developing a Community Planning Curriculum for Mi'kmaw & Maliseet Elementary Students*. Halifax, NS: Dalhousie University, Cities and Environment Unit, Faculty of Architecture & Planning.

Palermo, F., Bealing, T., Clyne, D., Dera, B., Lewis, B., Trull, L., Cuttell, P. & Van Wart, L. (2003). *First Nations Community Planning Workbook, 1st Edition*. Halifax, NS: Dalhousie University, Cities and Environment Unit, Faculty of Architecture & Planning.

Palermo, Frank (Cities and Environment Unit) & Wagmatcook First Nation. (2003). *First Nations Community Plannin Model, 2nd Edition*. Halifax, NS: Cities & Environment Unit, Faculty of Architecture, Dalhousie University.

Palermo, Frank (Cities and Environment Unit) & Metepenagiag Mi'Kmaq Nation. (October 2002). *Metepenagiag Mi'kmaq Nation Community Plan*. Halifax, NS: Cities & Environment Unit, Faculty of Architecture, Dalhousie University.

Tla-amin Planning Team with DNA (David Nairns Associates). (March 2007). *Sliammon First Nation Comprehensive Community Plan*. British Columbia: Author. Retrieved January 16, 2008 at http://www.sliammontreaty.com/

WCED. (1987). *Our Common Future*. Oxford: World Commission on the Environment and Development. Oxford University Press.

References Cited

Alison, M. & Kaye, J. (2005) *Strategic Planning for Nonprofit Organizations: A Practical Guide and Workbook (2nd Edition)*. San Francisco, CA: CompassPoint Nonprofit Services.

Bopp, M. & Bopp, J. (2001). *Recreating the World: A Practical Guide to Building Sustainable Communities*. Calgary, AB: Four Worlds Press.

Bopp, M. & Bopp, J. (2006). *Recreating the World: A Practical Guide to Building Sustainable Communities. Second Edition,* Calgary, AB: Four Worlds Press.

Canada Mortgage and Housing Corporation. (2004, August). Comprehensive Community Planning: Experiences in Aboriginal Communities. *Research Highlights: Socio-economic Series* 04-029, 1-8.

Cities & Environment Unit, Faculty of Architecture & Planning. (no date). *First Nations Community Planning: National Approach*. Halifax, NS: Author.

Cornell, Stephen. (2001). Enhancing Rural Leadership and Institutions: What Can We Learn from American Indian Nations? *International Regional Science Review*, 24 (1), 84-102.

-------(2006). What Makes First Nations Enterprises Successful?: Lessons from the Harvard Project [Electronic Version]. *JOPNA* (ISBN 10: 1-931143-32-3), 2006-01, 1-20.

Couture, Joseph E. (1996). The Role of Native Elders: Emergent Issues. In David Alan Long and Olive Patricia Dickason (Eds.), *Visions of the Heart: Canadian Aboriginal Issues*, (pp. 41-56). Toronto: Harcourt Brace & Company Canada, Ltd.

Dera, B., Cuttell, P., Lewis, B., Clyne, D. & Bealing, T. (2003). *First Nations Community Planning Model (2nd Edition)* (ISBN 0-7703-0718-3). Halifax, NS: Dalhousie University, Cities and Environment Unit, Faculty of Architecture & Planning and Wagmatcook First Nation.

Gaspé Tarbell Associates. (2005, October 4-6). *Indian and Northern Affairs Canada Comprehensive Community Planning Strategy, National Engagement Session (St. Eugene Mission, Cranbrook, BC): Facilitator's Summary Report*. North Vancouver, BC: Author.

Indian and Northern Affairs Canada—Government of Canada. (2004a). *Experiences in First Nations, Inuit and Northern Communities: Comprehensive Community Planning, Sharing the Story* (ISBN 0-662-34694-7). Ottawa, ON: Author.

-------(2004b). Sustainable Development Strategy 2004-2006 On the Right Path Together: A Sustainable Future for First Nations, Inuit and Northern Communities (ISBN 0-662-67950-4). Ottawa, ON: Author.

-------(2006a). *Comprehensive Community Planning for First Nations in British Columbia* (ISBN 0-662-43482-X). Vancouver, BC: Author.

-------(2006b). CCP 'How To' Workshop: Comprehensive Community Planning Delegate Report. Vancouver BC: Author.

Manuel, George and Michael Posluns. (1974). *The Fourth World, An Indian Reality*. Don Mills & New York: Collier-Macmillan Canada, Ltd.

Maffi, Luisa. (2005). Linguistic, Cultural and Biological Diversity. *The Annual Review of Anthropology,* 29:599-617.

Palermo, Frank. (1999, August). *Information Matrix: A Guide to First Nations Community Planning Information.* Halifax, NS: Cities & Environment Unit, Faculty of Architecture, DalTech.

-------(2000). *A Vision of the Future: Public Involvement in Community Planning*. Halifax, NS: Dalhousie University, Faculty of Architecture, Department of Urban and Rural Planning.

Palermo, F., Bealing, T. & Tota, K. (2002, February). *Ideas for Developing a Community Planning Curriculum for Mi'kmaw & Maliseet Elementary Students*. Halifax, NS: Dalhousie University, Cities and Environment Unit, Faculty of Architecture & Planning.

Palermo, F., Bealing, T., Clyne, D., Dera, B., Lewis, B., Trull, L., Cuttell, P. & Van Wart, L. (2003). *First Nations Community Planning Workbook, 1st Edition*. Halifax, NS: Dalhousie University, Cities and Environment Unit, Faculty of Architecture & Planning.

Palermo, Frank (Cities and Environment Unit) & Wagmatcook First Nation. (2003). *First Nations Community Plannin Model, 2nd Edition.* Halifax, NS: Cities & Environment Unit, Faculty of Architecture, Dalhousie University.

Shewell, Hugh. (2004). *'Enough to Keep them Alive' Indian Welfare in Canada, 1873-1965*. Toronto, Buffalo & London: University of Toronto Press.

WCED. (1987). *Our Common Future*. Oxford: World Commission on the Environment and Development. Oxford University Press.