

Enhancing First Nation and Métis Involvement in Land Use Planning in Southern Ontario

The Case of Ontario's Greenbelt Plan Review

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Executive Summary

In light of the direction set by the 2014 Ontario Provincial Policy Statement, the historical lack of involvement of First Nations and Métis peoples in planning decisions in Ontario is a major topic of discussion from both an Indigenous rights and environmental justice perspective. The lands governed by the Greenbelt Plan are both culturally and environmentally significant and range from rural to urban, giving the province an opportunity to set wide precedents for the planning profession with this plan. Using the review of the Greenbelt Plan through the Coordinated Land Use Planning Review as a case study, this research acts to draw a connection between the Crown efforts in relationship building and reconciliation with the Indigenous peoples of Canada and the role of local planning authorities. Though the body of academic work exploring this topic is growing, there remains a lack of case studies that hold government bodies accountable and that adequately incorporate the perspectives of a diversity of players, most importantly those of the affected Indigenous groups. This work aims to contribute to filling that void.

The purpose of this research is to critically analyze the 2005 and 2017 versions of the Ontario Greenbelt Plan in order to (1) determine the extent to which First Nations and Métis peoples are included in the land use planning processes and (2) determine whether improvements are evident in the updated version. This forward-looking process ultimately answers the question: what are the next steps to better involve First Nations and Métis peoples in land use planning in Southern Ontario? Thus, the analysis culminates in the development of clear, specific, and targeted recommendations for three audiences: those responsible for the next Coordinated Land Use Planning Review, the Government of Ontario, and the Municipalities of Ontario, which include:

- Coordinated Land Use Planning Review:
 - 1) Ensure First Nation and Métis representatives are included on the Advisory Panel.
 - 2) Include First Nations and Métis communities more thoroughly and strongly in the policies of the provincial land use plans.
- Province of Ontario:
 - 1) Provide more guidance for municipalities on engaging with First Nations and Métis communities.
 - 2) Facilitate and mandate a training program for provincial and municipal staff.
- Municipalities of Ontario
 - 1) Recognize and use First Nation and Métis consultation policies.
 - 2) Develop ongoing relationships with First Nations and Métis communities.

These recommendations, if embraced, will help to improve the involvement of First Nations and Métis communities in land use planning processes and, ultimately, strengthen the Indigenous-governmental relationships that exist or are being established in Ontario. All of the conclusions and recommendations that have been formed from this work were done so in collaboration with both First Nation, Métis, and non-Indigenous representatives who are involved with or impacted by the Greenbelt Plan.

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Glossary of Initializations

ASI = Archaeological Services Institute
BPWP = Belt Parkway West Plan
GBTTC = Georgian Bay Treaty Territory Consultation Committee
GGH = Greater Golden Horseshoe
GPGGH = Growth Plan for the Greater Golden Horseshoe
GTA = Greater Toronto Area
MIP = Moccasin Identifier Project
MMA = Ministry of Municipal Affairs (Ontario, specifically)
MNO = Métis Nation of Ontario
MNRF = Ministry of Natural Resources and Forestry (Ontario)
MIRR = Ministry of Indigenous Relations and Reconciliation (Ontario)

NEP = Niagara Escarpment Plan

OPPI = Ontario Professional Planning Institute

ORMCP = Oak Ridges Moraine Conservation Plan

PPS = Provincial Policy Statement

1 Introduction

Relationship building and reconciliation with the Indigenous peoples of Canada has advanced to the forefront of the conversations for both the Canadian and Ontario governments in recent years. Indigenous, federal, and provincial governments alike speak of these topics with a mindset of the possibility of nation-to-nation relations in the future. However, the question remains, how do these conversations and developments manifest at the local level? Moreover, what does this changing dynamic mean for the planning profession? This work acts to begin to fill the void in the body of academic work exploring this topic of case studies that hold government bodies accountable and that adequately incorporate the perspectives of a diversity of players, most importantly those of the affected Indigenous groups.

The purpose of this research is to critically analyze the current and proposed versions of the Ontario Greenbelt Plan (herein ‘Greenbelt Plan’) in order to (1) determine the extent to which First Nations and Métis peoples are included in the land use planning processes and (2) determine whether improvements are evident in the updated version. Criteria for analysis were developed beforehand based on what the literature and current policy indicate about the nature of relationships between First Nations and Métis communities and the Ontario and municipal governments. The analysis culminates in the development of clear, specific, and targeted recommendations for three audiences: those responsible for the next Coordinated Land Use Planning Review, the Government of Ontario, and the Municipalities of Ontario. These recommendations, if embraced, will help to improve the involvement of First Nations and Métis groups in land use planning processes and, ultimately, strengthen the Indigenous-governmental relationships that exist or are being established in Ontario. All of the conclusions and recommendations that have been formed from this work were done so in collaboration with First Nation, Métis, and non-Indigenous representatives who are involved with or impacted by the Greenbelt Plan. In the end, this research answers the following questions:

- 1) How has the consultation and engagement process for the review of the Greenbelt Plan involved First Nations and Métis peoples?
- 2) Does the 2017 Greenbelt Plan improve the involvement and consideration of First Nations and Métis peoples, their rights, and their territories from the 2005 version, and if so then how?
- 3) What are the next steps to better involve First Nations and Métis peoples in land use planning in Southern Ontario?

In light of the 2014 Ontario Provincial Policy Statement (PPS), the historical lack of involvement of First Nations and Métis peoples in planning decisions in Ontario is a major topic of discussion from both an Indigenous rights and environmental justice perspective. The lands governed by the Greenbelt Plan are both culturally and environmentally significant and range from rural to urban, giving the province an opportunity to set wide precedents for the planning profession with this plan. A study of this type acts to illuminate the ways in which the province either embraces this opportunity or fails to take advantage of it, resulting in tangible conclusions. Strong research like this leads to more informed decisions in future planning by inspiring conversation and making clear recommendations.

2 Methodology

To accomplish the goals of this research project, three methods were used. The work began with a literature and policy review to set a framework for the remaining content and methods. The Greenbelt Plan was then critically analyzed, the conclusions from which were supplemented by the information from six content-based interviews with participants from varied backgrounds and professions. Finally, a set of three interviews were carried out in order to validate the cumulative conclusions made via these methods. These findings were used to develop clear recommendations for improvements to (1) the inclusion of First Nations and Métis communities in the next Coordinated Land Use Planning Review, (2) the support given by the province of Ontario to municipalities to best include First Nations and Métis communities in land use planning processes and documentation, and (3) on-the-ground inclusion of First Nations and Métis communities in municipal implementation of provincial policies.

2.1 Literature and Policy Review

This research involves a comprehensive literature and policy review that effectively frames and justifies the research questions. The final synthesis of the content from this process is included in Section 3 of this document. This process was organized into three sections to focus in on specific areas that, when taken together, form the conceptual context to situate this work. These sections are:

1. Greenbelt Plans;
2. Land Use Consultation and Engagement; and,
3. Indigenous-Governmental Relationships.

First, an introduction to greenbelt plans, generally, was completed to establish a baseline understanding of the types of policies being discussed. A more detailed look at the Greenbelt Plan is included in Section 4 of this document to provide an overview of the main objectives and policies of the plan. This includes a short section on the relevant hierarchy of planning legislation, policies, and plans in Ontario to set the context of the policy framework.

Second, the current normalized processes involved with consultation and engagement practices in environmental management and planning with Indigenous peoples are explored. This section acts to tease out the areas of these types of participatory planning that are in need of further development.

Third, the present state of Indigenous-governmental relationships in Canada is examined with a focus on Indigenous-municipal and Indigenous-provincial relations in Ontario. These relationships offer perspective on the deeply rooted uncertainty that government officials have in terms of their jurisdiction over Indigenous consultation but also what mechanisms are currently in place to guide them. Ultimately, a context-based and theoretical understanding of Indigenous-municipal and Indigenous-provincial relations regarding the challenges and opportunities of Indigenous inclusion and recognition in land use policy was developed (Farthing, 2016). Sources for this meta-analysis include previous research papers on Indigenous land use policy relations in Southern Ontario as well as primary sources, such as the 2014 PPS (McLeod et al., 2015; Ministry of Municipal Affairs and Housing, 2014). These sources have offered insight into the

land use planning norms in Southern Ontario and the main provincial policy objectives in planning with First Nations and Métis peoples.

A supplementary section is included in Appendix A of this document, which gives an overview of the relevant historical events relating to Indigenous peoples since the colonization of Canada to frame the roots of the challenges that these populations have faced in participating in land use planning and environmental management. This history of colonization and legacy of marginalizing legislation prepares the reader to fully understand why the policies and legislation that exist today have developed and why they are fundamentally unjust and need to be improved.

In the end, baseline expectation criteria were developed with the information gathered in the literature and policy review. The criteria, which are based on documented provincial objectives, previous practice in Canada and internationally, and theoretical frameworks developed by numerous scholars, are used to analyze the Greenbelt Plan and are included in Section 5 of this document.

2.2 Policy Analysis

The objective of the policy analysis is to deconstruct, analyze, and evaluate the Greenbelt Plan for recognition and incorporation of First Nations and Métis peoples and their rights (McLeod et al., 2015). The policy analysis began with an analysis of the manifest content, or concrete surface data, of the 2017 Greenbelt Plan (Waite, 2016). Initially, the occurrences of the terms Indigenous, Aboriginal, Indian, First Nation, and Métis were identified in the documents, much like in the work of Salsberg (2016) and McLeod (2015). Each corresponding section was then compared to the same section in the 2005 Greenbelt Plan to determine how the use of these terms evolved through the review and update process. These sections from both versions were then analyzed based on the criteria developed from the literature and policy review. After this process was completed, the terms ‘built heritage’, ‘cultural heritage’, and ‘archaeological resource’ were also identified and included in the manifest content analysis of both documents because of the inclusion or expected inclusion of one or more of the original key terms in their definitions in the 2017 Greenbelt Plan.

The criteria developed from the literature and policy review were then applied to complete an analysis of the latent content, or underlying meaning of the manifest content, of the 2017 Greenbelt Plan (Waite, 2016; MMA, 2017). The objective of this process was to identify areas of the plan that, as a best practice, *should* require or encourage the inclusion of First Nations and Métis communities in the associated processes, with particular focus on *meaningful* consultation and collaboration. By combining both the identification of sections demonstrating First Nation and Métis inclusion and exclusion, a more holistic view of the progress is clear. The interpretation and categorization of this data revealed themes and patterns about the final product of the Coordinated Land Use Planning Review. These themes and patterns then shaped the interview questions to more deeply investigate the process involved with updating the Greenbelt Plan. Consequently, these themes and patterns have allowed for more generalized findings (Cope, 2016; Hsiu-Fang & Shannon, 2005).

All the final conclusions from this analysis have been vetted by a First Nation representative. Since the Ontario greenbelt rests on the traditional and treaty territories of various First Nations and Métis groups including the Mississaugas of the New Credit First Nation, Carolyn King, the former elected Chief, has made significant contributions. Through carrying out an extended validation interview with King, many of the conclusions and recommendations

were discussed and reviewed, building on the insights provided by the remaining interview respondents from First Nations and Métis communities, organizations, and state-based institutions, including provincial government. This vetting process acts to improve the validity of the conclusions by shifting some of the power to determine relevant next steps, from me, as the researcher, to the people who are most affected by the outcomes (Johnson & Madge, 2016).

2.3 Interviews

Two phases of interviews were carried out for this research, serving two different purposes. The first phase was content-based and the second acted to validate conclusions made from the policy analysis. In this way, the information from the content interviews helped to inform the latent content analysis of the Greenbelt Plan, particularly in framing the criteria for analysis. General Research Ethics Board (GREB) approval was acquired for the interviews to ensure ethical practices were followed. Copies of the proof of approval, consent forms, and letter of information are included in Appendix B of this document. Though each interview was slightly different because the questions built on previous interviews and were tailored to the interviewee, a general set of example interview questions for each phase is also included in Appendix B of this document.

The purpose of the first phase of interviews was to gather information about the nature of the consultation process by which the 2005 Greenbelt Plan was reviewed in terms of the involvement of First Nations and Métis peoples and the consideration of their rights. Interviews were carried out with individuals who were involved with or influenced by the Coordinated Land Use Planning Review and several gave permission to have their names included in this research. In the end, six participants were interviewed. The first participant was John Taylor, a senior planner in the Ontario Ministry of Municipal Affairs who was both involved in the writing of the 2005 Greenbelt Plan as well as the Coordinated Land Use Planning Review and the update of the 2017 Greenbelt Plan. The second participant was Paul General, the lands manager for the Six Nations of the Grand River First Nation, which has its own formalized research ethics approval process, the proof of approval for which is included in Appendix C of this document. The third participant was James Wagar, the Manager of the Land, Resources, and Consultation Branch of the Métis Nation of Ontario. The fourth participant was Joanna Gaweda, a Conservation Programs Advisor in the Natural Heritage Section of the Ministry of Natural Resources and Forestry (MNRF). The fifth and sixth participants were a Municipal planner and Provincial staff member who will remain anonymous and will be identified with those titles throughout this work. All of these individuals were involved in some capacity with the Coordinated Land Use Planning Review and have interest in the Greenbelt Plan. This combination of participants gives a balance of perspectives on a process that has not been well-documented in the public domain. Conclusions were then made in good conscience about the sufficiency of the process and involvement of First Nation and Métis perspectives.

The second phase of interviews involved three interviews carried out near the end of the project to validate the conclusions following the policy analysis and first phase of interviews in order to shape the final recommendations (Dunn, 2016). Participants were selected based on both breadth of knowledge of the Greenbelt Plan and interest in participating. John Taylor participated in a follow-up interview for this purpose as a provincial representative. As a partner of the Planning with Indigenous Peoples (PWIP) research group at Queen's University, Carolyn King was recruited for this phase, a member from the Mississaugas of the New Credit First Nation.

The third participant was Graham Whitelaw, a Registered Professional Planner who is also a member of the PWIP research group. Again, these participants brought a diversity of perspectives and experience to the table. In order to make these interviews most effective and efficient, the relevant interview questions were introduced with a description of the recommendation that was being considered.

The interviews for both phases were semi-structured with a mixture of standard, close-ended questions and probing, opinion questions, all but one of which were audio recorded upon the receipt of consent to do so (Dunn, 2016). The second phase questions were developed from the themes identified in the policy analysis in order to stimulate relevant recommendations. Each interview was transcribed and manifestly analyzed in order to extract general opinions and themes (Dunn, 2016). Please note that the interviewees have expressed their personal opinions and experiences for the purposes of this report, which are not necessarily representative of the communities, institutions, or governmental organizations with which they are associated. More information on the interviewees is included in Appendix B of this document.

3 Context

3.1 Greenbelt Plans

Generally speaking, the designation of lands around a city as a greenbelt is a planning strategy used in response to urban sprawl. In this way, the associated ‘greenbelt plan’ is a growth management strategy that limits the nature and amount of development permitted (Cadieux, Taylor, & Bunce, 2013). Most broadly, greenbelts can serve any number of additional purposes, including:

- Supporting local food security through the protection of farmland;
- Protecting ecological integrity as well as the quality and quantity of both the surface and ground water;
- Restoring and enhancing natural areas;
- Conserving biodiversity; and,
- Providing natural recreation areas for the urban population (Carter-Whitney & Esakin, 2010).

In order to achieve these ends, greenbelt lands are given landscape-level designations, such as agricultural or natural heritage landscape, upon which the environmental management policies of the plan are based. Though the focus of this research project is the Greenbelt Plan around the City of Toronto, many of the strategies used in this type of planning are common for greenbelts around the world, from North America to Europe and Australia (Carter-Whitney & Esakin, 2010). Consequently, there are a number of common barriers and challenges these plans often come up against, including:

- Pressures for urban growth and the associated infrastructure;
- Calls for reform to move away from the prohibition of all development on these lands because of the restrictions this puts on economic growth and sustainability (Cadieux et al., 2013);
- The need for more policy-oriented support for farmers, beyond those strictly associated with the lands;
- Questions of the capacity of the policies to evolve and address current and future societal needs (Carter-Whitney & Esakin, 2010);
- The disconnect of the policies designed for the idealized landscape designations from the actual material landscapes that need to be planned (Cadieux et al., 2013); and,
- Calls for more inclusive and collaborative planning processes.

Since greenbelt lands are most often located at the urban-rural fringe, there exist inherent negotiations of urban and rural ideals of environmental management, social economies, and overall systems of land use (Cadieux et al., 2013). Though the urban-rural tension does exist, it is important to look to an even finer scale to truly understand the range of perspectives that need to be included to ensure the long-term success of a greenbelt plan. In fact, the “essential role of citizen involvement” and the “mix of policy-makers, practitioners, academics and advocates” that need “to share ideas and forge ongoing collaboration to build political will to sustain

greenbelts” are two sentiments that were emphasized at the 2011 Global Greenbelt Conference organized by the Friends of the Greenbelt Foundation (Friends of the Greenbelt Foundation, 2011, p.3). Thus far, the degree of inclusivity that has been theoretically discussed as optimal has not been achieved in practice, but has been improving. Historically, one of the most problematic tendencies of the planning profession is the reliance on the ‘expert’ rather than a diversity of voices, a trend from which greenbelt planning has not been exempt. However, there remains a great deal of potential for participatory engagement through the greenbelt planning process with both the landscape itself and the policies that regulate the uses of those places, which would lead to a combination of goal-oriented and exploratory policies (Cadieux et al., 2013). This application of collaborative environmental management, explored more in Section 3.3 of this document, would result in much more tailored, flexible, and progressive greenbelt plans.

3.2 Land Use Consultation and Engagement

3.2.1 Environmental Management

There is a real need to reformulate how we plan and participate in the design and governance of human settlements. Increasing alienation from our natural and social environments has nearly overwhelmed our ability to effectively function in the places we choose to live (Borrows, 1998, p 420).

Most recently there have been more calls for land use planners, generally, to more fully engage with a diversity of communities in decision making (Porter, 2006). Though there has been movement towards more participatory planning practices, a tendency still remains to centrally produce and negotiate policies without sufficiently broad input. Implementation, then, is left to the more localized authorities, which has contributed to the complicated relationships that exist between urban and rural populations, provincial and municipal governments, and all of these with Indigenous communities (Cadieux et al., 2013). These are often examples of populations with competing views, particularly those related to environmental management goals and social economies. This “filtered participation of representative democracy has thus isolated important agents from the sphere of political power” entirely (Borrows, 1998, p. 446). Indigenous communities have historically been consistent victims to this process.

The processes associated with environmental governance, specifically, have produced much higher quality outcomes and more holistic products when the environmental goals of diverse constituents are sincerely engaged (Cadieux et al., 2013). This is something that requires the development of equitable, long-term frameworks for negotiation that lend themselves to defining the successes in terms of collaboratively identified performance measures of both process and outcome. In order for a “rich, inventive, locally-contingent and inclusionary form of local environmental planning to flourish”, releasing the past ways of doing things with respect to addressing our collective concerns in shared spaces is necessary (Healey, 2008, p. 314). This type of open engagement, when successfully carried out in the past, has resulted in both the politically and environmentally successful outcomes that are truly sought with this collaborative environmental management approach (Cadieux et al., 2013). It is important to keep in mind that the landscapes being protected through environmental management can be viewed entirely differently for everyone involved, making each perspective invaluable. In this way, landscapes are truly artifacts of culture, having been created through a combination of both natural and

cultural processes at their roots, but also being continually shaped by social, political, and economic processes (Cadieux et al., 2013). Thus, negotiations are necessary during implementation between those with diverse cultural ties and landscape goals. In the end, this incorporation of more diverse goals creates far more resilient and representative management regimes.

When it comes to the Greenbelt Plan, the primary management discourse has been to protect the countryside. Though collaborative management principles are included in the policies, the *Protected Countryside* landscape designation has lacked a certain cultural sensitivity. This generalization acts to privilege particular visions, values, and practices on the land, resulting in a very ‘elite landscape representation’ (Cadieux et al., 2013). Taking a step back, the inclusion of negotiations to define what it means to protect the countryside could be an avenue to avoid this downfall. Often the concern when this is not done is that environmental management decisions are disproportionately influenced by industry, which seems to be the case with agriculture in the greenbelt (Cadieux et al., 2013). Without this proactive integration of competing values by the governing bodies, issues of power, class, race, and overall capacity often limit many who want to be involved (Cadieux et al., 2013). The term ‘collaborative processes’ has been shown to often be used as a mask over processes being carried out in traditional, expert-based ways, which is usually the result of too little attention being paid “to basic inequalities to access to resources” (Healey, 2008, p. 331). The result is little to no innovation or true agreement.

3.2.2 Planning with Indigenous Peoples

In terms of planning with Indigenous peoples in Canada, there have been significant changes during the past 15 years. Largely lacking, however, are comprehensive analyses of the associated policies and plans in terms of recognition and general inclusion of Indigenous communities (McLeod et al., 2015). McLeod et al. (2015) have carried out analyses of many of the Ontario provincial policies and plans, including the 2005 Greenbelt Plan. Their hope was to help redefine the municipal-First Nation interactions to enhance on-the-ground relations, including participation in the planning review process. The higher-level policies are the ones that “shape, constrain, authorize and regulate” planning relations, making them vital for improvements and important to understand (Barry & Porter, 2011, p. 183). The deeper look taken in this research at the Greenbelt Plan, specifically, has allowed for observations to be made about the changes in environmental land use planning in terms of the involvement of First Nations and Métis communities in the context of Southern Ontario over the past 15 years, since the writing of the 2005 Greenbelt Plan. This section acts to introduce the body of theories and ideas around planning with Indigenous peoples. These ideas are referred to in general terms, which is done in recognition that every Indigenous community has unique beliefs and practices.

First of all, it is important to recognize that planning is a process that Indigenous populations have always taken part in, as it was an important part of the social and cultural practices long before North America was colonized. The mainstream planning practices today are, indeed, rooted in western, colonial norms and beliefs, but this is merely a sign of the lack of accommodation of Indigenous practices by the colonial-settler state (Matunga, 2013). At their very core, many Indigenous cultural beliefs are exceedingly future oriented while being rooted in the lessons and knowledge of previous generations. Indigenous decisions are most often made with the well-being of the next seven generations in mind, making their planning rooted in all

that they do (Matunga, 2013). Indigenous planning always has the overarching aim of improving the lives and conditions of Indigenous peoples while also maintaining and enhancing the natural environment. Ultimately, in order to embrace these concepts in mainstream planning, a commitment to political, social, economic, and environmental ideological change is necessary (Matunga, 2013).

Perhaps a good starting point for change is to revisit the colonial beliefs about land ownership that have been imposed and maintained by the Crown. Upon colonization, “most First Nations did not believe that pieces of land could or should be owned by individuals – humans, along with all other living beings, belonged to the land. The land provided for humans, and in turn, humans bore a responsibility to respect and care for it” (Hanson, n.d.a). This reciprocal relationship, broadly speaking, is at the core of Indigenous beliefs and has the potential to greatly influence our environmental management approaches if it were embraced. Another central tenet of Indigenous planning is the community, kinship, and place-based approach. Planning is “grounded in specific Indigenous peoples’ experiences linked to specific places, lands and resources,” making it much more focussed on the use of local knowledge by requiring that “it be done in/at the place *with* the people of that place” (Matunga, 2013, p. 5). Furthermore, “it isn’t just spatial planning, but has a much broader scope, focusing on the lives and environments of Indigenous peoples” (Matunga, 2013, p. 5). Though these ideas are generally true, it will be vitally important for Indigenous peoples to define the word ‘plan’ for themselves based on their people, places, knowledge, and practices, which will be different for each community (Matunga, 2013). With the vast number of nations in Ontario, this will be a challenge, but will ultimately come down to relationship building between all levels of governments and the separate communities, which is discussed later.

Indigenous planning and resource management have gone through numerous distinct phases on the lands of what we now call Canada, which is summarized well by Matunga (2013). The first and most enduring was the classical environmental management approaches and traditions that were able to exist before colonization, which were based on traditional values and knowledge and rooted in the belief that people function within a system of symbiosis with the natural environment. The land was viewed much more spiritually before the influence of colonizing forces and is, in fact, still viewed this way by Indigenous peoples, but this view has been placed more in the periphery (Sandberg et al., 2013). After colonization, the traditions of resistance-based planning soon took over, since colonial planning dominated. The colonial efforts to exterminate and marginalize Indigenous populations forced them to participate in occupations and protests as their only available method to influence planning decisions. This tradition has continued to today, but with gradually more widespread support for these acts of resistance. Over time the alienation of Indigenous peoples from their traditional resources has been acknowledged as unjust, resulting in more efforts to develop Indigenous planning policy. Hopefully, the next phase in Indigenous planning in Canada will allow it to have a strong influence on mainstream, colonial planning, for which we can take examples from improvements to the localized New Zealand planning practices, which includes Māori tribal management plans and cultural impact assessments (Matunga, 2013).

Currently in Ontario, we can see that “the very objectives, values, processes and knowledge that constitute daily practices of state-based planning are themselves complicit with the ongoing colonial domination of place” (Porter, 2006, p. 394). In fact, the most important legislation for municipal planning in Ontario, the Ontario Planning Act, has historically had no requirements for the participation of or even notice to Indigenous communities (Borrows, 1998).

Effectively, this oversight has acted to formalize colonial domination at the local level. To move forward and develop a more equitable system, the planning profession needs to do a “critical examination of the planning techniques previously thought of as neutral, and to bring those techniques under negotiation with Indigenous communities” (Porter, 2006, p. 394). The fact that the planning ideas related to place, identity, and governance are all rooted in colonialism, yet it is claimed that planning is able to ‘include the other’ demonstrates the very colonial tendencies and paternalistic relationships that remain at the forefront.

Though this is the case for the legislation, there have been significant improvements elsewhere. The 2014 PPS is an excellent and perhaps keystone example. The PPS acts to document the planning objectives of the Ontario provincial government, which then act as precedents for municipal-level planning. Previous versions of the PPS have had largely insufficient reference to First Nations and Métis communities and acknowledgement of the importance of consultation, but as a direction setting planning document, the PPS has always had the power to assist planners to better understand the role First Nations and Métis communities can and should play in the planning process (McLeod et al., 2014). The 2014 version of the PPS includes many improvements in these areas by using stronger language, including reference to Aboriginal and treaty rights as codified in the Constitution Act, and including Aboriginal communities in the definitions of important terms. However, it also still lacks encouragement or requirement of the inclusion of traditional knowledge in decisions about cultural heritage, archaeological resources, and mineral and aggregate resources. Furthermore, there is a lack of discussion about ongoing engagement and relationship building between municipal planners and First Nation and Métis authorities (McLeod et al., 2014). With both these improvements and limitations, the PPS shapes, constrains, and enables “the kinds of conversations that planners and land managers are able to have with Indigenous peoples, and the kind of decisions and processes in which Indigenous people are involved” (Porter & Barry, 2013, p. 12). That being said, the PPS merely represents the minimum standards for planning authorities, which they can certainly reach beyond.

These main strategic-level guiding policies for planners, without question, have a great deal of room for improvement, but there have been other developments at the provincial level. For example, the New Relationship Fund was established in 2013 to make funds available to First Nations, Métis communities, and Aboriginal organizations in Ontario to, among other things, establish the capacity to participate in planning projects, and otherwise (Ministry of Indigenous Relations and Reconciliation, 2013). Ultimately, though, this type of development is encouraging project-by-project consultation, which is good, but not as sustainable and thorough as genuine relationship building, the encouragement of which will require amendments to the strategic policies (McLeod et al., 2015). The end goal should be to establish a system wherein the planning is carried out by, rather than for, these communities (Matunga, 2013). Ultimately, the practice of inclusionary, collaborative planning can help to improve the quality of life of Indigenous communities (Healey, 2008). In achieving this, Indigenous communities will be established as planning partners, and not mere stakeholders as has been the common practice (McLeod et al., 2015). In order to better establish the dynamics of such partnerships, the discussions and negotiations must continue.

Often, this idea of including Indigenous peoples in planning decisions equitably is considered the decolonization of the institutions involved with planning (Porter, 2010; Ugarte, 2014). Part of this process, which will have to extend much further in avoiding the use of the term decolonization as a metaphor, will be the negotiation with Indigenous communities about

how and when they would like to be involved in processes (Tuck & Wang, 2012). Ultimately, this can be thought of as a nation-to-nation planning relationship wherein the Crown and Indigenous communities make decisions as partners with equal agency¹ rather than the current situation in which Indigenous peoples are treated as subservient to the Crown (Turner, 2006). Unfortunately, this discussion only truly applies to the federal and provincial governments of Canada, leaving the role of municipalities largely uncertain. This is discussed further in Section 3.3 of this document, along with the applicable mechanisms in place for the Crown, such as the duty to consult.

John Borrows (1998, p. 446) claims that “future generations are much like Indigenous peoples, and are given insignificant influence in the design of human settlements.” This is a sentiment, as mentioned earlier, that initially arises upon the labeling of the role of Indigenous voices. “Conceptualizing Indigenous peoples as ‘stakeholders’ in planning processes,” which has very often been the norm, “fails to appreciate their unique status as original owners of country that was wrested from them by the modern, colonial state” (Porter, 2006, p. 389). In fact, Porter (2006, p. 391) goes on to state that “the insertion of Indigenous ‘voices’ as stakeholder views is an act of power because that insertion occurs where the state can define and legitimate an appropriate Indigenous interest.” In this way, Indigenous perspectives have not been valued as they should be, and Indigenous peoples are not consistently given the opportunity to decide when they want to be included in processes. However, this is changing. For example, the Ontario Ministry of Municipal Affairs (MMA), which is largely in charge of the Greenbelt Plan, has moved away from considering First Nations and Métis communities as ‘stakeholders’, since this term equates their role with that of any other stakeholder, such as developers and individual landowners (J. Taylor, personal communication, July 11, 2017). The MMA is acknowledging in practice that First Nations and Métis peoples have an entirely unique role to play and is working towards supporting their ability to take part in the planning process.

As discussed, the periphery is where planning typically places Indigenous claims, issues, and knowledge (McLeod et al., 2015). Planning has been one of the most active fields participating in the clearance of Indigenous peoples from the land, which now makes it responsible to re-include Indigenous perspectives in this stolen space (Matunga, 2013). As “repositories of vast accumulations of traditional knowledge and experience that links humanity with its ancient origins,” Indigenous communities have a great deal to offer to the institutions and structures that have been imposed through colonization (Brundtland Report, chapter 4, para 74). The traditional ways of life for Indigenous peoples have always focussed on maintaining harmony with nature and the environment, leading to much more responsible resource use. Thus, a stronger recognition of Indigenous rights and ways of knowing will go hand in hand with more sustainable practices, widely, while giving local communities a decisive voice in local resource use (Brundtland Report). In this way, John Borrows (1998, p. 423) believes that “allowing local Indigenous communities a democratic voice in regulating environmental rights and obligations may contribute to the improvement of human settlements.” By this, he does not intend to imply that Indigenous voices alone can take on the challenges of today, but rather that they have astonishing value to contribute to decisions.

What really must be established is a bridge between western and traditional knowledge, since both are vital, yet sometimes seem to be in opposition (Salsberg, 2016). We have had a

¹ The term agency is used throughout this report instead of the term ability because agency is associated with both capacity and power in a way that ability is not. Discussions of both capacity and power are present throughout this report. In particular, Section 5.5.4 of this report includes a more detailed discussion of capacity.

longstanding tradition of valuing western knowledge and deeming Indigenous knowledge as illegitimate because it often takes on an unfamiliar form. In the end, “Indigenous knowledge has the potential to problematize prevailing assumptions and to envelop the surrounding environment because, as a system of perceiving, transmitting, and transforming ideas, this knowledge developed within a different grid of relationships” (Borrows, 1998, p. 443).

Indigenous traditional knowledge is entirely specific to a particular environment as a result of the long-standing historical and cultural relationship with the land. It can take on various forms, from stories to songs, but almost always is orally passed between generations and must be interpreted based on the cultural framework of a given peoples (Polfus et al., 2014). Because of this, a different set of standards is required to judge Indigenous input, which, ideally, will be based on the appropriate Indigenous legal principles. Of course, this will also require the legitimization of Indigenous law. Otherwise, the risk remains to not actually meaningfully use the traditional knowledge, but rather merely use it as evidence of better practices, which will likely lead to no improvement in our environmental planning institutions at all (Borrows, 1998). Ultimately, more collaborative processes have the “potential to lead to policy-making and implementation which is more knowledgeable, better co-ordinated, more creative, more inclusive and hence more legitimate than a reliance solely on technical expertise, bureaucratic procedure, ideological programmes and the power of one or two strategic actors” (Healey, 2008, p. 330). Planning professionals need to be responsible for invigorating the planning project with a more utopian view of planning with representatives from different levels of government and different spheres of society in order for it to someday become a reality (Healey, 2008).

3.3 Indigenous-Governmental Relationships

Based on what has already been discussed, it is no surprise that historically, Indigenous communities have had “little or no opportunity to influence environmental ideas, design, and decision making” (Borrows, 1998, p. 419). This limited agency to participate has been caused by a legacy of unjust policy and legislation, such as the Indian Act, and an overall unwillingness of the federal government to make meaningful improvements. Provincial governments, also, have not made enough provisions for the representation of Indigenous interests (Borrows, 1998). This brings into question the effectiveness of democracy in Canada since significant perspectives have not been considered. In recent years, some developments in policy, such as the 2014 PPS, have marked an improvement in Indigenous-Crown relations (McLeod et al., 2014). Largely, however, policies remain behind, which might be due to the fact that the provincial governments are caught between two contradicting mindsets. First, there is the entrenched colonial mindset with the main intention of the marginalization of Indigenous populations. Second, there is the much newer body of ideas seeking to empower Indigenous nations as partners in decision making (McLeod et al., 2015). This push and pull has resulted in very minimal change at the strategic level, but could be remedied with more leadership from the federal government. Turner (2006) views this as a complex problem that will require both sides to make significant efforts. Overall, he writes that reconciliation will only be possible upon the establishment of renewed and respectful legal and political relationships. However, he also states that “if Aboriginal peoples want to assert that they possess different world views, and that these differences ought to matter in the political relationship between Aboriginal peoples and the Canadian state, they will have to engage the Canadian state’s legal and political discourses in more effective ways” (Turner, 2006, p. 5). An overall capacity for both sides to work together will develop out of the

relationships of understanding and trust built across the cultural barriers and with changes to the distribution of power (Healey, 2008).

3.3.1 Aboriginal Consent and the Duty to Consult and Accommodate

In 2004 the Supreme Court of Canada established that the Crown, being the federal and provincial governments, is required to consult Indigenous peoples on decisions that have the potential to impact Aboriginal and treaty rights. The Crown is also required to accommodate to minimize the impact when strong evidence exists of negative impacts on Aboriginal and treaty rights (Fraser & Viswanathan, 2013; Ministry of Indigenous Relations and Reconciliation, 2013; Department of Aboriginal Affairs and Northern Development Canada, 2011). Accommodation consists of any measures taken to avoid irreparable harm or to minimize these impacts, which can come in many forms, but most often manifest as some sort of Impact Benefit Agreement, leading to monetary compensation (McLeod et al., 2015). However, unless Aboriginal title is involved, consent from Indigenous peoples is not required of the Crown for decisions affecting Aboriginal and treaty rights. This is an area that has been discussed extensively as something that needs to change in order to improve resource management decisions and achieve true reconciliation (McLeod, 2014). The United Nations has supported this idea by stating that “states shall consult and cooperate in good faith with the Indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them” (United Nations, 2007, Article 19). Oftentimes, it is believed that such a commitment would allow Indigenous peoples to unilaterally stop projects, however, it really should be viewed as an opportunity to come to an agreement that works for everyone (McLeod et al., 2015).

Ultimately, this needs to be a two-way relationship between the Crown and Indigenous communities with information flowing both ways (Ministry of Indigenous Relations and Reconciliation, 2013). Guidelines have been drafted for the Ontario provincial ministries in terms of how to properly satisfy their duty to consult (Ministry of Indigenous Relations and Reconciliation, 2017). Guidelines also exist for federal departments. Parks Canada, for example, has guidelines for Indigenous consultation for their employees, which include the main principles and stages involved, but also has a handbook with much more practical guidance, including toolkits that can be used and tailored to most situations (Parks Canada, 2006; 2014). Additionally, many First Nations have prepared themselves more formally for when the duty to consult is triggered. The Mississaugas of the New Credit First Nation, for example, has established their own department of consultation and accommodation to address the Crown’s duty to consult, which they state as an opportunity to build both relationships and partnerships in order to ensure sustainable practices (Mississaugas of the New Credit First Nation, n.d.). The Six Nations of the Grand River First Nation has taken a more formal approach by preparing their own consultation and accommodation policy that states that it is the responsibility of the Crown, any proponents, and municipalities to consult with them (Six Nations Council, 2013).

In the end, the duty to consult and accommodate is intended to ensure that decisions made by the Crown respect Aboriginal interests. This is meant to occur in line with the honour of the Crown, which is the recognition that the British Crown ‘claimed’ the lands that now make up Canada, knowing that Aboriginal sovereignty and territorial rights already existed (Slattery, 2005; Lambrecht, 2013). This duty to consult is the responsibility of the Crown alone, but has been established as a process that can be delegated to either proponents or third parties

(Lambrecht, 2013). In terms of municipalities, it is largely unclear if the duty to consult can and does extend to them. In the first place, the decisions municipalities make have impacts on significant areas of land within the province, making it necessary to establish their role. In Ontario, the legislation seems to indicate that the extension of the duty to consult to municipalities has precedent. First, Section 2 of the Municipal Act (2001) recognizes municipalities as “responsible and accountable governments within their jurisdiction”, indicating that the duty to consult could extend to municipalities within their limits (Fraser & Viswanathan, 2013). Furthermore, Section 2 of the Ontario Planning Act (1990) indicates that municipal councils “shall have regard to, among other matters, matters of provincial interest,” a category in which the duty to consult certainly exists. Municipalities are, after all, ‘creatures of the province’, which is a sentiment that manifests as the general control provincial authorities have over municipal actions, since the structure is unmistakably top down (Fraser & Viswanathan, 2013).

All of these considerations taken together strongly indicate that it is plausible that the duty to consult could, and perhaps should, be passed down to municipal governments through provincial obligations. They also indicate, however, that the province should be responsible for the guidance of municipalities through the process of implementing the duty to consult and ensuring sufficient resources are in place to result in success. It is important to reiterate that the duty to consult is something that has only been recognized through court decisions. More individuals are now realizing that even if municipalities do not owe a legal duty to consult, the courts would have no real difficulty finding them accountable if a case were taken to the Supreme Court (Fraser & Viswanathan, 2013). This is a vital idea for both municipalities and the province to keep in mind moving forward.

All of this having been said, the duty to consult remains an important mechanism and is included in discussions throughout this report; this should not be over emphasized. Because of the way in which the duty to consult is tied to Aboriginal and treaty rights, it is not always triggered when consultation is deemed to be necessary. In this way, this formal mechanism does not lend itself to relationship building, which will require a shift from formal consultation to ongoing engagement.

3.3.2 Jurisdictional Uncertainty

This jurisdictional uncertainty linked to Indigenous populations and lands reaches from federal to municipal governments. It is all too common that Indigenous communities are simply left out because they are strictly thought of as a federal responsibility (Borrows, 1998). Both the provincial and municipal governments are hesitant for a myriad of reasons to include Indigenous peoples in their processes, but the most significant is a perceived general lack of resources, both monetary and personnel, to do so (Borrows, 1998). Without being compelled to include these voices by the higher level of government, there is no incentive for them to do so. The case, however, has greatly improved for the provincial government, especially with the Ipperwash Inquiry Report (2007) that has acted to define Indigenous-provincial relations in Ontario and even recommended that the province encourage municipalities to include First Nations and Métis communities in their planning decisions with mechanisms such as Archaeological Master Plans. Beyond this, however, there is little to no legislative incentive for municipal governments to commit their resources to these relations. Though the Greenbelt Plan and the other plans considered in this work are provincial-level, the reality is that they are implemented on the

ground by local authorities, the majority of which are municipalities (J. Taylor, personal communication, July 11, 2017). A recognition of the need for municipal engagement with Indigenous communities will, ultimately, require both legislative change and a cultural shift in how planning is carried out, which will need to begin at the level of formal education in planning curricula (Fraser & Viswanathan, 2013).

That all being said, the most fundamental jurisdictional tension remaining exists between Canadian sovereigntists and Aboriginal nationalists. This tension is rooted in the belief of Indigenous peoples that they still ‘own’ their lands conflicting with the assertion and enforcement by the Canadian state of their unilateral claim to the sovereignty over those same lands (Turner, 2006). Ultimately, Indigenous peoples do not understand their rights the same way the state has recognized them, since they do not see themselves as subservient to the state. A nation-to-nation jurisdictional political relationship with the federal government is the theorized approach that is most fitting in this post-colonial setting (Turner, 2006). However, the question remains, where does this type of relationship leave provincial and municipal governments and their jurisdictions? Former National Chief George Erasmus has expressed the opinion that sorting out Indigenous-federal relations such that Indigenous populations can continue to exercise their own laws and maintain their own institutions on their lands while settlers use a certain amount of land remains possible today.

Fraser and Viswanathan (2013) have outlined what they believe to be the main steps required to truly improve municipal-First Nations relationships in Ontario, which include, but are not limited to:

- Moving from a project-by-project engagement to progressive relationship building by including relevant groups in all processes;
- Recognizing the limited capacity that exists both for municipalities and First Nations to establish and maintain these relationships;
- Developing processes and guidelines for consultation and engagement with First Nations; and,
- Educating municipal staff on the history, traditions, lands, and cultural nuances of each nation.

They also highlight both Saskatoon and Hamilton as municipalities that have gone beyond their statutory obligations. Saskatoon has built real relationships with the First Nation communities, whereas Hamilton has successfully satisfied the duty to consult with the integration of First Nations into the planning process as more than mere stakeholders. Though some improvements have been experienced, there is a lack of consistency at the municipal level. The need remains for the province to give direction to municipalities on how to engage, build, and sustain positive relationships with Indigenous communities, for which documented materials are required (McLeod et al., 2014). In the end, planning situations have always involved relations of power, which need to be recognized and overcome to establish and build healthier relationships at all governmental levels (Porter, 2006).

Porter (2006) offers an excellent example on the international stage of what relationship building beyond a project-by-project basis can look like with the Wimmera Indigenous Recourse Management Partnership in Western Victoria, Australia. This is a body consisting of governmental staff and members of the traditional land council of the area that meets regularly, regardless of the existence of large projects, with the main objectives of maintaining the

relationships and to keep everyone up to date on any upcoming points of interest. Their focus is on discussions of cultural heritage and native title while allowing the Indigenous peoples to decide when and how they would like to be involved. These less formal meetings have offered great success in simplifying the required consultation processes when they arise. Since this is neither a statutory nor institutionalized body, it is quite fragile and dependent on the individuals involved, but plays an important role. By not being open to any land owner, it recognizes the unique position of Indigenous peoples and demonstrates what post-colonial relationships might look like.

In a more formal fashion in 2015, the Ontario government signed a political accord with the First Nations that were represented by the Chiefs of Ontario, to establish a new relationship in recognition of the treaty relationships that already exist (Ministry of Indigenous Relations and Reconciliation, 2016). This marks the commitment of both sides to meet regularly to identify, discuss, and address upcoming priorities, regardless of any particular major discussion points. This could be the beginning of better relationships for the province of Ontario by committing to including First Nation and Métis voices on an ongoing basis. This engagement in all stages is an idea that Patsy Healey (2008, p. 311) summarizes well by stating that

Collaborative efforts in defining and developing policy agendas and strategic approaches to collective concerns about shared spaces among the members of political communities serve to build up social, intellectual and political capital which becomes a new institutional resource. It generates a cultural community of its own, which enables future issues to be discussed more effectively, and provides channels through which all kinds of other issues, such as recognition of the adverse social consequences of new economic tendencies, or knowledge about economic opportunities, or ways to reduce behaviours which are harming biospheric sustainability, may be more rapidly understood and acted upon.

4 Case Study Introduction

4.1 Introduction and Policy Framework

The Ontario Greenbelt is a collection of lands that, in combination with the coast of Lake Ontario, surround the Greater Toronto Area (GTA), shown in Figure 4.1. December 2004 marked the passing of the Ontario legislation that created the 730,000-hectare Greater Golden Horseshoe (GGH) Greenbelt to contain urban sprawl, since this region is “home to over two-thirds of Ontario’s and more than one-quarter of Canada’s population” (Cadieux et al., 2013; MMA, 2017, p.1). This was a commitment by the Ontario liberal party to address the quality-of-life concerns of the public linked to the rapid urbanization of the Toronto fringe and an overall effort to protect the vulnerable landscapes in the municipal regimes that are highly influenced by development interests (Cadieux et al., 2013). The ultimate goal of the Greenbelt Plan is to permanently preserve the provinces natural and cultural heritage and to find ways for Ontarians to live more sustainably by protecting and supporting local agricultural practices (Carter-Whitney & Esakin, 2010; MMA, 2017). In order to achieve this end, the Greenbelt Plan and the Growth Plan for the Greater Golden Horseshoe (GPGGH), which “is an overarching strategy that provides clarity and certainty about urban structure, where and how future growth should be accommodated and what must be protected for current and future generations,” (MMA, 2017, p.1) combine forces to apply policies that:

- Restrict the vast majority of population growth and development to the urban areas, rather than natural, undeveloped areas;
- Prevent the fragmentation and loss of farm lands;
- Support farm land as the predominant land use in the GGH; and,
- Permanently protect the natural heritage and water resources so that ecological health is sustained and improved.

The greenbelt lands are a combination of those protected by other legislation and lands designated as *Protected Countryside*, which is protected by the Greenbelt Plan (Cadieux et al., 2013). Interestingly, the vast majority of the lands are privately owned, with a very limited amount being Crown land. The provincial plans responsible for protecting the greenbelt lands outside the *Protected Countryside* are:

- The Niagara Escarpment Plan (NEP);
- The Oak Ridges Moraine Conservation Plan (ORMCP);
- The Belt Parkway West Plan (BPWP); and,
- The Rouge North Management Plan.

All of these plans supplement the Greenbelt Plan in order to protect the greenbelt lands. The Greenbelt Plan covers the entire greenbelt and calls on the other four plans to govern at finer scales, with the NEP and the ORMCP being the largest of the four plans. In this way, the *Protected Countryside* lands are “intended to enhance the spatial extent of agriculturally and environmentally protected lands covered by the NEP and the ORMCP while at the same time improving linkages between these areas and the surrounding major lake systems and watersheds”

(Salsberg, 2016; MMA, 2017, p.2). Furthermore, the PPS, which outlines the provincial planning objectives, should be read in conjunction with these land use plans; however, it offers more general guidance (MMA, 2017).

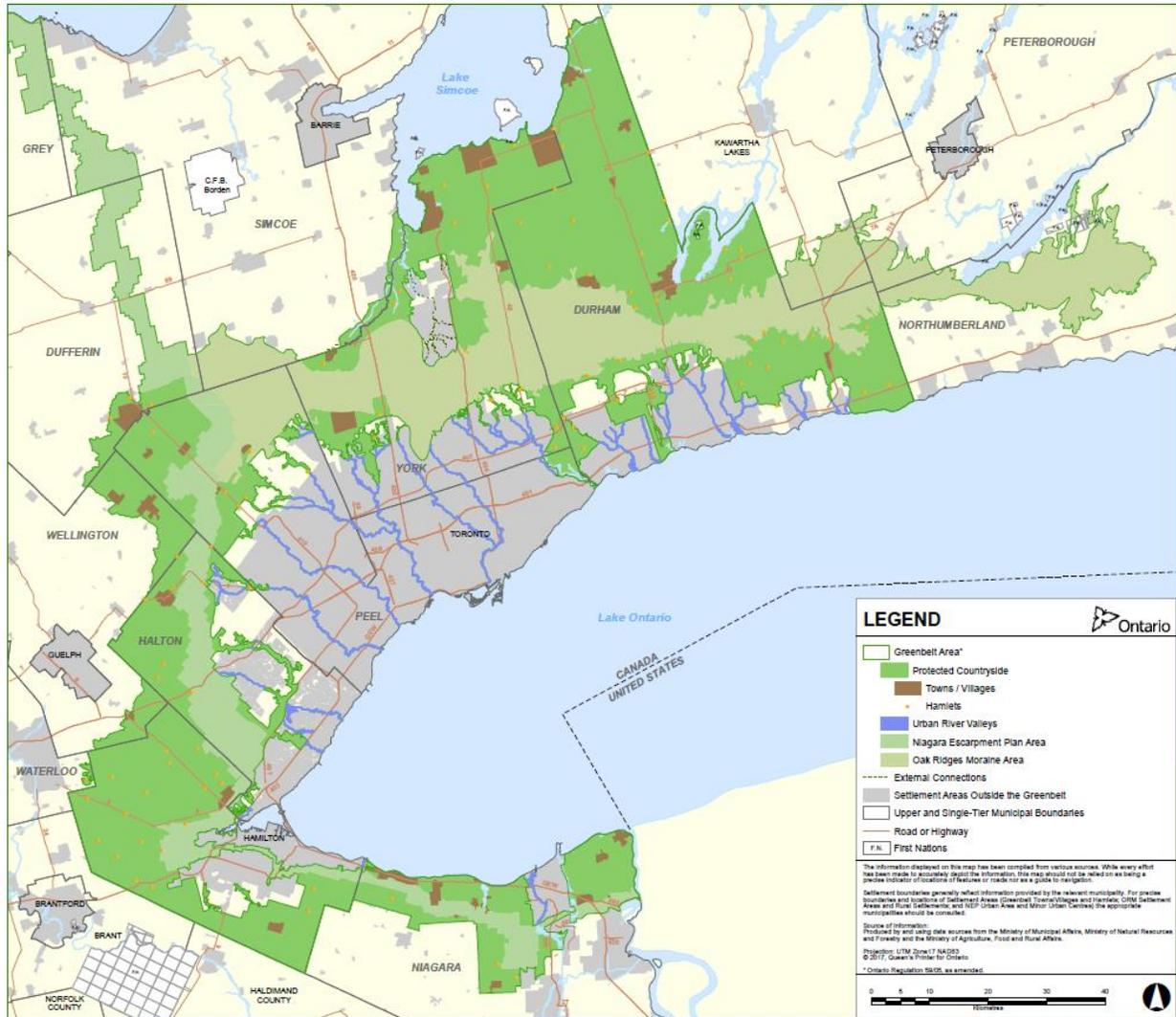


Figure 4.1: A map of the Greenbelt Plan lands (Ministry of Municipal Affairs, 2017).

Each of the four main provincial plans in the GGH, including the Greenbelt Plan, the NEP, the ORMCP, and the GPGGH, have their respective legislation that legitimizes their existence. The Greenbelt Plan gains its general authority from the 2005 Greenbelt Act, which requires that all relevant planning in Ontario conform to the Greenbelt Plan and that municipal official plans must be amended to include policies and maps to ensure this (MMA, 2017). Figure 4.2 shows the planning hierarchy in Ontario, illustrating that municipal planning mechanisms must align with these provincial plans. Overall, these plans offer broad guidance for local planning, the authorities for which are responsible for the more specific, finer scale policies. Whereas the GPGGH identifies where growth should occur, the Greenbelt Plan, NEP, and ORMCP identify where urbanization should not occur in order to protect the existing landscape

(MMA, 2017). This tiered system of policies has led to landscape-level protection of the land, resulting in the conservation of networks and systems in the natural landscape, rather than just particular features (Cadieux et al., 2013). Because of this system, the Greenbelt Plan is the strongest in the world for the supporting legislation and policies (Carter-Whitney & Esakin, 2010). Beyond the strength of the legal framework in place, the Greenbelt Plan also has widespread support from the public and community organizations, making it well-integrated into the overall provincial structure.

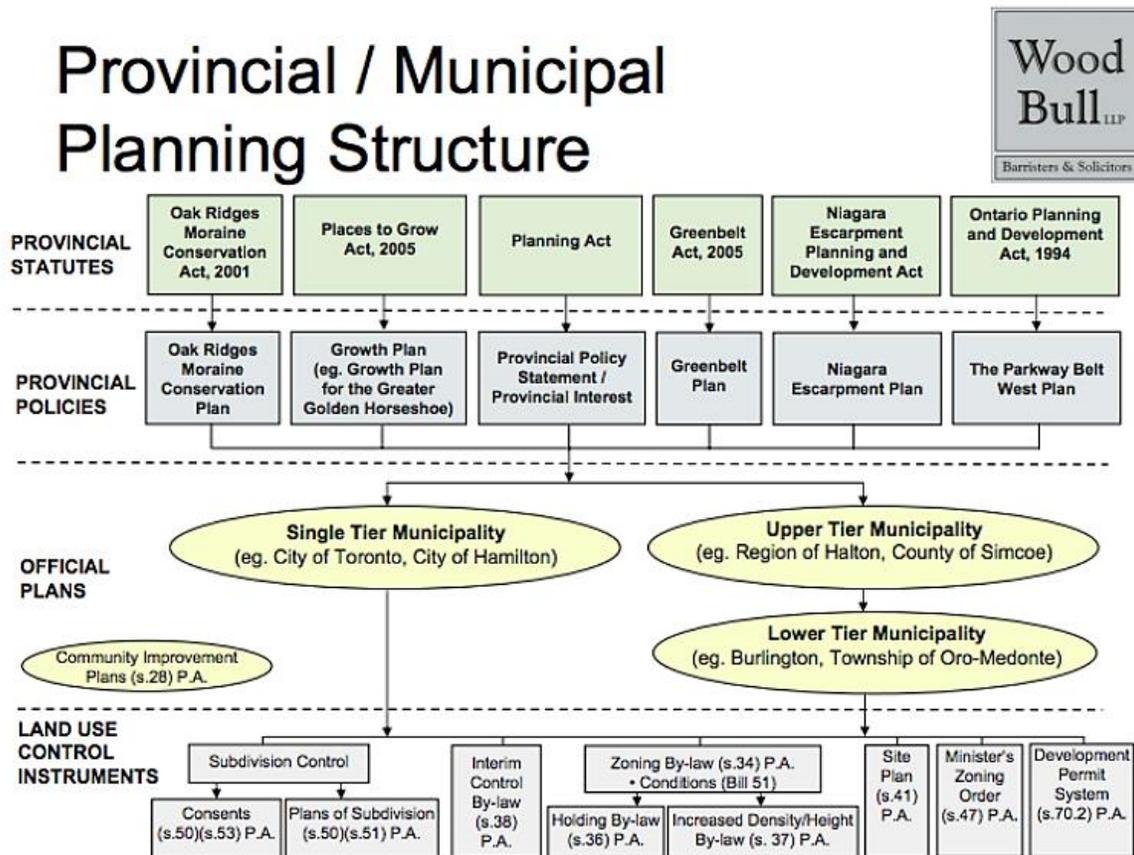


Figure 4.2: The hierarchy of planning legislation, policies, and plans in Ontario (Wood Bull LLP Barristers and Solicitors, 2007).

The four main provincial land use plans, the GPGGH, Greenbelt Plan, NEP, and ORMCP, were all implemented at different times and, thus, were not fully integrated together, even though they rely heavily on one another. In order to remedy this, the MMA spearheaded a Coordinated Land Use Planning Review to align these four documents. This marked the first 10-year mandated review for the Greenbelt Plan, which makes it incredibly important in evaluating the policies and implementation strategies as well as the overall performance and effectiveness of the plan (Cadieux et al., 2013). The review came to a close in May 2017 and all of the plans were in effect by July 2017. Moving forward, all four plans will be reviewed simultaneously every 10 years, making the Coordinated Land Use Planning Review a repeating process.

4.2 The Greenbelt Plan Specifics

Though the Greenbelt Plan underwent significant changes during the Coordinated Land Use Planning Review, the main objectives remain the same. The general purpose of the plan is to inform “decision-making to permanently protect the agricultural land base and the ecological and hydrological features, areas and functions occurring” on the landscape (MMA, 2017, p.7). For the lands exclusively included in the Greenbelt Plan area, those designated as *Protected Countryside*, there are specific goals related to six main categories:

- Agricultural Viability and Protection;
- Environmental Protection;
- Culture, Recreation, and Tourism;
- Settlement Areas;
- Infrastructure and Natural Resources; and,
- Climate Change (MMA, 2017).

Beyond this land designation, the 2017 Greenbelt Plan also protects the *Urban River Valley* lands, shown also in Figure 4.1. The specific policies included in the plan range from limitations on development, infrastructure, and resource extraction to protection of built, cultural, and natural resources. Please refer to the 2017 Greenbelt Plan for further details. The Greenbelt Plan lands are largely made up of the *Protected Countryside* designation, the meaning of which has largely been debated, but includes the *Agricultural System*, the *Natural System*, and the *Settlement Areas*. A breakdown of the *Protected Countryside* landscape designation is shown in Table 4.1. Within the *Agricultural System*, the strictest policies apply to the *Specialty Crop Areas* and the *Prime Agricultural Areas*, wherein most development requires an agricultural impact assessment. The *Natural System* includes both the natural features and functions that are ecologically sensitive and significant as well as those water features that are important for human consumption. The *Key Natural Heritage Features* and *Key Hydrologic Features* are those that are most endangered or threatened. Finally, *Settlement Areas* are defined as having the main role of supporting the agricultural and rural lands and are, thus, governed more heavily by the GPGGH and official plans.

<i>Protected Countryside Lands</i>						
<i>Agricultural System</i>		<i>Natural System</i>		<i>Settlement Areas</i>		
<i>Agricultural Land Base</i>	<i>Agri-food Network</i>	<i>Natural Heritage System</i>	<i>Water Resource System</i>	<i>Towns</i>	<i>Villages</i>	<i>Hamlets</i>
<i>Specialty Crop Areas</i>	<i>Infrastructure</i>	<i>Natural Heritage Areas/Linkages</i>	<i>Water Resource Areas/Functions</i>			
<i>Prime Agricultural Areas</i>	<i>Services</i>	<i>Key Natural Heritage Features</i>	<i>Key Hydrologic Features</i>			
<i>Rural Lands</i>	<i>Assets</i>					

Table 4.1: The breakdown of the Protected Countryside lands designation.

With the *Agricultural Land Base* dominating the *Protected Countryside*, there exist significant tensions between ecological and agricultural values on the landscape (Cadieux et al., 2013). The historical tendency for any arable rural land to be dominated by agriculture rather than natural systems, recreational uses, and cultural heritage protection seems to have been brought into the present with the policies of the Greenbelt Plan with natural resource protection and recreational uses included so long as they are not a disruption to the agricultural economy. This is not to say that the other ideas linked to the protected countryside are not present, but rather that they are merely peripheral land uses. Failing the prioritization of farm land, other economic and social activities, such as tourism, recreation, and resource extraction, seem to be next in line of importance, leaving ecological and cultural objectives at the bottom (Salsberg, 2016).

Since the Greenbelt Plan lands overall have a diverse history, they make up a complex cultural landscape, which is threatened by the generic *Protected Countryside* landscape designation that has been largely defined by the most dominant stakeholders and actors, rather than by a diversity of viewpoints driven by the vibrant mix of landscape processes, both present and historical (Cadieux et al., 2013). This lack of a balance of competing views has resulted in significant suppressions of lived experiences and history. Ultimately, the future of the Greenbelt Plan is dependent on who is speaking for the countryside, the result of which is often caught in the tension between the actual material landscapes and the abstract designations. In the end, the real question is, who *is* empowered and who *should be* empowered to speak for the *Protected Countryside* (Cadieux et al., 2013)?

That being said, the Implementation section of the Greenbelt Plan specifies that the performance indicators will be determined in the future through a series of consultation sessions. Additionally, the MNRF is currently preparing for a series of consultation sessions that will steer the expansion of the Natural Heritage System of the greenbelt to the entire GGH to permanently protect more areas (J. Gaweda, personal communication, July 26, 2016). Not surprisingly, though it is stated as an explicit aspiration in the Greenbelt Plan, the efforts to engage in more collaborative environmental management have never quite been realized (Cadieux et al., 2013). Because of this, many tensions and conflicts arose in the development of the Greenbelt Plan amongst both the original authors, who ranged from planners to researchers and politicians, with the general public. The widespread expectation has always been that the planning process incorporate local knowledge meaningfully in order to create and support the Greenbelt Plan goals, the success of which is explored more in Section 5 of this report.

5 Findings and Analysis

5.1 Criteria for Analysis

In order to complete the manifest content analysis of the 2017 Greenbelt Plan and to make conclusions about the review process, criteria were developed for each (i.e., for the review of the process and for the review of the policy document). These criteria were used directly for the analysis of the Greenbelt Plan policies, whereas they acted to guide the development of conclusions about the Coordinated Land Use Planning Review process. These criteria grew out of a combination of an initial review of the plan, information from the first phase of interviews, and the breadth of sources that have been reviewed in order to develop the context for this work (see Section 3 of this report). These criteria were selected to establish what the manifestation of thorough planning with Indigenous peoples might look like from the initial stages of consultation all the way to policy development and implementation. These criteria are also intended to spark a conversation about how the information gathered from the consultation stage lead to the final policy and planning document and about what the implementation stages could, and perhaps should, look like. To achieve these ends in a consistent and holistic manner, I established three themes from which the separate criteria for the process and product grew.

Table 5.1 lists the three themes – Recognition, Inclusion, and Impact – with the associated criteria for the review process and the policy document. Each of the subsequent sections provides an explanation of each of the criteria.

5.1.1 Theme 1: Recognition

The first theme, Recognition, is one that is fairly broad and that should arguably apply to all planning, not just that which is associated with environmental protection. Recognition marks the most preliminary, yet vitally important, step towards relationship building (Borrows et al., 2005; McLeod et al., 2015).

Review Process Criterion: Separate consultation and engagement sessions for First Nations and Métis communities

The manifestation of recognition within the review process is two-fold. First, it is vital that First Nation and Métis voices are recognized as important to the process, which must result in the adequate inclusion of First Nations and Métis communities in a consultation and/or engagement strategy. This process begins with invitations, preferably both written and verbal, to attend being extended to all the communities with a potential to be interested in the process and policies (J. Gaweda, personal communication, July 26, 2016). This must also entail a recognition of the fact that not all communities have the resources to be able to fully participate in processes of this type. This is a factor that is entirely dependent on an individual community and must be remedied with both capacity support and general flexibility. The capacity support comes in the form of funding and may apply to anything from travel expenses to extra support and resources to enable adequate and full review and comprehension of the policies before attending the meeting (J. Gaweda, personal communication, July 26, 2016; J. Taylor, personal communication, July 11, 2017). Since each community experiences their own unique challenges, communication with the communities is necessary to determine the type and amount of support needed (J.

Wagar, personal communication, July 19, 2017). Due to the uncertainty of the needs beforehand, a degree of flexibility is required, which should extend to allow for additional meetings with individual communities outside the major sessions if requested by the communities (J. Gaweda, personal communication, July 26, 2016).

Theme	Criteria	
	Review Process	Policy Document
Recognition	Separate consultation and engagement sessions for First Nations and Métis communities	First Nations and Métis communities included as distinct from stakeholders and public bodies
		Recognize the unique connection First Nations and Métis communities have to the lands
Inclusion	Collaborate meaningfully with First Nations and Métis communities in reviewing the plan, producing guidelines, and establishing when and how they want to be involved during plan implementation	Include requirements and guidelines for how to determine when to collaborate with which First Nations and Métis communities during plan implementation
	Include First Nations and Métis communities in identifying, characterizing, and protecting cultural/natural heritage features	Fully represent and meaningfully include First Nation and Métis knowledge
Impact	Collaborate in establishing how and when First Nation and Métis rights and territories might be affected by policies	Explicitly state the potential impacts the policies can have on First Nation and Métis rights and territories
		Do not include any policies with significant impacts on the rights and territories of First Nations and Métis communities

Table 5.1: Criteria of analysis of the review process and the Greenbelt Plan policy document sorted by theme.

The recognition of each community as separate and unique is the second manifestation of this criterion (J. Wagar, personal communication, July 19, 2017). This idea must be at the core of the entire process, driving decision making regarding both the structure of the sessions and the way in which information is presented. Lumping all First Nations and Métis communities together ignores the distinct identities and interests of each group. There is no single, correct way to properly engage with a breadth of Indigenous communities, either in one group or separately. This means that planners need to remain sensitive to the diverse cultural landscape and value sets in preparing their consultation and/or engagement strategies.

Policy Document Criterion: Recognizing First Nations and Métis communities as distinct from stakeholders and public bodies, and thus recognizing their unique connection to the lands

Initially, the proper recognition of First Nations and Métis communities is expected to be included in the preamble or introduction section of relevant policy documents in order to recognize the past and ongoing presence of First Nations and Métis communities on the land (McLeod et al., 2015). This may simply be a paragraph in the section or it may extend to include maps and figures that identify reserve lands and treaty or traditional lands in the area. This has been established as something that may have legal consequences in some situations, so the mapping might not be plausible within the current system (J. Gaweda, personal communication, July 26, 2017).

Beyond the introductory section, there should be a consistent distinction of First Nations and Métis peoples as separate from the public, public bodies, stakeholders, and municipalities (Porter, 2006; McLeod et al., 2015). This is not necessarily done explicitly with an explanation, but it should be adopted throughout the document by listing First Nations and Métis peoples distinctively and not implying their inclusion in terms such as ‘stakeholders’. Specific language to the region should also be adopted. In the Ontario context, the term ‘Indigenous’ is too broad and should be replaced by ‘First Nations and Métis’, since these are the Indigenous groupings in the province.

Finally, very clear definitions, if within the text or in a separate section, must be included to prevent any uncertainty for the reader. These definitions should be consistent with other provincial plans, policies, and legislation and should include terms such as ‘Cultural Heritage Resource’ and the others included in Section 5.3.1 of this report.

5.1.2 Theme 2: Inclusion

Review Process Criterion: Collaborate meaningfully with First Nations and Métis communities in all aspects they wish to be involved in

The review process offers two significant opportunities to fully include First Nations and Métis communities in policy and process development to ensure ongoing inclusion of their voices. First, meaningful collaboration in reviewing the policies of the plan is a starting point. This means that these communities contribute input on the policies of the plan, which is received and manifests in the form of policy changes. Of particular note is the inclusion of traditional knowledge in identifying, characterizing, and protecting both cultural and natural heritage features on the landscape. Traditional knowledge is invaluable to environmental planning and is a resource that is rarely embraced properly and fully (Borrows, 1998). This collaborative approach must be embraced from the very beginning when the terms of reference are being prepared all the way through to the finalized plan (J. Wagar, personal communication, July 19, 2017).

Second, proper collaboration with First Nations and Métis communities must be open and ongoing. Though scheduled meetings will almost certainly be part of the process, they should not be the only tool used. Meetings that are scheduled must not be one-off. Discussions should begin during the initial stages of plan review and continue through each stage thereafter, each building on the former. Options for additional comment and meetings by communities outside of those

that are scheduled should be available so that the process is tailored to the needs of each community (J. Gaweda, personal communication, July 26, 2016).

Policy Document Criterion: Include and fully represent First Nation and Métis knowledge in policies

Extending from the consultation and engagement, the traditional knowledge that is shared in the process must manifest in the policy documentation (P. General, personal communication, November 7, 2017; Borrows, 1998). While this is certainly vital, consideration and discussions about the sensitivity of the information shared and the risks involved with publishing it should also occur. The policies must also require municipalities to include First Nations and Métis communities in the implementation phase(s) of the policies. The use of strong language in this instance is integral to the long-term inclusion of First Nation and Métis voices (P. General, personal communication, November 7, 2017). The inclusion of this shared knowledge should also manifest in some high-level guidance for municipalities on how to proceed through the collaboration.

5.1.3 Theme 3: Impact

Review Process Criterion: Establish how and when First Nation and Métis rights and territories might be affected by policies

The third theme should be fully discussed in the consultation and engagement process. How and when First Nation and Métis rights will be affected needs to be established by these communities (C. King, personal communication, October 16, 2017). Identifying areas that are particularly sensitive and collaboratively preparing maps of the lands that each community has interest in will help guide this process. Each community may have unique interests, which will need to be honoured.

Policy Document Criterion: Explicitly state the impacts the policies can have on First Nation and Métis rights and territories

The results from the consultation, again, must manifest in the policy document. Policies that have the potential to affect First Nation and Métis rights and territories need to be identified as such along with the statement of who is responsible for ensuring that these rights are not negatively affected. The maps of land interests will offer clarity, but inclusion of the nature of the rights being affected will further enhance this practice. High-level training and descriptions of the ins and outs of Aboriginal and Treaty rights and rights-based consultation will act as a valuable tool for municipalities (C. King, personal communication, October 16, 2017).

5.2 Coordinated Land Use Planning Review

The Coordinated Land Use Planning Review was a two-year project to overhaul and update the four provincial land use plans governing, specifically, the lands in and around the GTA. These plans include: The Greenbelt Plan, the ORMCP, the NEP, and the GPGGH. The

2005 Greenbelt Plan acted to statutorily bind together the 10-year review of the former three, to which the latter plan was added in 2006. The review included a great deal of policy work for a number of provincial ministries, but also entailed a series of consultation and engagement sessions with the public, stakeholders, municipalities, First Nations, and Métis communities. This section offers a thorough description of the processes of involvement with the latter two Indigenous groups.

5.2.1 Purpose and Structure

The Coordinated Land Use Planning Review began in the spring of 2015 and culminated in May of 2017 with the release of the updated versions of the four land use plans to the public, which were all enforceable by July 2017. The process was led by the MMA and the MNRF, which both sought out advice from the Ministry of Indigenous Relations and Reconciliation (MIRR) throughout the process on matters of who and how to consult (Provincial staff member, personal communication, August 25, 2017). Even before the review began, these ministries held internal meetings with their legal departments, ensuring there was at least one lawyer present who was well-versed on the duty to consult, to discuss the adequacy of the planned consultation (J. Taylor, personal communication, November 17, 2017). Since no set parameters exist for the province on the duty to consult, the ministries use these tools in addition to assembling a knowledgeable team to ensure their duty to consult is being fully satisfied (J. Taylor, personal communication, November 17, 2017).

This particular process was split into two phases. First, the Advisory Panel, which was headed by David Crombie, was put together to produce a discussion paper in 2015. This resulted in a series of 87 recommendations for the province in reviewing the four plans, which were decided through both expertise and general consultations with everyone interested. Second, there were two rounds of formal consultation that were run by the MMA and MNRF (J. Taylor, personal communication, July 11, 2017). The First Nations and Métis consultation sessions that were part of this were coordinated by an independent facilitator hired by the province and divided into separate meetings for the First Nations and the Métis communities, which added validity to the process and improved the quality of discussions (Provincial staff member, personal communication, August 25, 2017). The sessions of both rounds were meant to be flexible, though the province did come with an outline of topics to explore that was tailored to First Nation and Métis concerns (J. Taylor, personal communication, July 11, 2017). The involvement of First Nations and Métis communities was in the form of five main technical sessions and one auxiliary session as well as ongoing opportunities for discussion (J. Taylor, personal communication, July 11, 2017). The scheduled sessions included discussions of all four of the provincial land use plans. Because of this, the topics included here are the comments about all the plans, all of which are relevant to the Greenbelt Plan, since they all supplement one another. The topics of the discussions in all the sessions ranged widely, from cultural heritage to density targets and infrastructure needs.

The strategy of the provincial government was to complete the engagement with First Nations and Métis communities by using two parallel processes. One was the consultation with all the interested First Nations and First Nation organizations and the other was the consultation with all of the interested Métis communities and Métis organizations. The intention was initially to have two sessions, one for First Nations and one for Métis, during the spring of 2015 in order to initiate the discussions with two corresponding sessions to follow up in the spring of 2016.

Each of the main sessions was coordinated and facilitated by the contract facilitators at McLeod Wood Associates Inc (J. Taylor, personal communication, July 11, 2017). These facilitators have previously established relationships with many of the communities and councils invited to participate in the sessions. As Joanna Gaweda from the MNR stated, “We put a lot of emphasis in evaluating that the facilitator ... [had] relationships with the communities” (J. Gaweda, personal communication, July 26, 2017). The facilitators’ role during the sessions was to facilitate and document the discussions. Provincial staff were also tasked with documenting the proceedings. Following each of the five sessions, the facilitators compiled separate summary reports, which included information about the structure, participants, discussions, and follow-up actions. These reports were then shared with the provincial staff, who had attended the sessions, to make any necessary changes. In total, the discussions from the four resulting reports can be broadly categorized into three main themes, which are:

- 1) Meaningful consultation;
- 2) Land use conflicts and growth pressures; and,
- 3) Sharing information and interests (McLeod & Burgess, 2015a; 2015b; 2016a; 2016b).

A more detailed description of the discussions is included in Sections 5.2.3 and 5.2.4 of this report.

The sessions in 2015 marked the first phase of consultation and engagement to address the content of the original plans with maps, display boards, and formal presentations. These were structured such that the provincial staff presented detailed information on the content of the original four plans to ensure all the First Nation and Métis representatives had the accurate information they needed to take back to their communities and councils for feedback. The presentations were general in nature in order to cover most of the content of the plans, but particular focus was placed on the topics and policies that would potentially affect the First Nation and Métis peoples (J. Taylor, personal communication, July 11, 2017). Comments were welcomed by the provincial representatives during the four presentations at each session and more expansive discussions were facilitated at the end. Ultimately, the goals of the first phase of sessions were to share information and for the provincial representatives to receive initial feedback on the areas requiring changes. These sessions also acted to both open the dialogue and set expectations for the remainder of the review process. Following these two sessions, there were a number of follow up actions for the provincial staff and the comment period was open for the First Nation and Métis staff and council members to send in official comments and/or request additional meetings (McLeod & Burgess, 2015a; 2015b; 2016a; 2016b).

The sessions in 2016 marked the second phase of consultation and engagement, offering more detailed information on the proposed changes to the plans in the form of formal presentations. The provincial staff presented on all the changes, taking the time to focus on areas of particular interest to the First Nation and Métis staff and council members present. Detailed discussions followed the presentations, the goal of which was to collect feedback on the proposed updated policies. These second sessions were quite long, perhaps too much for one day, but did showcase that some of the suggestions made in the first phase were taken seriously (Provincial staff member, personal communication, August 25, 2017). The discussions of the Métis session did not come to a close by the end of the allotted day, so an additional meeting was scheduled to continue the dialogue with all the representatives present (J. Taylor, personal communication, July 11, 2017). Again, following all three of these sessions, there were a number

of follow up actions for the provincial staff, who made it clear that, though the general comment period would end on October 31, 2016, open dialogue with First Nations and Métis communities was welcome beyond that date both in the form of meetings and written comments (J. Taylor, personal communication, July 11, 2017; McLeod & Burgess, 2015a; 2015b; 2016a; 2016b). The Six Nations of the Grand River First Nation was the only community to request an additional in-person meeting, largely because some of their representatives were unable to attend the scheduled session. This meeting occurred near the end of July 2016 on the Six Nations of the Grand River First Nation reserve (J. Taylor, personal communication, July 11, 2017).

Within these sessions, many topics were discussed, which are outlined in Sections 5.2.3 and 5.2.4 of this report. Many of the concerns of the First Nation and Métis representatives were deemed out of scope. In an interview on July 11, 2017, John Taylor explained that many of the discussion points were:

bigger than what can be solved just by a Greenbelt Plan policy document. They are bigger functional relationship questions about how they interact with the provincial government and how they interact with municipal governments... [the Greenbelt Plan] only operates in the land use planning sphere, it can only work in as much as people apply to the Planning Act... These plans can't functionally speak for whole new relationships or capacity building between the province or municipalities and Indigenous groups, that's a separate conversation that has to happen. This process certainly brought home that there is work to be done.

One such large issue was the request made to include maps in the policy documents that showed the treaties that exist within the plan areas to ensure clarity around the presence of First Nation and Métis peoples on these lands (J. Gaweda, personal communication, July 26, 2017). This was a topic that was advocated by some provincial staff members and thus was discussed at length but was ultimately deemed impossible to include because of legal implications.

As John Taylor also expressed in the interview on July 11, 2017, these meetings were viewed as productive overall, stating that:

engaging with [First Nations and Métis communities] certainly makes the plans better... Even if there aren't chapters on chapters of new words in [the plans] describing a brand-new relationship with Indigenous communities, or large chunks of money going out to build capacity, having their perspective involved certainly made for better documents. It certainly opened our eyes to looking at these plans in a bigger, more holistic way... certainly from the perspective of performance monitoring and natural and cultural heritage features and functions.

Coming from a fairly standardized policy-driven way of looking at things, the wider qualitative perspective gained from First Nation and Métis involvement has helped to broaden that field of view (J. Taylor, personal communication, July 11, 2017). From another perspective, though he did not attend the sessions, James Wagar (personal communication, July 19, 2017) from the Métis Nation of Ontario (MNO) is under the impression that these meetings were one-offs during which the province was presenting their draft plans in order to ask the opinions of First Nation and Métis peoples, but ultimately do little with the information.

5.2.2 Participants

The province followed their protocol of inviting all the First Nations and Métis communities and councils that have territory or reside traditionally within the geography of the four plans, not all of which actually sent representatives (J. Taylor, personal communication, July 11, 2017). Based on discussions with the legal advisors and the Indigenous policy section of the MNRF, nine communities were identified and invited based on the potential for them to be impacted by these plans on a rights-basis. Three additional communities were invited based on their expression of interest in the process and Indigenous organizations were also invited based on their potential to be interested (J. Gaweda, personal communication, July 26, 2017). In summary, communities and councils were invited if they satisfied one or more of the following three criteria:

- 1) Proximity of their reserves to the Greenbelt Plan lands;
- 2) Overlap of their traditional and treaty territories with the Greenbelt Plan lands; and,
- 3) Potential interest in the process.

The first two criteria are based on potential rights-based impacts on the communities, whereas the third is based on whether they had either specifically expressed interest or had been involved with previous projects of similar nature (J. Gaweda, personal communication, July 26, 2017). Tables 5.2 and 5.3 act to summarize the communities, councils, organizations, and provincial ministries and agencies represented at each session, along with those that were invited but did not attend. It is important to note that there are many factors that may influence the attendance of a particular community or organisation at a session. Reasons can range from the absence of adequate capacity to participate (discussed in more detail in Section 5.5.4 of this report) to the absence of a meaningful relationship with those running the meetings. On the other hand, it could be that a given community has not prioritized the issue being discussed or that the issue is simply not relevant to them. Thus, even though this avenue was not explicitly explored in this work, lack of attendance cannot simply be interpreted as a lack of interest. Implementing the choice of whether or not to attend a session is evidence of self determination, which must be respected.

Please note that the provincial ministries are listed in Tables 5.2 and 5.3 with the name they had at the time of the session, some of which have since changed. The facilitators at McLeod Wood Associates Inc. were responsible for sending out the initial invitations to communities and councils to participate, which were followed by the official invitations from the provincial government. This was done because of the established relationships the facilitators had with many communities (J. Gaweda, personal communication, July 26, 2017).

In the end, these procedures that were followed were in alignment with legal obligations and served to remedy the challenges involved with having productive discussions when the multiplicity of land ‘owners’, being First Nations and Métis communities, municipalities, private owners, etc., are all present in the same room (J. Taylor, personal communication, July 11, 2017). This effort was put in to avoid these complicated and nuanced discussions by having separate sessions for First Nations and Métis communities and councils so that their voices would be properly included.

Session Date	Session Location	First Nation Communities and Organizations Represented	First Nation Communities and Organizations Invited but not in Attendance	Provincial Ministries and Agencies Represented
April 21, 2015	Vaughan, ON	<ul style="list-style-type: none"> - Alderville First Nation - Beausoleil First Nation - Chippewas of Georgina Island - Curve Lake First Nation - Hiawatha First Nation - Mississaugas of Scugog First Nation - Six Nations of the Grand River - Huron Wendat 	<ul style="list-style-type: none"> - Chippewas of Nawash - Haudenosaunee - Saugeen Ojibway - Mississaugas of the New Credit - Rama First Nation - Chiefs of Ontario - Union of Ontario Indians - Association of Iroquois and Allied Indians 	<ul style="list-style-type: none"> - Ministry of Municipal Affairs and Housing - Ministry of Natural Resources and Forestry - Ministry of Aboriginal Affairs - Niagara Escarpment Commission
June 14, 2016	Black Creek Pioneer Village, Toronto, ON	<ul style="list-style-type: none"> - Alderville First Nation - Beausoleil First Nation - Chippewas of Georgina Island - Curve Lake First Nation - Hiawatha First Nation - Mississauga of Scugog First Nation - Mississaugas of the New Credit - Six Nations of the Grand River - Saugeen Ojibway 	<ul style="list-style-type: none"> - Chippewas of Nawash - Haudenosaunee - Huron Wendat - Kawartha Nishnawbe - Mohawks of the Bay of Quinte - Oneida Nation of the Thames - Rama First Nation - Wahta Mohawks - Williams Treaty - Chiefs of Ontario - Union of Ontario Indians - Association of Iroquois and Allied Indians 	<ul style="list-style-type: none"> - Ministry of Municipal Affairs and Housing - Ministry of Natural Resources and Forestry - Ministry of Agriculture, Food and Rural Affairs - Ministry of Environment and Climate Change - Ministry of Transportation - Ministry of Energy - Ministry of Indigenous Relations and Reconciliation - Niagara Escarpment Commission
Late July, 2016	Six Nations of the Grand River Reserve	<ul style="list-style-type: none"> - Six Nations of the Grand River 		

Table 5.2: Dates, locations, participants, and invitees of the two main First Nation consultation and engagement sessions associated with the Coordinated Land Use Planning Review (McLeod & Burgess, 2015a; 2016a).

Session Date	Session Location	Métis Councils and Regions in Attendance	Provincial Ministries and Agencies Represented
April 23, 2015	Midland, ON at the MNO office	<ul style="list-style-type: none"> - Great Lakes Métis Council - Georgian Bay Métis Council - Moon River Métis Council - MNO Region 7 - MNO Lands and Resources Branch 	<ul style="list-style-type: none"> - Ministry of Municipal Affairs and Housing - Ministry of Natural Resources and Forestry - Niagara Escarpment Commission
June 3 and July 11, 2016	Midland, ON at the MNO office	<ul style="list-style-type: none"> - Great Lakes Métis Council - Georgian Bay Métis Council - Moon River Métis Council - MNO Region 7 - MNO Lands and Resources Branch 	<ul style="list-style-type: none"> - Ministry of Municipal Affairs and Housing - Ministry of Natural Resources and Forestry - Niagara Escarpment Commission

Table 5.3: Dates, locations, and participants of the three main Métis consultation and engagement sessions associated with the Coordinated Land Use Planning Review (McLeod & Burgess, 2015b; 2016b).

5.2.3 First Nation Session Summaries

Phase 1: April 21, 2015

The summary report for this session was organized such that the discussion points were sorted into the three main overall themes: meaningful consultation, land use conflicts and growth pressures, and sharing information and interests. On the theme of meaningful consultation, many comments were made about the need for First Nation voices to be heard and taken seriously. Participants expressed their desire for official documentation of their input and of, ultimately, how it manifested in policies or is used in practice by the government. On the theme of land use conflicts and growth pressures, the major concern of the First Nation representatives was the preservation of archaeological and cultural resources. Finally, on the theme of sharing information and interests, building greater awareness of First Nation history and ongoing interests in Southern Ontario was stressed as important for both the public as well as municipal and provincial staff. Overall, the discussions seemed to revolve around the current barriers related to effective communication. Table 5.4 lists all the talking points from this meeting by theme. The final row summarizes the next steps discussed at the end of the meeting.

Theme	Discussion Points
Meaningful Consultation	<ul style="list-style-type: none"> - Role of free, prior, and informed consent in the implementation of the plans - Lack of relationship between First Nations and municipalities - Lack of municipal understanding of First Nation inherent rights and the duty to consult - Concern over First Nation issues not being addressed by the Ontario Municipal Board - Need for Indigenous consultation to be treated differently from public consultation - Notification is not enough - Limited human resources in First Nation communities to respond properly to all consultation requests and development proposals that may affect rights and interests - Necessity for the government of Ontario to both acknowledge and reply to First Nation requests - Advisory Panel had no First Nation representation and was not mandated to include First Nation voices - Concern over what will be done with the information gathered from this meeting - Frustration about First Nation recommendations for the PPS were not implemented - The need for the recognition and use of existing First Nation consultation policies
Land Use Conflicts and Growth Pressures	<ul style="list-style-type: none"> - Concern that the definition of ‘important agricultural areas’ does not include the First Nation definition - First Nations are not receiving the benefits of the agricultural production on their traditional lands since most of the products are exported - Protection within the greenbelt has resulted in increased development outside the plan area within traditional territories
Sharing Information and Interests	<ul style="list-style-type: none"> - First Nation traditional knowledge is missing from the plans - Include treaty map information in the planning documents - Include First Nation mapping of archaeological resources at initial stages - Relations with private project proponents are inconsistent, even though First Nations are interested in working with them
Next Steps	<ol style="list-style-type: none"> 1. Provincial staff will consider comments from this session in developing changes to the plans that will be presented at the next phase of consultation 2. More opportunities for First Nation involvement in the review of the plans are coming up, with requests for one-on-one meetings welcome

Table 5.4: The talking points, sorted by theme, from the first phase consultation session with First Nations held on April 21, 2015 (McLeod & Burgess, 2015a). Note that these discussions were based on all four provincial land use plans.

Phase 2: June 14, 2016

The summary report for this session was organized such that the discussion points were sorted based on which provincial plan had been presented on immediately beforehand. These comments, however, taken out of chronological order, can certainly be categorized into the same three overall themes as the summary report of the session on April 21, 2015. Many comments related to the weak language that was still being used in the proposed plans regarding consultation with First Nations. Furthermore, suggestions were made for provincial staff to develop guidelines to assist municipalities in maneuvering the realm of proper consultation and accommodation. The challenges of working with municipalities was discussed in depth along with concerns about growth pressures.

The follow up actions for the provincial staff were all related to providing the relevant contacts to the First Nation representatives for some of their more specific concerns and questions relating to water and wastewater servicing and treatment, capacity assistance for First Nation climate change plans, and the soil reuse strategy. Table 5.5 lists all the talking points from this meeting by theme. The final row summarizes the next steps discussed at the end of the meeting.

5.2.4 Métis Session Summaries*Phase 1: April 23, 2015*

The summary report for this session was organized such that the discussion points were sorted based on the three main overall themes: meaningful consultation, land use conflicts and growth pressures, and sharing information and interests. On the theme of meaningful consultation, there was an emphasis on the need for true government-to-government relationships with the Métis councils that includes ongoing conversations. The clarification was also made during this discussion that the official opinions of the Georgian Bay Traditional Territory Consultation Committee (GBTTC) and the MNO can only be communicated by individuals with the mandate to do so, not just any individual Métis person. On the theme of land use conflicts and growth pressures, the concerns expressed were fewer, but related to redefining terms such as ‘natural heritage’ to include the Métis perspective and the protection of archaeological sites. Finally, on the theme of sharing information and interests, the Métis representatives encouraged the provincial staff to attend a Métis community event in order to learn more about Métis culture. In the end, the discussions predominantly revolved around moving toward more effective communication. Table 5.6 lists all of the talking points from this meeting by theme. The final row summarizes the next steps discussed at the end of the meeting.

Phase 2: June 3 and July 11, 2016

The summary report for this two-day session was organized such that the discussion points were sorted based on which provincial plan had been presented on immediately beforehand. These comments, however, taken out of chronological order, can certainly be categorized into the same three overall themes as the summary report of the session on April 23, 2015. This session began with a Métis 101 presentation carried out by an MNO staff member to discuss the structure of the broad community of Métis peoples in Ontario, the criticality of

participation funding for Métis staff, and the procedures for proper accommodation. Many of the other talking points beyond this initial presentation were related to very specific questions asked of the provincial staff, many topics of which were deferred to follow-up actions, since the experts for particular issues were not present. Table 5.7 lists all of the talking point from this meeting by theme. The final row summarizes the next steps discussed at the end of the meeting.

Theme	Discussion Points
Meaningful Consultation	<ul style="list-style-type: none"> - Concern over how First Nations will be involved in the comprehensive review of municipal official plans to incorporate the changes to the provincial plans - Concern over lack of capacity funding for both municipalities and First Nations to have meaningful discussions - Plans do not delegate the duty to consult to municipalities, they encourage municipalities to involve First Nations in their planning, which is weak language - Weak wording in policy documents will continue to contentious decisions – the province needs to guide municipalities through rights based consultation - First Nations frustrated with not having the human or budgetary capacity to meaningfully engage with planning processes and request provincial support in obtaining technical and/or legal resources to review plans to ensure their rights are protected - Concern over what will be done with the information gathered from this meeting
Land Use Conflicts and Growth Pressures	<ul style="list-style-type: none"> - Concerns about capacity of the plan areas for population growth - Weak wording for the protection of water resources - Aggregate pit reclamation only requires the land to be restored to agricultural use, but should be reclaimed to natural or pre-existing conditions - Concern over limitations the policy framework puts on what First Nations can do in the greenbelt lands
Sharing Information and Interests	<ul style="list-style-type: none"> - Natural heritage and hydrologic evaluations should be included in an agricultural impact assessment - Definitions relating to hydrologic areas should be clarified - Request for the same capacity funding for First Nations as municipalities get for preparing climate change plans - Request for inclusion of the rights of First Nations that exist within the plan areas
Next Steps	<ol style="list-style-type: none"> 1. Provide contacts for specific questions on plan content 2. Open dialogue with First Nations welcome until plans are completed

Table 5.5: The talking points, sorted by theme, from the second phase consultation session with First Nations held on June 14, 2016 (McLeod & Burgess, 2016a). Note that these discussions were based on all four provincial land use plans.

Theme	Discussion Points
Meaningful Consultation	<ul style="list-style-type: none"> - Government-to-government relationships need to exist - The official opinions of the GBTTCC and MNO can only be communicated by individuals who are mandated to do so, such as their staff - Planning meetings with official Métis representatives should be ongoing - Notification is not consultation - Consultation must be separate from public meetings - Specific terminology, such as ‘Métis, First Nations, and Inuit’, should be used in policy documents instead of solely ‘Aboriginal’ or ‘Indigenous’ - Concern over the authority to implement the plans being delegated to municipalities, but not the duty to consult - Suggestion for a template to be available for the MNO to comment on municipal official plans
Land Use Conflicts and Growth Pressures	<ul style="list-style-type: none"> - Development affects Métis practice of gathering country food - Métis uses need to be considered in the designation of lands in municipal official plans, which should be lead by the province including areas important to Métis communities in terms such as ‘Natural Heritage’ - Concern over archaeological assessments providing evidence of European settlement and overlooking the possibility of Métis archaeological sites if those performing the assessments are not properly educated in Métis culture
Sharing Information and Interests	<ul style="list-style-type: none"> - Métis not included in discussions in the past - Government staff should meet with MNO districts regularly during the evening or weekend, so the communities can attend - Government staff can come to Métis community events to learn more about their lifestyle and culture
Next Steps	<ol style="list-style-type: none"> 1. Share a report summarizing the discussions from this session with the participants 2. Provincial staff will consider comments from this session in developing changes to the plans that will be presented at the next phase of consultation 3. More opportunities for Métis involvement in the review of the plans are coming up, with requests for one-on-one meetings welcome

Table 5.6: The talking points, sorted by theme, from the first phase consultation session with Métis councils held on April 23, 2015 (McLeod & Burgess, 2015b). Note that these discussions were based on all four provincial land use plans.

Theme	Discussion Points
Meaningful Consultation	<ul style="list-style-type: none"> - Funding to participate in meetings is critical since the MNO representatives are not paid to attend - Concern that municipalities are not willing or do not have capacity to communicate properly with Métis - Métis consultation should be required for settlement area expansion in case culturally important areas are impacted - Province should provide capacity support for the implementation of the plans by municipalities to properly engage with Indigenous peoples - Need stronger language around consultation with Métis groups - Guidance materials for Crown and municipal consultation processes prior to expansions and development would be beneficial - Municipalities should not have the authority to make planning decisions unless they have a letter from the MNO confirming adequate consultation - Consultation should be required on developments that impact the Métis way of life - Specific terminology, such as ‘Métis, First Nations, and Inuit’, should be used in policy documents instead of solely ‘Aboriginal’ or ‘Indigenous’
Land Use Conflicts and Growth Pressures	<ul style="list-style-type: none"> - Concerns about the impact of both population growth and immigration on Métis way of life - Wetlands should be restored to historic conditions, not maintained at current state - Difficult to access culturally significant areas on private lands, which impacts the Métis way of life - Increased truck, tourist, boat, and rail traffic impacts the Métis way of life in terms of fishing and plant harvesting, which should be accommodated for - Concern about aggregate industry self-monitoring, since companies not willing to joint monitor with MNO - Concern that building and using hunt camps would be limited by the policies of the plans, which is different on Crown, public, and private lands - Concern over the lack of limitations put on fracking
Sharing Information and Interests	<ul style="list-style-type: none"> - Concern about farmers not being protected and not being properly informed about the Coordinated Land Use Planning Review - MNO wants to be involved in defining and mapping cultural natural heritage areas since they have different views and have already done some mapping - MNO needs to partner with conservation authorities to participate in water quality monitoring, the plans are meant to encourage these partnerships - Concern about surcharge on the wood many Métis people use for burning from their properties

	<ul style="list-style-type: none"> - Need mechanism for Métis settlement areas to be added to the plans if land claims are settled - Uncertain if cultural heritage sites do not include spiritual aspects of culture - Concern about terms being interpreted differently by different municipalities
Next Steps	<ol style="list-style-type: none"> 1. MNRF to discuss provisions for per diems for meeting attendees 2. MMA to provide MNO with website with all the details for the open houses for the Coordinated Land Use Planning Review 3. Follow-up and provide information for specific inquiries to the MNO 4. Clarify if ceremonial and culturally important areas are included in cultural heritage as defined by the PPS 5. Open dialogue with Métis welcome until plans are completed

Table 5.7: The talking points, sorted by theme, from the second phase consultation session with Métis councils held on June 3 and June 11, 2016 (McLeod & Burgess, 2015b). Note that these discussions were based on all four provincial land use plans.

5.3 Greenbelt Plan Document

5.3.1 Manifest Content Analysis

My analysis of the 2017 Greenbelt Plan began with a manifest content analysis that entailed searching key words to identify the context in which they were used and their frequency. These primary terms included:

- Indigenous (people, communities)
- Aboriginal (people, communities, rights, groups)
- First Nations and Métis (communities, people)
- Treaty (rights)

Of these primary terms, the 2005 Greenbelt Plan only included the terms ‘Aboriginal’ and ‘Treaty’ in the context of talking about groups, peoples, and rights. Three out of the four uses of this term were present in a single paragraph included in Section 5.1 Status and Effect. On the other hand, the 2017 Greenbelt Plan included all of the primary terms in a variety of contexts. Other terms, such as ‘Indian’ and ‘Native’, that have historically been used in reference to Indigenous peoples in policy were not used in either document.

Based on the inclusion of one or more of the primary terms in the definitions of a number of additional terms or the frequent associated of certain terms with Indigenous identity, the following secondary terms were also searched for in both the 2005 and 2017 documents:

- Built heritage (feature, resource)
- Cultural heritage (feature, resource, landscape)
- Archaeological (resource, site)

Table 5.8 directly compares the sections from the 2017 Greenbelt Plan that include both the primary and secondary terms listed above to the same section in the 2005 version, regardless of if they included any of the key terms. All the sections that mentioned any of the key terms in the 2005 version were included using this method. The key terms that are included in the excerpts are bolded. Note from this table that the 2017 document included the key terms much more frequently. Also note that since the structure and the sections have changed from the 2005 to the 2017 documents, many of the excerpts from the 2017 document do not have an equivalent in the 2005 document, thus leaving the 2005 document column less populated.

As for the other three land use plans included in the Coordinated Land Use Planning Review, being the GPGGH, NEP, and ORMCP, a similar process was carried out to compare the presence of these key terms in the original documents and the updated 2017 versions. Very similar results were found with the terms being used in similar contexts to those of the Greenbelt Plan. Overall, the updated versions included more occurrences of the terms. The 2017 NEP had the most inclusions between all four updated land use plans.

Section in 2017 Greenbelt Plan	Excerpt from 2005 Greenbelt Plan	Excerpt from 2017 Greenbelt Plan
1.1 Context	(no equivalent)	"The First Nations and Métis communities within the Great Lakes region are essential partners. They have a unique relationship with the land and its resources. Ontario, including the area covered by the Greenbelt Plan, is largely covered by a number of Treaties that provide for treaty rights. In addition, Aboriginal communities may have Aboriginal rights within the Plan area. Ontario recognizes the unique role that Indigenous peoples have had and will continue to have in the growth and development of this region. Through their historic relationship with the lands and resources, Indigenous communities have gained traditional knowledge that is of significant value to the planning decisions being made today."
1.2.1 Vision	(no equivalent)	"The successful realization of this vision for the Greenbelt centres on effective collaboration among the Province, other levels of government, First Nations and Métis communities , residents, private and non-profit sectors across all industries and other stakeholders."
1.2.2 Protected Countryside Goals	"To enhance our urban and rural areas and overall quality of life by promoting the following matters within the Protected Countryside: 3. Culture, Recreation and Tourism	"To enhance our urban and rural areas and overall quality of life by promoting the following matters within the Protected Countryside: 3. Culture, Recreation and Tourism

	a) Support for the conservation and promotion of cultural heritage resources ;"	a) Identification, conservation, use and wise management of cultural heritage resources to support the social, economic and cultural well-being of all communities, including First Nations and Métis communities ;"
1.2.3 Urban River Valley Goals	(no equivalent)	"To integrate the Greenbelt into urban areas that were not part of the Greenbelt's initial boundaries, by promoting the following matters within the Urban River Valley designation: ... Conservation of cultural heritage resources ;"
1.4.2 Structure of the Plan	"Section 4.0 – General Policies in the Protected Countryside: Describes the general policies that apply across the Protected Countryside. These policies are based on certain uses (non-agricultural uses, recreation and tourism uses, infrastructure, natural resource uses, cultural heritage resources and existing uses). This section also contains policies on lot creation."	"Section 4 – General Policies in the Protected Countryside: Describes the general policies that apply across the Protected Countryside. These policies are based on certain uses (non-agricultural uses, recreation and tourism uses, infrastructure, natural resource uses, cultural heritage resources and existing uses). This section also contains policies on lot creation."
4.1.3 Developed Shoreline Area Policies	"The shoreline areas of lakes (including the littoral zones) are particularly important and sensitive given the key natural heritage features and functions and because of the connectivity that shorelines provide for flora and fauna."	"The developed shoreline areas of lakes (including their littoral zones) are particularly important and sensitive because they include key natural heritage and hydrologic features and functions, benefits to water quality and quantity, cultural heritage resources , vital human services and recreational opportunities, including trail systems."
4.4 Cultural Heritage Resources	<p>“For lands within the Protected Countryside, the following policies shall apply:</p> <ol style="list-style-type: none"> Cultural heritage resources are defined as man-made or natural features, including structures, objects, neighbourhoods, landscapes and archaeological sites, that have been identified as significant by the local municipality or the province for being meaningful components of a community’s cultural heritage or identity. Greenbelt municipalities should work with aboriginal groups and other stakeholders to identify and protect cultural heritage resources and plan toward maintaining, developing and using these resources in a manner that will benefit the local community 	<p>“For lands within the Protected Countryside, the following policies shall apply:</p> <ol style="list-style-type: none"> Cultural heritage resources shall be conserved in order to foster a sense of place and benefit communities. Municipalities shall work with stakeholders, as well as First Nations and Métis communities, in developing and implementing official plan policies and strategies for the identification, wise use and management of cultural heritage resources. Municipalities are encouraged to consider the Greenbelt’s vision and goals in preparing archaeological management plans and municipal cultural plans and consider them in their decision-making.”

	<p>and be compatible with the Greenbelt’s vision and goals.</p> <p>3. Municipalities should build cultural components into their municipal plans and planning processes, including creating inventories of cultural heritage resources and planning for their ongoing protection and appropriate use. Municipal cultural plans should draw from and promote an integrated vision of local cultural development that emphasizes connections across the full range of arts, heritage, cultural industries, libraries, archives and other cultural activity.”</p>	
5.1 Status and Effect	<p>“The policies of this Plan do not affect any Aboriginal or treaty right recognized or affirmed by The Constitution Act, 1982. The Ontario government shall consult with Aboriginal peoples about decisions that may affect the use of Crown land and resources within the area of the Greenbelt Plan that are subject to Aboriginal treaty rights.”</p>	<p>“This Plan must be implemented in a manner that is consistent with the recognition and affirmation of existing Aboriginal and treaty rights under section 35 of the Constitution Act, 1982. The Ontario government shall consult with First Nations and Métis communities on decisions concerning the use of Crown land and resources that may affect Aboriginal and treaty rights within the area of the Greenbelt Plan.”</p>
5.7 Monitoring/Performance Measures	<p>"In this regard, the Ontario Government will work with other ministries, municipalities and stakeholders to:</p> <ol style="list-style-type: none"> 1. Identify appropriate performance indicators to measure the effectiveness of the Plan; 2. Identify roles and responsibilities among partners in the collection and analysis of the indicators; and 3. Provide for periodic collation, publication and discussion of the results." 	<p>“The Province, in consultation with municipalities, other public bodies and stakeholders and First Nations and Métis communities, shall develop a set of performance indicators to measure the effectiveness of the policies in this Plan. The Province shall monitor the implementation of this Plan, including reviewing performance indicators concurrent with any review of this Plan.”</p>
7 Definitions	<p>(term not present in definitions)</p>	<p>"Archaeological resources Means artifacts, archaeological sites, marine archaeological sites, as defined under the Ontario Heritage Act. The identification and evaluation of such resources are based upon archaeological fieldwork undertaken in accordance with the Ontario Heritage Act (PPS, 2014)."</p>
7 Definitions	<p>(term not present in definitions)</p>	<p>"Built heritage resource Means a building, structure, monument, installation or any manufactured remnant that contributes to a property’s cultural</p>

		heritage value or interest as identified by a community, including an Aboriginal community . Built heritage resources are generally located on property that has been designated under Parts IV or V of the Ontario Heritage Act, or included on local, provincial and/or federal registers (PPS, 2014).”
7 Definitions	(term not present in definitions)	“ Cultural heritage landscape Means a defined geographical area that may have been modified by human activity and is identified as having cultural heritage value or interest by a community, including an Aboriginal community . The area may involve features such as structures, spaces, archaeological sites or natural elements that are valued together for their interrelationship, meaning or association. Examples may include, but are not limited to, heritage conservation districts designated under the Ontario Heritage Act; villages, parks, gardens, battlefields, mainstreets and neighbourhoods, cemeteries, trailways, viewsheds, natural areas and industrial complexes of heritage significance; and areas recognized by federal or international designation authorities (e.g. a National Historic Site or District designation, or a UNESCO World Heritage Site) (PPS, 2014).”
7 Definitions	(term not present in definitions) Definition included informally in section 4.4 Cultural Heritage Resources: “For lands within the Protected Countryside, the following policies shall apply: 1. Cultural heritage resources are defined as man-made or natural features, including structures, objects, neighbourhoods, landscapes and archaeological sites, that have been identified as significant by the local municipality or the province for being meaningful components of a community’s cultural heritage or identity .”	" Cultural heritage resources Means built heritage resources, cultural heritage landscapes and archaeological resources that have been determined to have cultural heritage value or interest for the important contribution they make to our understanding of the history of a place, an event, or a people. While some cultural heritage resources may already be identified and inventoried by official sources, the significance of others can only be determined after evaluation."
7 Definitions	(term not present in definitions)	"Conserved

		Means the identification, protection, management and use of built heritage resources, cultural heritage landscapes and archaeological resources in a manner that ensures their cultural heritage value or interest is retained under the Ontario Heritage Act. This may be achieved by the implementation of recommendations set out in a conservation plan, archaeological assessment, and/or heritage impact assessment. Mitigative measures and/or alternative development approaches can be included in these plans and assessments (PPS, 2014)."
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Table 5.8: Sections from the 2017 GBP that include either a primary or secondary term compared with the same section from the 2005 GBP (Ministry of Municipal Affairs and Housing, 2005; Ministry of Municipal Affairs, 2017). The primary and secondary terms are bolded.

5.3.2 Latent Content Analysis

The analysis of the 2017 Greenbelt Plan also included a latent content analysis that consisted of a more in-depth consideration of the policies with respect to the three themes for analysis described in Section 5.1 of this report. Naturally, the sections highlighted via the manifest content analysis were included, but this process also brought in sections where an omittance of mention of First Nations and Métis communities was deemed of note. This part of the analysis considers only the 2017 Greenbelt Plan and is, thus, not relative to the 2005 version. The following sections break down the findings from this analysis by each of the three themes.

Theme One: Recognition

On the theme of recognition, the Greenbelt Plan certainly satisfies the two main criteria. The first is satisfied via the distinction of First Nations and Métis communities from stakeholders and public bodies whenever they are included. An example of this exists in Section 5.7, which includes the wording “in consultation with municipalities, other public bodies and stakeholders and **First Nations and Métis communities.**” The second is satisfied with a clear acknowledgement of the connection these communities have to the land in Section 1.1, which states that “**First Nations and Métis communities** within the Great Lakes region are essential partners. They have a unique relationship with the land and its resources...” This quotation also helps to further satisfy the first criteria with the recognition of these communities as partners.

Though these two criteria are certainly satisfied on the surface, upon a thorough reading of the document, it seems as though these may simply be somewhat symbolic. The fact is that the *Agricultural System* is quite clearly prioritized throughout the document as the most important land designation to protect. On one hand, this certainly makes sense since agriculture is the most predominant land use in the greenbelt and serves an integral purpose. On the other hand, there exist looser restrictions on and special permissions for agricultural practices, even within the natural heritage system, which is exemplified in Section 3.2.2. By protecting agricultural lands more strongly than the natural or cultural heritage, the value of the acknowledgement of the

relationships First Nations and Métis communities have to the land is reduced. This is further emphasized in conjunction with the concerns expressed in the consultation sessions revolving around the lack of inclusion of the First Nation and Métis meanings of agriculture, which further distances these communities from the protection of the lands (McLeod & Burgess, 2015a).

Finally, there is the matter of visual recognition. The appendices of the 2017 Greenbelt Plan include maps of the greenbelt lands with the various land designations indicated, an example of which is Figure 4.1 of this report. Though the First Nation reserves are not within the greenbelt lands, several of them are within the breadth of these maps and are simply distinguished from the rest of the lands as white blocks with 'F.N' written. All of these distinct communities are identified the same way with no indication of the names of the nations nor even a distinction between adjacent reserves, which is the case for the Mississaugas of the New Credit First Nation and the Six Nations of the Grand River First Nation. This is not the case for non-Indigenous communities outside the greenbelt lands, such as Barrie, or even CFB Borden, which are all shown with their names. Furthermore, though there is a recognition that "Ontario, including the area covered by the Greenbelt Plan, is largely covered by a number of Treaties that provide for treaty rights", there is no visual representation of these treaties and the traditional territories included. With Section 5.3 requiring municipalities to map the *Agricultural System* in conjunction with the province, a requirement for mapping treaty and traditional territories does not seem out of the realm of possibility. This is a topic discussed again in Section 5.5 of this report.

Theme Two: Inclusion

On the theme of inclusion, the criteria are not satisfied directly. Section 1.1 certainly includes the acknowledgement that "Indigenous communities have gained traditional knowledge that is of significant value to the planning decisions being made today." However, therein lies the sole mention of traditional knowledge in a very passive way. There is no mention of any requirement to include this knowledge in decisions and no mention of policy topics that may experience great benefit from it, such as Environmental Protection (Section 1.2.2). Sections 1.4 and 5.3 clearly state that these policies are minimum standards and municipalities are encouraged to reach beyond what is explicitly stated. However, without strong language in policy, merely acknowledging the value of the input of First Nations and Métis communities will not lead to action, which is a topic discussed in Section 5.5 of this report. Many of the policies, such as those of Section 3.2.3 with respect to protections for water resources, indicate requirements for municipalities using strong language, making it fully within the realm of possibility to require municipalities to engage with First Nations and Métis communities in implementing these policies.

Section 5.1 extends this discussion in using strong language to indicate a requirement that the implementation of the policies be "consistent with the recognition and affirmation of existing Aboriginal and treaty rights under section 35 of the *Constitution Act, 1982*." Naturally, this requirement largely applies to municipalities, but lacks any explanation as to how it can be satisfied, leaving significant uncertainty. This section continues in requiring that the province "consult with First Nations and Métis communities on decisions concerning the use of Crown land and resources that may affect Aboriginal and treaty rights". In essence, this is an important inclusion, but it is also inherently limiting. Very little Crown land actually exists within the greenbelt, but the entire expanse of these lands overlap traditional territories.

A further inconsistency stemming from the initial acknowledgement of the connection that First Nations and Métis communities have to the lands is that they are almost exclusively associated with cultural heritage throughout the policy document and not to natural heritage nor agriculture. For example, First Nations and Métis communities are mentioned in the goals of Section 1.2.2 associated with Culture, Recreation and Tourism, but not with those associated with Natural Resources, despite the fact that they are described in Section 1.1 as having “a unique relationship with the land and its resources”. Section 4.4 Cultural Heritage Resources also requires municipalities to work with First Nations and Métis communities “in developing and implementing official plan policies and strategies for the identification, wise use and management of cultural heritage resources”, but a similar requirement is absent from Section 4.3 Natural Resources. On the other hand, the Government of Ontario is making efforts to include more traditional knowledge in identifying both cultural *and* natural heritage, specifically with respect to extending the natural heritage system to the entire GGH (J. Taylor, personal communication, July 11, 2017). There is clearly an inconsistency of those efforts with the policies of the 2017 Greenbelt Plan, which highlights both a risk of inconsistent involvement moving forward and of any involvement at the municipal level for First Nations and Métis communities.

Near the end of the Greenbelt Plan in Section 5 Implementation, there are a few final areas where the idea of inclusion is not fully satisfied. First, Section 5.7 specifies that the province must consult with First Nations and Métis communities in developing “a set of performance indicators to measure the effectiveness of the policies of this Plan.” While this statement is valuable, this very short section lacks any timeline or prescribed method, leaving it vulnerable to lack of action. Furthermore, this section requires municipalities to monitor and report on the implementation of the policies, but has no requirement to include other perspectives, such as First Nations, Métis communities, and conservation authorities. Section 5.8, on the other hand, speaks to the requirement in the Greenbelt Act, 2005 that there must be an appointed Greenbelt Council that provides advice to the Minister, but does not specify that there be diverse representation on the council.

The final predominant section of interest with respect to the theme of inclusion is Section 7 Definitions. To start, many of the relevant definitions are taken from the PPS, which provides valuable consistency in the inclusion of First Nations and Métis communities in provincial policy. Within this section, there are three areas of particular note. First, the term Archaeological Resources is included but is defined in reference to the Ontario Heritage Act, where it also lacks an obvious and clear definition. Since this is a term that is contained within the terms associated with Cultural Heritage, which are consistently noted as important to First Nations and Métis communities, it is a significant term to have properly defined for clear policy. Second, the terms Built Heritage Resource and Cultural Heritage Landscape are defined as being able to be identified by an Aboriginal community, which is an important inclusion, but even a definition let alone the inclusion of Aboriginal identification is not included, which is consistent with previous discussions. Third, the term Mineral Aggregate Operation is defined in reference to the Aggregate Resource Act, in which the definition includes only a loose reference to Aboriginal consultation.

Theme Three: Impact

On the theme of impact, it is clear that the first criterion is not satisfied, but it is difficult to conclude if the second is. Section 5.1 certainly does recognize the requirement of the provincial government to “consult with First Nations and Métis communities on decisions concerning the use of Crown land and resources that may affect Aboriginal and treaty rights”, but there is no identification of any of the potential impacts of the policies. On the other hand, it is difficult to say if any of the policies have significant impacts on the rights and territories of First Nations and Métis communities, as this is something only a First Nation or Métis community could truly determine. This is also something that will reveal itself more during implementation.

The discussion of impact is extended with the mention of impact assessments in the policies. Section 3.2.3 specifies the need for cross-jurisdictional impact assessments on watersheds but fails to specify who this includes beyond municipalities. The watersheds are of significant importance to many First Nations and Métis communities, which should be acknowledged. Agricultural Impact Assessments are recommended for non-agricultural development on agricultural operations and must include proof that there are no negative impacts on the natural heritage system and key features. This effectively leaves out First Nations and Métis communities once again since the impacts on cultural heritage are not noted and First Nations and Métis communities are not explicitly associated with natural heritage, as discussed above.

5.5 Interview Data

A series of nine interviews was completed to supplement the information gathered during the analysis of the Greenbelt Plan. Six of the interviews were the initial content-based style, whereas the final three served to validate the conclusions made and to shape the recommendations. None of the interviews were the same, as each built upon the previous and was tailored to the interviewee and, thus, served to clarify the role of the key actors in the review process. The following sections serve to sort the interview data by the four main areas of discussion that arose, which are The Government of Ontario, Municipalities of Ontario, The Coordinated Land Use Planning Review, and Enhanced Engagement and Inclusion.

5.5.1 The Government of Ontario

Interview discussions about the Government of Ontario naturally focussed on two main topics: Indigenous-provincial relationships and the role of the Government of Ontario. As such, the following two sections summarize the information gathered on these two topics.

Indigenous-Provincial Relationships

Generalizing the relationship that the province has with Indigenous communities, First Nations and Métis here, is next to impossible, both because of the diversity of the communities and in the approaches each provincial ministry undertakes (Provincial staff member, personal communication, August 25, 2017). However, the Coordinated Land Use Planning Review does act as an example of how there is movement toward nation-to-nation relations. The information

included here must be taken in context as the combination of a diversity of voices and perspectives on the relationships between the province and both First Nations and Métis communities. For example, the fact that the province offered one-on-one meetings on reserves with the communities if needed is an important mark that the province is truly beginning to acknowledge that First Nations are, in fact, nations (G. Whitelaw, personal communication, November 16, 2017). This also seems to generalize. According to John Taylor (personal communication, July 11, 2017) from the MMA, “it’s more of a government-to-government dialogue with [Indigenous communities] in terms of how we engage. We try to tailor to them and find out what works, whereas before, they would have been subsumed into the broader bucket of stakeholders that would be everybody else.”

For the current government, further improving these relationships is a priority, which manifests as a mandate for each ministry to “strengthen relationships... with Indigenous partners” (Wynne, 2016). Some believe that had it not been for the land dispute in Caledonia in 2006 and the ensuing Supreme Court decisions about consultation, Indigenous interests may have never been taken as seriously as they are today by the provincial government (Provincial staff member, personal communication, August 25, 2017).

All of this being said, many perceive that the province is, generally, most interested in the efficiency of their processes, rather than in proper engagement practices. Though combining all of the First Nations in one set of meetings for the Coordinated Land Use Planning Review is not an intrinsic issue, there does need to be a recognition of and sensitivity to the fact that not all First Nation communities are the same and they do not all have good relationships (C. King, personal communication, October 16, 2017). Though the province certainly has timelines, they do try to accommodate differing timelines and additional sessions as best they can, for which the Coordinated Land Use Planning Review is a good example (J. Taylor, personal communication, November 17, 2017). Furthermore, not all ministries are equally involved with First Nations and Métis communities and thus each will satisfy this mandate differently, which is precisely why it is difficult to have an accurate description of the relationship that the province, generally, has with First Nations and Métis communities. The ministries most involved with First Nations and Métis communities are the MNRF, Ministry of Energy, and MIRR (Provincial staff member, personal communication, August 25, 2017). However, ministries like the MMA are also significant players when it comes to processes such as the Coordinated Land Use Planning Review.

The MNRF is responsible for Crown lands and, thus, possibly has the most direct relationship with First Nations and Métis communities outside the MIRR (J. Taylor, personal communication, July 11, 2017). However, this relationship even within the MNRF varies depending on the level of office. The district and regional offices have staff who are tasked specifically with engaging nearby communities and building relationships, whereas the policy-level has a different structure (J. Gaweda, personal communication, July 26, 2017). The Natural Heritage Section of the MNRF is currently in the early stages of building ongoing relationships with Indigenous communities within the Niagara Escarpment. As part of this, at the time, they were considering appointing an Indigenous representative to the Niagara Escarpment Commission. The Indigenous Section of the MNRF, on the other hand, continually emphasizes building ongoing relationships in all aspects of their work (J. Gaweda, personal communication, July 26, 2017). Overall, “the nature of the relationship is headed in the positive direction and is becoming more long-term, rather than specific to a project that [the MNRF] is trying to engage [Indigenous communities] in” (J. Gaweda, personal communication, July 26, 2017). That being

said, there are still abundant opportunities for the MNR staff, and provincial staff in general, to continue to build healthy relationships with the relevant communities, depending on their unit, that are beyond project-specific. The efforts of the MNR staff have certainly led to progress with Paul General (personal communication, November 7, 2017) from the Six Nations of the Grand River First Nation referring to “good communications”, particularly with respect to the watershed of the Grand River.

The MNR is viewed as an advocate and partner of Indigenous groups, often acting as a facilitator and window to the provincial government. In this way, the main role of the MNR is to support partner ministries by offering advice on Indigenous relations (Provincial staff member, personal communication, August 25, 2017). Overall, the MNR has both formal and informal aspects to their relationship with First Nations and Métis communities and organizations. For example, they have a formal agreement with the Anishinabek Nations, otherwise known as the Union of Ontario Indians, which involves formal meetings, both technical and otherwise, with the Minister to communicate priorities and concerns. On the other hand, the Minister will also more informally travel to the communities to meet with the people, where the Chief will raise concerns for which the Minister will advocate for at the provincial level (Provincial staff member, personal communication, August 25, 2017).

Often, the case is that the relationships First Nations and Métis communities experience with the province are formal and on a project-by-project basis. Though these are necessary in many cases, continuing movement towards ongoing relationships that combine both formal and informal aspects is integral. The MNO, for example, has an overall good relationship with the province, which is one that is moving in the positive direction, but has not yet achieved an ongoing status. In fact, James Wagar (personal communication, July 19, 2017) believes the province has “been more forthcoming with their plans and wanting to engage the MNO, but it is still very one-off... [this relationship] has come leaps and bounds from where [it] was through bilateral and tripartite agreements towards reconciliation and addressing the needs of rights-bearing Métis citizens.” This demonstrates a dissatisfaction with the ability for the MNO to give definitive feedback due to limited availability for follow-up meetings. In light of the advancement that has happened with this relationship, there also remains a sense of the province picking and choosing comments that work well within their parameters.

It is worth noting again here that the Crown, being the federal and provincial governments, are legally bound to the duty to consult. But, as discussed above, there is no one-size-fits-all method of consultation, both in terms of provincial ministries and First Nations and Métis communities, and thus, the duty to consult is implemented differently depending on who is involved and the particular policy initiative at hand (J. Taylor, personal communication, November 17, 2017). The province does have broad processes and procedures that pull from best practices for how to consult, but these can be thereafter tailored. Beyond this the province also has Indigenous consultation documentation that is required of them to track the steps taken to consult and engage (J. Taylor, personal communication, November 17, 2017). There is a standard protocol for determining who to consult on a particular initiative, which is based on treaty area, traditional territories, and any issues or concerns specific to a community (Provincial staff member, personal communication, August 25, 2017). While these processes are progressing, there is a general sense that the provincial consultation and engagement strategies are set up in order to get a ‘yes’ from First Nations and Métis communities (C. King, personal communication, October 16, 2017). It is of importance to acknowledge that these same

procedures do not necessarily apply to bodies of the province, such as the Advisory Panel for the Coordinated Land Use Planning Review or even municipalities.

The province has been making efforts to include more Traditional Knowledge, specifically hunting, gathering, and spiritual knowledge, in identifying both cultural and natural heritage. Ultimately, the goal is to incorporate this knowledge with the scientific-based knowledge that the province most often uses to carry out their mapping, which has proven to be a challenge (J. Taylor, personal communication, July 11, 2017). Nevertheless, the province is currently consulting with Indigenous communities about extending the natural heritage system to the entire GGH, beyond just the Oak Ridges Moraine and the Greenbelt. This comes after, and perhaps in response to, the request during the first phase First Nation session during the Coordinated Land Use Planning Review for more inclusion of traditional knowledge in policy (J. Gaweda, personal communication, July 26, 2017). Though this is certainly a step forward, there are certain associated challenges that will need to be resolved, such as the concern of the Indigenous groups over the risks involved with the location of certain resources, such as mushroom species, being in the public domain (J. Taylor, personal communication, July 11, 2017).

These types of improvements to the Indigenous-provincial relationships are speculated to be a product of the fact that, according to John Taylor (personal communication, November 17, 2017), the current provincial government is “fairly activist”, which has caused consulting and engaging First Nations and Métis peoples on many topics to become part of the culture within provincial functions. The corporate culture and awareness within the provincial government has seen a significant change, which has spurred much more internal scrutiny to do better with engaging. However, “it is a bit of a boon and a curse at the same time” because many of the communities have reported being overwhelmed with all the requests for engagement, with not enough resources to address them all (J. Taylor, personal communication, November 17, 2017). This could very well be why only one of the First Nations asked for an additional one-on-one session during the Coordinated Land Use Planning Review. “In a perfect world, [the provincial ministries] would be coordinated and targeted in how [they] engage with Indigenous communities”, but for now the reality is that with 30 ministries that all do things slightly differently there is somewhat of a disconnect (J. Taylor, personal communication, November 17, 2017). This issue of ministries working in isolation in developing their own plans and strategies based solely on their experiences has been a common problem, but is evolving with more advice now being sought out from the MIRR (Provincial staff member, personal communication, August 25, 2017). One of the important considerations while this coordination is being developed is for the government to ensure it is not selecting individual First Nations and Métis communities for particular projects solely based on their perceived interests. In this way, it will be important for the government to strike a balance between acknowledging the differences between communities and not showing any favouritism (J. Taylor, personal communication, November 17, 2017).

Another step forward in the Indigenous-provincial relationships is the tone set by the 2014 update to the PPS. Consideration of First Nations and Métis concerns in provincial land use planning did not truly exist much prior to 2006, when the original PPS was in effect (Provincial staff member, personal communication, August 25, 2017). Whereas the 2005 PPS did not mention First Nation and Métis interests, the 2014 PPS articulates the inclusion of their interests in land use planning in a number of ways. This document advanced discussions of First Nation and Métis involvement in land use planning in Ontario to the forefront and has ultimately lead to

changes in practice. Within the provincial government, the updates have influenced the practices with respect to including First Nations and Métis communities in planning efforts and have enhanced the relationships that do exist. The conflict in Caledonia is an example of how bad those early relations got, which has been speculated to be something that would not occur today because of these advances (Provincial staff member, personal communication, August 25, 2017). In fact, these improvements are not unique to the land use planning sector, but have been experienced also with partnerships involved with natural gas and pipeline projects, for example. The 2014 PPS will likely have continuing effects for the provincial government into the future, but this is entirely dependent on changes in leadership and the associated goals and expectations. Though the communications that do occur are currently fairly productive, it has proven difficult to resolve diverging expectations between government and First Nations and Métis communities.

In the end, the reality is that the Indigenous-provincial relationship is always evolving and “in 10 years [the province] will do another review of these plans and the yard stick will surely have changed a lot in terms of what [they] do and there might be more branches or divisions of ministries that deal directly with Indigenous groups to build capacity and negotiate ongoing relationships” (J. Taylor, personal communication, July 11, 2017). The tasks of improving the Indigenous-provincial relationships and uncovering the most effective methods of engagement will largely be put to the MIRR.

Role of the Government of Ontario

The role of the provincial government in terms of both their actions and policies is integral to their relationships with First Nations and Métis communities as well as those of municipalities. To begin, however, is the fact that the province still does not seem to know how to deal with federal lands, which include reserves, in their policies (C. King, personal communication, October 16, 2017). Since these lands are not actually governed under provincial plans, such as the Greenbelt Plan, there is uncertainty as to whether First Nation concerns over these plans would actual result in any action. Furthermore, the province does not have control over traditional lands, which is a large reason why it has been such a challenge to get any mapping or information about these lands included in policy (C. King, personal communication, October 16, 2017). Overall, there is a clear disconnect between federal and provincial land jurisdictions that makes the role of the province quite unclear. However, since both provincial and municipal plans are mechanisms to incorporate the use of Crown land, which can limit First Nation and Métis ability to exercise their rights, this is an area that needs to be clarified (J. Wagar, personal communication, July 19, 2017). In the GTA, in particular, there is so little Crown land that Indigenous constitutional rights are significantly restricted (J. Wagar, personal communication, July 19, 2017).

The role of municipalities, which is discussed in detail in Section 5.5.2 of this report, is something that must be guided by the province, both in policy and practice. One problem that the province is currently grappling with is how to prepare one set of guidelines and resources on how to consult for the diversity of municipalities that exist (J. Taylor, personal communication, November 17, 2017). It is important that municipalities close to and far from reserves, alike, have sufficient tools to satisfy proper engagement (C. King, personal communication, October 16, 2017). Perhaps this would begin with some basic level of training for staff. Though the Ontario Professional Planning Institute (OPPI) offers some learning opportunities on this topic for planners and the province has ‘Lunch and Learn’ sessions about some Indigenous topics,

neither of these are mandatory nor are they far-reaching (J. Taylor, personal communication, November 17, 2017). There are also resources, such as the Municipal Services Office of the MMA, that act to remind municipalities of the benefits of engaging with Indigenous communities, but these are not associated with consistent requirements (J. Gaweda, personal communication, July 26, 2017). First Nation representatives, in fact, cautioned during the Coordinated Land Use Planning Review that the province simply *encouraging* municipalities to do more engagement is not enough. However, this is a double-edged sword in that any requirements set for engaging will ultimately put more pressure, largely financial, on both the municipalities and the First Nations and Métis communities. Thus, the province needs to ensure that the financial tools are present in the form of capacity funding (J. Gaweda, personal communication, July 26, 2017).

In terms of provincial policy directives, this is where it needs to be made clear that the duty to consult must be followed by municipalities (G. Whitelaw, personal communication, November 16, 2017). The municipal role is made clear through these policies, of which the PPS is a good example of wording that is heading in the right direction. Ultimately, the most significant barrier for First Nations and Métis communities fully engaging with the province and municipalities is weak language used in policy because it is often used as a crutch (P. General, personal communication, November 7, 2017). Planners, and municipalities in general, are bound by these documents and, though they are often minimum standards, will not or are not able to extend beyond what is actually required (P. General, personal communication, November 7, 2017). More clarity and strength in the language used and recognition of traditional and treaty territories in provincial policy would be significant, but, “there is a large distance between those words at 100,000-foot and day-to-day meetings and decisions” (J. Taylor, personal communication, November 17, 2017). The province needs to fill the gap with more direction, perhaps in the form of supplementary documents, in order for municipalities to satisfy the spirit and intent of the provincial plans to manifest as real action (J. Taylor, personal communication, November 17, 2017). This supplementary documentation might involve a collection of best practices, both for ministries and municipalities (J. Taylor, personal communication, November 17, 2017). However, caution must be taken in relying on best practices because they are intrinsically community-specific and are constantly evolving. Therefore, such practices would need to be collected in partnership with the communities involved.

An excellent example of this disconnect lies in the New Relationship Fund controlled by the province. James Wagar (personal communication, July 19, 2017) explained that this New Relationship Fund money:

provides capacity requirements to an Indigenous group to essentially bring [them] to the doorstep of a proponent, which could be a municipality. But, the funding is not designed to bring [them] to the table. The proponent has to do that... if the New Relationship Fund money was actually designed to bring [them] to the table and do all the consultation, then [they] are limited to the extent to which you can meaningfully consult with a proponent to how much money you have in the budget. In other words, after the money is gone, nobody has to consult with [them] anymore? That would be a hinderance to meaningful consultation.

The sentiment was mirrored by the Provincial staff member (personal communication, August 25, 2017). This type of misunderstanding is precisely the type of clarification for which the province is responsible.

5.5.2 Municipalities of Ontario

Interview discussions about municipalities naturally focussed on two main topics: Indigenous-municipal relationships and the role of the municipalities. As such, the following two sections summarize the information gathered on these two topics.

Indigenous-Municipal Relationships

The fact is that Indigenous-municipal relationships are a new phenomenon that did not exist in any meaningful form before 2006 (Provincial staff member, personal communication, August 25, 2017). That being said, the current relationships are viewed differently from all perspectives. The opinion of one Municipal planner (personal communication, September 20, 2017) in the GTA is that, though engaging First Nations and Métis communities is more on the radar, there were no noteworthy changes in municipal practice following the 2014 update to the PPS. However, the Municipal planner (personal communication, September 20, 2017) also noted that municipal engagement is changing, generally, and is becoming more comprehensive in nature, which extends to including more First Nations and Métis communities, especially for regional infrastructure. This, of course, is in contrast to the changes in practice that have been experienced at the provincial level. One Provincial staff member (personal communication, August 25, 2017) noted that the nature of the Indigenous-municipal relationships is changing and improving, offering examples such as the City of Toronto now having an Indigenous Relations office and the increasing commonality of municipalities to truly recognize that working together with Indigenous communities is important, with some even having cooperative agreements. On the other hand, the relationships that the MNO have with municipalities are entirely sporadic, especially in the South. Whereas they have working relationships with some northern municipalities, the most they hear from those in the South are notifications for official plan and zoning amendments (J. Wagar, personal communication, July 19, 2017).

One of the most significant barriers to the advancement of the Indigenous-municipal relationships is simply capacity – both monetary and time. From the municipal perspective, it is quite common that these relationships are project-specific because both municipalities and First Nations and Métis communities are busy, making it difficult to find the person power and the time to develop and maintain ongoing relationships (Municipal planner, personal communication, September 20, 2017). From the perspective of James Wagar (personal communication, July 19, 2017), relations with municipalities have been such that, “if [the MNO] breaks through one door [it] gets held up at another one... before a decision is made to provide capacity, it goes to council and then it dies at council. [Municipal] internal processes run slower than regulators’ decision-making processes, so it unintentionally limits the MNO’s ability to meaningfully participate.”

To break free from these project-specific relationships that often reduce First Nation and Métis voices to checklists, municipalities could continually reach out to First Nations and Métis communities and embrace the attitude of “having a party when you aren’t fighting” (C. King, personal communication, October 16, 2017). This type of ongoing relationship, which would

include municipalities going out to community events such as pow wows, would ultimately reveal, in a collaborative way, how to consult properly for a given community and municipality pairing. This natural development of strategies would be well supplemented by agreements or accords between First Nations and Métis communities and municipalities to learn about each other so that they all can come from a place of knowledge and understanding when interacting and planning together (C. King, personal communication, October 16, 2017).

Role of Municipalities

When it comes to municipalities, it is widely understood that they do not have the official requirement of the duty to consult, since this has been determined by the Supreme Court of Canada on numerous occasions (C. King, personal communication, October 16, 2017). Though this is a debated topic, James Wagar (personal communication, July 19, 2017) identified the lasting issue that “[municipalities] are not representative of the Crown and therefore there are complications when it comes to the role that municipalities, regions, and counties play in consulting Indigenous groups and even more so the responsibilities of municipalities to provide adequate capacity for meaningful consultation.” Because municipalities are in this ‘jurisdictional limbo’ there has been a general lack of meaningful consultation at that level (J. Wagar, personal communication, July 19, 2017). This uncertainty has spurred a view of this situation as “the province pointing the finger at the municipalities and the municipalities pointing the finger right back at the province with nothing actually getting solved” (J. Taylor, personal communication, November 17, 2017).

All of this being said, municipalities, at least in theory, are stand-ins for the province in implementing provincial policy. Therefore, if actions will likely impact First Nations and Métis groups or benefit from their involvement, then they should be included, which is the case for the identification of cultural and natural heritage features and landscapes (J. Taylor, personal communication, November 17, 2017). In fact, the 2014 PPS now:

- Encourages planning authorities “to coordinate planning matters with Aboriginal communities” in Section 1.2.2;
- Requires planning authorities to “consider the interests of Aboriginal communities in conserving cultural heritage and archaeological resources” in Section 2.6.5; and,
- Requires that the implementation of all PPS policies be consistent with “the recognition and affirmation of existing Aboriginal and treaty rights in section 35 of the *Constitution Act, 1982*” in Section 4.3 (Ministry of Municipal Affairs and Housing, 2014).

In updating official plans to conform to the Greenbelt Plan, municipalities must also be consistent with these policies, which have certainly expanded their requirements.

In terms of the role of municipalities in shaping the four provincial land use plans, there were similar technical briefings to the First Nation and Métis information sessions. As part of this, most often the experts in each municipality that participated reviewed the parts of the plans within their expertise in order to provide reports for the leadership to consider in making their comments on the plans to the province (Municipal planner, personal communication, September 20, 2017). This is an important step since the municipalities are responsible for ensuring their official plans conform to the policies. As John Taylor (personal communication, July 11, 2017) expressed:

Ultimately, on a day-to-day, property-by-property basis, [these provincial plans] truly get implemented at the local level by regional municipalities, counties, and townships when they put it into their official plans and zoning bylaws... [the province] over time has delegated a lot of responsibility, certainly in the planning world, and decision-making powers to municipalities. [The province] still provides the overarching legislative and regulatory framework as well as what is expected from a policy level, but a lot of the day-to-day decisions are inevitably made by municipalities. Because of that shift, the next frontier is how to work out how Indigenous groups engage and work with municipalities through or with the province at the same time. That's something that is evolving at the moment.

That being said, historically, First Nations and Métis communities have preferred to work directly with the province, since they do represent the Crown and have held the major decision-making power. The path forward through the uncertainty involved with the evolving role of municipalities is not clear. One option that is not yet available to simplify this process would be a set of guidelines for municipalities set out by the province exploring when, who, and how to consult. John Taylor (personal communication, November 17, 2017) explained the current situation:

Municipalities are at the front lines for a lot of [projects and policies the province] wants to implement and that puts them often in direct contact with Indigenous groups who have interest in those particular policy areas, but they probably feel that they don't always have all the tools or direction at their feet to be able to know how to engage with them... but, if you do a greater level of standardized direction for how municipalities should engage with Indigenous communities, the trick would be recognizing the variety and breadth of municipalities.

This is not even to mention the diversity of First Nations and Métis communities. However, without such tools or guidelines, there seems to be a fear of the unknown at the municipal level. This is not necessarily a lack of interest in pursuing engagement but may include concern over the impact such additional sessions would have on the efficiency of delivering services and on their budgets (J. Taylor, personal communication, November 17, 2017). For the concern of budgetary constraints, there have been suggestions of additional funding being made available from both the province and the Association of Municipalities of Ontario with the general belief that if people are paid, engagement will happen (C. King, personal communication, October 16, 2017). As another possible solution, municipalities could look to the Ontario Environmental Assessment protocol to determine when consultation with First Nations and Métis communities is necessary (C. King, personal communication, October 16, 2017). An alternative or additional strategy is for municipalities to simply ask the MMA for advice on involving First Nations and Métis communities in policy implementation and monitoring (Provincial staff member, personal communication, August 25, 2017).

Finally, there is the topic of education and training. During the Coordinated Land Use Planning Review, several First Nation representatives expressed concern that municipalities lack the knowledge of their practices and protocols to fully engage, not to mention a lack of time and funding capacity (J. Gaweda, personal communication, July 26, 2017). To remedy this, more

training and guidance was suggested for municipalities. However, on the individual scale, it is the responsibility of municipalities to seek out cultural information on the First Nations and Métis communities they are working with, which is publicly available, in order to come to the meetings from a place of understanding, not one of ignorance (C. King, personal communication, October 16, 2017). Too often it is the case, for example, that the Mississaugas of the New Credit First Nation is mistaken as the Six Nations of the Grand River First Nation (C. King, personal communication, October 16, 2017). For planners, specifically, there are sessions through the OPPI ongoing professional development part of the accreditation run by Carolyn King that members can voluntarily take part in to advance their knowledge on these topics. Further to that, there is the Shared Path Consultation Initiative, which is an organization focussing on bridging the settler and Indigenous notions of urban planning, that can certainly be explored (C. King, personal communication, October 16, 2017).

5.5.3 The Coordinated Land Use Planning Review

Interview discussions about the Coordinated Land Use Planning Review naturally focussed on two main topics: the overall process and the sufficiency of the process. The overall process is discussed in Section 5.2 of this report. The following section summarizes the information gathered on the sufficiency of the process.

Sufficiency of Process

As a reference, it is important to note here that the strategies used in the Coordinated Land Use Planning Review were quite different from those used to develop the original plans. In the case of the development of the 2005 Greenbelt Plan, Indigenous groups were engaged the same way as everyone else in that they were invited to the same meetings with municipalities, non-governmental organizations, and the public. Online postings were also available for a dialogue at arms length (J. Taylor, personal communication, July 11, 2017).

The sufficiency of the process of the Coordinated Land Use Planning Review is entirely a matter of perspective. To John Taylor, it seemed that the First Nation and Métis representatives who attended the meetings were happy to have direct and tailored engagement separate from other groups (J. Taylor, personal communication, July 11, 2017). Since the voices of First Nations and Métis peoples are not properly heard in general stakeholder meetings, it is good that these separate meetings were organized, as this resulted in a better dynamic (Provincial staff member, personal communication, August 25, 2017). Though one-on-one meetings are certainly most ideal, it was efficient and made sense for the province to have all the First Nations invited to one session and Métis communities to another, especially since it was established early on that additional individual meetings were available upon request (G. Whitelaw, personal communication, November 16, 2017; J. Taylor, personal communication, November 17, 2017). Though there were a number of opportunities to get involved, which were received well, there remains the question of why only one First Nation community requested a follow-up meeting, which may simple come down to capacity, discussed in more detail in Section 5.5.4 of this report.

Overall, the review was well thought through and advised, with lawyers involved from the initial planning stages, resulting in a meaningful process (J. Gaweda, personal communication, July 26, 2017). This involved an Aboriginal Involvement Strategy for each of

the four plans, which were part of the overall Indigenous Consultation Framework, a legal document about the duty to consult for the province. As a product of this, the sessions were recorded, which was initially an uncertainty, but a positive outcome in the end (P. General, personal communication, November 7, 2017). Validity was added to these records, which became the summary reports, discussed in Section 5.2 of this report, in their final form, as many people reviewed the comments. These people included provincial staff from the ministries involved, the contract facilitators, and the First Nation and Métis participants. From these records, actions were taken by the province, including clarifying and changing policies (J. Gaweda, personal communication, July 26, 2017).

Though received well overall, there is still improvement necessary for these types of processes. “Engagement early and often” is the ideal, which would include consultation on the terms of reference, the drafting, the final plan prior to submission, and all steps in between to allow First Nations and Métis communities to identify their interests throughout and to ensure their comments are adequately included (J. Wagar, personal communication, July 19, 2017). The products of the review, being the 2017 versions of the four land use plans, are also deemed as still containing weak language with respect to First Nation and Métis inclusion. The Six Nations of the Grand River, for one, “would have preferred to have some actual wording in the document” that they prepared (P. General, personal communication, November 7, 2017).

Both of these points call into question what this process really represents. There has been a tendency throughout the review to use strong legal words, such as consultation, but to then switch to calling it engagement thereafter. From the vantage point of Paul General (personal communication, November 7, 2017), “it was more information sharing than anything else”, certainly not consultation in a way that satisfies the duty to consult. Though another perspective is that the process itself was sufficient, there are certain concerns moving forward from it. Many issues and uncertainties about jurisdiction remain, particularly with respect to the relationship between federal reserve lands and provincial plans, which puts into question who will actually be responsible for what actions, which perhaps should have been sorted out during the review (Provincial staff member, personal communication, August 25, 2017).

Another major concern of the participants was that there was no First Nation or Métis representative on the Advisory Panel lead by David Crombie (Provincial staff member, personal communication, August 25, 2017). The MIRR did advocate for such a representative and at least some invitations to sit on that panel were sent out, but this calls into question the broader methods used to secure Indigenous representation on panels and committees. The reality of this is that having one Indigenous representative on such a panel might be as good as one can do, but this needs to be combined with sufficient consultation with the communities affected (G. Whitelaw, personal communication, November 16, 2017). In the case of this Advisory Panel, there was neither an Indigenous representative nor proper First Nation and Métis consultation, which should bring into question those 87 recommendations that were made for the Coordinated Land Use Planning Review in the first place. Other barriers exist that could have deterred those who were invited to be on the panel from participating, such as lack of time, which was the case for Carolyn King, or lack of incentive. The staff or representatives of many First Nations and Métis communities are incredibly busy and, frankly, do not have the luxury of volunteering their time (J. Taylor, personal communication, July 11, 2017).

This brings to the forefront the topic of capacity. It is unclear what, if anything, was offered by the province to the First Nations and Métis communities in participating in the Coordinated Land Use Planning Review, though it was suggested that accommodations were

made for travel to and from the meetings. Beyond and in addition to funding for travel, there are other considerations, such as funding to help First Nations and Métis communities better familiarize themselves with these technical documents before the meetings by either hiring someone externally or being able to commit the extra time and still be paid (J. Gaweda, personal communication, July 26, 2017). There is a spectrum of familiarity with the Ontario planning system that currently exists, so ensuring everyone has the resources to be on the same page coming into a process like this is important for meaningful discussions (C. King, personal communication, October 16, 2017). General participant funding for during the review would also be beneficial, particularly for the internal processes that communities need to carry out before and after the meetings with the province to reach their own decisions about what they want moving forward (G. Whitelaw, personal communication, November 16, 2017). Indigenous processes, in this way, are often quite different from those of the province and municipalities. Often First Nations and Métis communities are willing to work within government structures and timelines, but there reaches a point at which the government will need to give a bit and adjust to accommodate First Nation and Métis processes (J. Taylor, personal communication, November 17, 2017). The Coordinated Land Use Planning Review is a good example of movement towards better integrating the two systems because of the flexibility that was built in for the First Nations and Métis communities. However, this was a one-off big process, which may not translate to the normal smaller processes common from both the province and municipalities, which are often where capacity funding and support is lacking (J. Taylor, personal communication, November 17, 2017). The discussion on capacity is continued in Section 5.5.4 of this report.

The nature of the Indigenous-provincial relationships is one that is evolving. The consultation for this review was a huge step forward from the engagement involved with writing the original documents and by the next review, “there will probably be a whole new strategy” (J. Taylor, personal communication, July 11, 2017).

5.5.4 Enhanced Engagement and Inclusion

Interview discussions about the engagement and inclusion of First Nations and Métis communities in planning naturally focussed on three main topics: basic understanding, capacity, and education. As such, the following three sections summarize the information gathered on these three topics.

Basic Understanding of Engagement and Inclusion

As James Wagar (personal communication, July 19, 2017) concisely expressed, “when we use the term ‘meaningful’ in the duty to consult world, it means the ability to influence”, meaning that something tangible comes out at the end of the process, beyond just the sharing of information (P. General, personal communication, November 7, 2017). As a precursor to this, “the term ‘significant’ in the duty to consult world means irreversible harm”, which is used to determine when the duty to consult is in effect (J. Wagar, personal communication, July 19, 2017). These, along with many others, are important terms to collectively understand when dealing with consultation and engagement because expectations from these processes are often different from the provincial and municipal staff than the First Nation and Métis representatives (G. Whitelaw, personal communication, November 16, 2017). Oftentimes it is the case that meetings are recorded by government officials as consultation when it is not viewed as such

from the First Nation and Métis perspectives, meaning that the satisfaction of the duty to consult is not necessarily agreed upon (P. General, personal communication, November 7, 2017). Largely this is linked to diverging understandings of the process of consultation, but is also rooted in the inconsistent use of terms, such as consultation, engagement, and information sharing, which have fundamentally different meanings but are often used interchangeably.

Certainly, there are cultural differences that have acted as barriers to mutual understanding, relationship building, and reconciliation, which is something that can be partly remedied through education and training, a topic discussed below (Provincial staff member, personal communication, August 25, 2017). That being said, John Taylor (personal communication, July 11, 2017) explained that, “perceptions and understandings have shifted in terms of what [the province] needs to do”, which is part of the “overarching recognition across the country that we need to do more to engage Indigenous groups and that they have a lot to offer... you ignore their voices at your own peril in terms of not getting the full picture.”

Though this shift in understanding has served to help clarify the future expectations of the province and municipalities in enhancing consultation and engagement, many challenges remain. Jurisdictional uncertainty has made it particularly difficult for municipalities to identify when they should or must engage or consult with First Nations and Métis communities. Furthermore, it has proven difficult for some municipalities to simply identify who to contact for consultation within a community, since this is not often consistent from one to another (Municipal planner, personal communication, September 20, 2017). The starting point for overcoming these challenges is simply treating First Nations and Métis peoples as an asset to good development, rather than a limitation, which has often been the case in policy (C. King, personal communication, October 16, 2017). The recognition of the contributions First Nations and Métis communities can make will be important, both for the province and municipalities, on top of the recognition and use of all of the existing community-based land use processes and policies (G. Whitelaw, personal communication, November 16, 2017). The MNO and many First Nations already have consultation protocols established that are in the public domain, ready for governments to use.

Part of ensuring that meaningful processes occur is communicating the idea for a project before the official proposal has been prepared to ensure that communities understand the project and that proper provisions for capacity requirements are established, a topic discussed below (J. Wagar, personal communication, July 19, 2017). Next is the clear communication by government staff of the tools and resources available to the First Nations and Métis communities through the process, including how they can pose comments in order for them to be incorporated into the project (J. Wagar, personal communication, July 19, 2017). Ongoing documentation will be an important part of this, as building off previous comments and consultations will greatly improve future processes and will help to prevent the picking and choosing of comments that work best for the province or municipality, which has been a common occurrence to date (J. Wagar, personal communication, July 19, 2017). Holding some of the meetings for a given project on reserves will also be an important part of establishing longer-term relationships with the First Nations (C. King, personal communication, October 16, 2017). Finally, the involvement of First Nations and Métis communities should not end upon the completion of the plan for a project, but they must also be involved in the implementation and monitoring stages to ensure ongoing success. Many communities have their own data, and all have specialized knowledge of what is happening on the landscape, which can both contribute significantly to any project while

also protecting the interests of the First Nations or Métis communities (J. Taylor, personal communication, July 11, 2017).

Meaningful consultation will be best achieved moving forward if combined with basic relationship building, as has been mentioned previously. An Ontario example of how this can manifest lies in the Grand River Notification Agreement, through which signatories meet regularly to share information and discuss issues and concerns in the watershed (C. King, personal communication, October 16, 2017; P. General, personal communication, November 7, 2017). This is an agreement that was originally signed by the Six Nations of the Grand River First Nation, the Mississaugas of the New Credit First Nation, the Government of Canada, the Government of Ontario, and various municipalities and conservation authorities. Since inception, the signatories have changed slightly. Most notably, the Government of Canada is no longer part of the agreement, marking a positive shift of responsibility to local governments and regulatory bodies (C. King, personal communication, October 16, 2017). Furthermore, some municipalities unofficially participate by sending information, even though they have no signing authority because they are outside the official scope of the agreement. This “was a ground-breaking agreement back when it was signed” representing “more than a handshake, but less than a legal agreement”, since a legal document would have been difficult to establish (P. General, personal communication, November 7, 2017). This is an important precedent that was set in relationship building across many government and non-government bodies, as this was “never meant to be a consultation document, it was always meant to be a communication document” (P. General, personal communication, November 7, 2017).

Capacity for Engagement

One of the biggest challenges to overcome in achieving consistently meaningful consultation for land use planning, and otherwise, is capacity in terms of time and funding, as well as resources for all actors to understand the technical information, which is something that the municipal, provincial, and federal governments have all recognized (J. Wagar, personal communication, July 19, 2017). This is not even to mention the capacity that must be built for and by municipalities to understand the cultural values and world views of the First Nation and Métis communities with which they are working. This is a wide-reaching barrier that is brought up at most consultations that occur, at least with the provincial government, a large part of which is a commentary on “how the government should be able to find ways to engage... in a way that gives [Indigenous communities] time, not to catch up, but to be able to properly digest some of the stuff [the province] is doing” (J. Taylor, personal communication, July 11, 2017). Funding is often the focus of these discussions, but consideration must also be put into the fact that many of these communities have limited or no people with the proper expertise or sufficient time, in which cases having the resources to hire consultants or additional staff would be beneficial (J. Taylor, personal communication, July 11, 2017). An example of the disconnect that currently exists is the Traditional Knowledge Land Use Study mechanism, which is a framework that was prepared by the federal government, for which there has rarely ever been any capacity to follow properly (J. Wagar, personal communication, July 19, 2017).

Another issue that contributes to capacity barriers is that often Indigenous communities, generally, are viewed as homogenous. James Wagar (personal communication, July 19, 2017) stated that:

[the government] will deal with Indigenous people under a First Nation context... and because First Nations have more capacity, they have core funding, they are able to participate more readily, whereas the MNO does not have core funding and does not have the capacity to work on any project. [The MNO] will get the notice, but there is very little follow up on the part of the MNO due to lack of capacity... when working with Indigenous peoples, the first step is to recognize that working with one is not working with all.

Even between different First Nations there is a wide range of available resources. Furthermore, each First Nation and Métis community has their own series of priorities and challenges. It is important that these communities are involved, but it is internally difficult to prioritize land use issues over child welfare and housing, for example, in terms of what staff are committing time to (Provincial staff member, personal communication, August 25, 2017). The governance structures for First Nations and Métis communities is different from the province and municipalities and they often have many fewer staff, who have varying levels of education. Very often, it is the case that these staff are overridden with all the notifications they are receiving from municipalities that they cannot possibly meaningfully respond to all of them (Municipal planner, personal communication, September 20, 2017).

However, all of this being said, the conversation usually boils down to monetary resources. For local issues, the province is often considered responsible for providing the resources for First Nations and Métis communities and municipalities to properly and meaningfully engage with each other. Federal funding is also always a possibility but exists within a complex and uncertain framework wherein priorities, and the corresponding monetary allocations, are always evolving (Provincial staff member, personal communication, August 25, 2017). Most often, no capacity is provided at all to First Nations and Métis communities, which limits their ability to meaningfully participate in any consultations. In this case, the only remaining mechanism for land use issues has been for the First Nations and Métis communities to take their case to the Ontario Municipal Board, which has a history of inadequate Indigenous consultation and dismissal of Indigenous cases (J. Wagar, personal communication, July 19, 2017; C. King, personal communication, October 16, 2017).

In the end, it seems clear that access to monetary resources will be important moving forward for meaningful consultation and engagement. However, solely putting more money into this arena will not alone yield better outcomes – mutual understanding is also integral (J. Taylor, personal communication, July 11, 2017). For example, increased understanding in the realm of self determination, as discussed in Section 5.2.2 of this report in reference to the attendance of the invited communities and organizations at the meetings, will be important moving forward. This understanding will require that municipalities take it upon themselves to build their own knowledge capacity when it comes to understanding the cultural practices and protocols of the First Nations and Métis communities they are working with. Some municipalities have already begun doing this in taking responsibility for relationship building efforts, which is acting to shift the discourse away from the capacity needing to be built solely by the First Nation and Métis parties.

Education and Training

A mutual understanding can only come from education, which is vitally important to ensure that the history of First Nation lands is not lost (P. General, personal communication, November 7, 2017). In an ideal world, learning about the history and current interests of Indigenous peoples always would have been part of both early and continued formal and institutional education and training (C. King, personal communication, October 16, 2017). However, since it is the case that the education system is still evolving to include these topics, it is important to provide proper training to current government staff. In doing so, it will be important that a myriad of general topics is included in addition to information to represent the local people and traditions, all in a respectful way, while also avoiding the common colonial habit of putting Indigenous peoples in history instead of including them also in the present (C. King, personal communication, October 16, 2017). There is much to learn from the Indigenous philosophies, particularly about land use wherein everything is connected and the relationships that exist between everything and the land do not revolve around people (C. King, personal communication, October 16, 2017). However, the first steps will need to be an expanded understanding of the cultural values and world views of the First Nations and Métis communities with which staff are working in order to allow for open and productive dialogue and relationship building. Thereafter, meaningful involvement of these communities will allow for traditional knowledge to influence policies.

It will also be important for any training programs that are designed to be ongoing to account for staff turnover (G. Whitelaw, personal communication, November 16, 2017). The OPPI training through the requirement of Continuous Professional Learning² is a good example of this type of training program; however, since there are no mandatory requirements for training on Indigenous practices or histories for all planners, it cannot possibly have the impact that is necessary. Mutual understanding will also require some ongoing land use planning-related training for First Nations and Métis communities, should they need it, so that they are better informed and able to participate fully in the technical provincial and municipal processes. In this way, materials could be developed to help communities participate more effectively during plan reviews and over time as land use plans are implemented through local decisions (J. Gaweda, personal communication, July 26, 2017).

It is often the case that municipal staff are the ones left behind when it comes to training on these topics since their roles are multi-faceted and they must have a broad knowledge base. For this reason, it would be beneficial for a training program to be accompanied by some sort of guidelines for municipalities (Municipal planner, personal communication, September 20, 2017). Training for municipal staff could include a myriad of topics, including the history of the lands, jurisdictions, and treaty and duty to consult information for planners (Municipal planner, personal communication, September 20, 2017). Guidelines, on the other hand, could also be prepared for topics such as achieving the duty to consult in a more practical sense. So long as these are produced collaboratively with all parties who would be influenced, including First Nations and Métis communities, municipalities, conservation authorities, and the MMA, and they seek a balance between efficiency, effectiveness, and fairness, guidelines would have the potential to make significant change (G. Whitelaw, personal communication, November 16, 2017). There could be separate processes outlined for major and minor policy changes, but it will

² See <http://ontarioplanners.ca/Knowledge-Centre/Continuous-Professional-Learning>

be important that any such guides are combined with participant funding. Perhaps even more useful than set guidelines would be the preparation of a set of best practices for municipalities engaging and consulting First Nations and Métis communities. For example, hosting more informal discussions and allowing more time for First Nation and Métis community internal processes have helped to alleviate pressures for certain communities, which stem back to an understanding of the culture of the community at hand (G. Whitelaw, personal communication, November 16, 2017). Again, best practices must be prepared with caution as they are both community-specific and are constantly evolving.

Two examples of educational programs in the GTA that have experienced success are the Moccasin Identifier Project (MIP) (Architectural Conservancy Ontario Toronto Office, 2017) and the mapping completed by the Archaeological Services Institute (ASI) (ASI Heritage, 2018). First, the MIP is a program that Carolyn King has spearheaded to encourage elementary schools to contribute to educating students about traditional lands by painting the symbolic moccasin of the First Nation whose land the school sits on somewhere nearby. Currently, King is working to expand this program to park entrances and tourism books to work towards properly acknowledging the land and the peoples (C. King, personal communication, October 16, 2017). This program has the potential to also be extended to an educational tool for municipalities. Second, the ASI has been working on mapping the areas of high archaeological potential in areas near Toronto. Functionally, these are meant to be used to identify areas where development should be avoided to prevent the disruption of archaeological resources as well as the associated costs of doing so. It has turned out that much of the archaeological mapping matched the natural heritage mapping, which highlighted that working with First Nations and Métis communities to identify areas to protect can serve multiple purposes (J. Wagar, personal communication, July 19, 2017).

Finally, at the provincial level there is at least one training program developing that holds promise. The Indigenous Justice Division of the Ministry of the Attorney General, which receives guidance from an Elders' Council, has been delivering a cultural competency training program called *Bimickaway*. This program is being delivered to the staff in the justice ministries first and will then be made available to other Ontario staff. The training consists of four three-hour modules. The first three modules include a detailed overview of the history of Indigenous peoples and their relationship with non-Indigenous people in Canada, the barriers that now exist for Indigenous communities, and the fundamental meaning of reconciliation. The final session is tailored to the participants in order to take the information for the first three modules and communicate how this affects their daily work. This training holds a great deal of promise, particularly because it has been heavily vetted by Indigenous representatives (Indigenous Justice Division, 2017).

6 Discussion

6.1 Coordinated Land Use Planning Review

6.1.1 Review Process

Overall, the Coordinated Land Use Planning Review has marked a distinct step forward for the adequacy of the inclusion of First Nation and Métis perspectives in Ontario land use planning processes. However, there is work left to be done. Since the Indigenous-provincial relationships remain in their infancy and are currently evolving, the dynamics and expectations from both sides will undoubtedly change moving forward. A key component of the success of this will be proper communication. Particularly evident for the case of the Coordinated Land Use Planning Review is the inconsistent understanding of the terms consultation, engagement, and information sharing. Though these terms officially have distinct meanings, at times, the province used them interchangeably. In contrast, Indigenous peoples understand these terms quite separately, which calls into question if the duty to consult was satisfied and from whose perspective.

Perhaps the most significant advancement with the consultation process of this review compared to previous processes was the fact that separate information sessions were held for First Nation and Métis representatives apart from stakeholders and municipalities. Furthermore, the sessions were separate for the First Nations and the Métis communities, which is another step forward in recognizing that there are distinct cultural groups whose voices are not properly heard in more complex meetings. This type of recognition and proper inclusion has the potential to eventually lead to truly nation-to-nation relations between First Nations and Métis groups and the provincial government, which is only supported further by the fact that one-on-one sessions were also a welcome opportunity. Embracing this type of discussion is an important step forward in overcoming and breaking down the systemic injustices that remain in the governance institutions in Ontario as a legacy of colonization. Achieving truly nation-to-nation relations will require a great deal of reflection and negotiation, as the experiences and expectations of each First Nation and Métis community are different.

One of the major barriers that remains, however, is capacity. It remains unclear if, aside from funding to travel to and from the meetings, there was any financial or other support given by the province for the First Nations and Métis communities that participated in the review process. It is difficult to say if all the representatives were able to meaningfully participate in the process without any supports since each community has a different basis of knowledge of the planning mechanisms in Ontario and a distinct set of staff members. Be it time limitations or lack of expertise to interpret these technical documents fully, additional capacity issues are experienced by some, if not all, these Indigenous groups.

Many of the topics discussed during the information sessions were deemed to be outside of the scope of this particular process. Discussions of, for example, capacity building and staff training were thus left out and to be dealt with at a later time. If these issues cannot be discussed during a process of the magnitude of the Coordinated Land Use Planning Review, then where do they fit into the Indigenous-provincial relationships? One of the underlying assumptions of a process like the Coordinated Land Use Planning Review is that a better process makes for a better plan. However, could it be that a better process could be embraced as also contributing

fundamentally to better relationships, which will in turn come full circle to lead to better future processes? If municipalities were also included in this, then surely this would also lead to enhanced relationships at that level as well as much stronger implementation outcomes. The deferring of certain topics demonstrates the fragmented relationship that the province currently has with First Nations and Métis communities, which manifests in their often-occurring project-by-project inclusion. Perhaps a more holistic and flexible view on the part of the province, generally, would ultimately lead to enhanced processes and relationships.

6.1.2 Greenbelt Plan Policies and Implementation

While relative to the 2005 Greenbelt Plan policies the 2017 version has improved in terms of First Nation and Métis recognition and inclusion, there again remains room for improvement. The relationship of the consultation sessions to the finalized updated policies is one that is difficult to characterize and assess. Though the number of occurrences of the primary terms from the manifest content analysis, including Aboriginal, Indigenous, First Nations, Métis, and Treaty, did increase, those terms were at times used symbolically. For example, the document acknowledges the unique relationship the First Nations and Métis communities have with the land, but thereafter does not require their involvement in land use planning decisions. Still lacking are First Nation and Métis interpretations and traditional knowledge. For example, one significant concern has been the absence of First Nation and Métis methods of agriculture in the associated definitions of the Greenbelt Plan. In fact, the results of the policy analysis show that this plan has successfully limited the inclusion of First Nations and Métis communities to those policies associated with cultural heritage, which acts to exclude the use and inclusion of traditional knowledge on topics related to natural heritage, agriculture, and otherwise.

The document further marginalizes these First Nations and Métis communities through the visual representations included. Not only is there a lack of mapping of any traditional or treaty territories within the greenbelt, but the First Nation reserves included on the mapping are not uniquely identified, but rather represented as one homogenous land cover type. By visually blurring the distinct communities that exist, the province is perpetuating the ongoing cultural insensitivities that exist and effectively reducing the importance of the inclusion of them in implementation. It is difficult to say, precisely, how the contributions of the First Nations and Métis representatives from the consultation process manifested in the plans, but with these fundamental problems remaining, there seems to be barriers that need to be overcome before any actual wording from First Nations and Métis communities is included. The habit of government bodies to pick and choose which contributions are most easily included is certainly one that needs to be broken.

Naturally, one can then extend this discussion to ask what the relationship of the policy document will be to the implementation stage. In such a case, the strength of the wording is a top concern. The fact is that on-the-ground action will only come if requirements are included in these strategic-level plans, particularly with respect to including First Nations and Métis communities in the implementation strategies. This brings to the forefront the fact that the authority to implement these plans is passed from the province to the municipalities, but the duty to consult is not. Because of this, if the province does not move away from merely *encouraging* municipalities to include First Nations and Métis communities in their processes, it will simply not happen. Often this is not because municipalities fundamentally do not want to pursue these avenues, but more because of the void that exists between these policies and the actions that are

needed. Generally, this is a lack of resources for both municipalities and First Nations and Métis communities. Specifically, this can mean a variety of things, from capacity funding to practical guidelines for how and when consultation is necessary and, frankly, what consultation is in the first place. These high-level policies are important documents but need to be better supported with supplementary materials so that municipalities can maneuver through these processes that have not necessarily been on their radar before.

6.2 Moving Forward

Moving forward from the Coordinated Land Use Planning Review, there are many avenues that can be explored to enhance First Nation and Métis involvement in land use planning in Southern Ontario. Perhaps the most highly discussed at this point in time is relationship building towards the ultimate goal of reconciliation. Fundamentally, as Turner (2006) points out, reconciliation will only truly be possible upon the establishment of renewed and respectful legal and political relationships. However, I believe this must be taken a step further to include institutional reform. Thus, I pose the question, is the current land use planning system compatible with genuine nation-to-nation relationship building and, in turn, reconciliation? Within the current structures that exist in Canada, which are entirely rooted in Crown sovereignty and the ongoing privileging of western institutions, how is it that nation-to-nation relationships would be possible? Colonial forces have put great stress on First Nation and Métis cultures, values, and practices in Ontario over a long period of time, acting to de-legitimize their institutions and exclude the communities from decision-making. It is difficult to see how far-reaching relationship building, which, in this sense, is an effort towards establishing partnerships, could be possible within this unequal system.

However, striving for fundamentally equal partnerships through genuine relationship building efforts is a step in the right direction. A critical approach needs to be taken in this realm to determine collectively the goal of these partnerships. Valuing the contributions of colonial governments and Indigenous peoples equally will act to challenge the current planning orthodoxy and the flawed system of governance. Practitioners and academics, alike, need to confront the systemic injustices in questioning and deconstructing the accepted practices that have grown out of a colonized state government. Moving forward from this, there exists a collective responsibility to continue these conversations and seriously investigate and pursue the avenue of decolonizing institutions. The planning profession is part of this collective and is in a position of agency to be able to move this conversation forward.

Planners can begin to challenge the status quo by including Indigenous peoples in day-to-day planning decisions as fully and meaningfully as possible, regardless of any duty to consult requirements. Incremental on-the-ground changes in practice can collectively act to shift the planning framework to better represent Indigenous voices, which have long been left out of decision-making. The First Nations and Métis communities in Southern Ontario have not historically been involved in dividing up the land as it is today and were never given agency over the location and breadth of even their own reserves, let alone the establishment of a greenbelt on their traditional lands. This highlights both the future implications of truly involving First Nations and Métis communities in decision-making now as well as the need to revisit the very structures upon which decision-making processes are based.

Beyond these discussions, the Greenbelt Plan analysis demonstrates the disconnect between the strategic and local planning levels, which must be acknowledged. Barry & Porter

(2011, p. 183) identify this type of higher-level policy document as those that “shape, constrain, authorize and regulate” planning relations. Two overarching conclusions can be made from this. First, these documents have a great deal of power to influence on-the-ground planning practices. The shift in mindset towards understanding that Indigenous communities have valuable contributions and that it is fundamentally important to include them in decision-making has certainly started, but has not reached all planning authorities. The province seems to have a more significant grasp on this concept, and, thus, can greatly expedite the process of Indigenous inclusion in planning efforts if these strategic plans are used to require municipalities to do so. However, movement from encouraging to requiring municipalities to consult with Indigenous communities has been a significant barrier in provincial policy. Further challenges will certainly accompany a shift from formal consultation to ongoing engagement and relationship building.

Second, the requirements that do exist have seemingly lead many municipalities into arenas they currently do not have the tools to properly manoeuvre. Because of the strategic nature of these policies, there is a significant gap between what is expected of municipalities and what they are currently prepared to do. Now more so than ever, the role of municipalities as stand-ins for the province in implementing policy is being recognized. In light of the slow but steady growth in these requirements, this will only become more problematic unless the province steps up to provide more footing for municipalities. This responsibility of the province is two-fold, both sides of which are related to building municipal capacity. First, there is guidance that the province needs to provide in order to fill the void between strategic policy and on-the-ground implementation. This type of directive, be it guidelines, best practices, training programs, or otherwise, will mitigate municipal challenges in interpreting the policies by ensuring that the procedures properly fulfill the requirements. Second, these requirements will put stress on the budgets and timelines of municipalities and First Nations and Métis communities, alike, which will be best remedied with provincial programming and funding. Realistically, to be able to fully satisfy consultation requirements, municipalities and First Nations and Métis communities will need supplemental resources moving forward.

This is not to say that the responsibility is solely on the province. Municipalities also have the responsibility to confront the injustices that exist. In this way, municipalities can take control of building their own capacity. Some municipalities have already taken up this task by going beyond their statutory requirements to build relationships and to strive to satisfy the duty to consult. Fraser & Viswanathan (2013) have identified Saskatoon and Hamilton as two municipalities that hold a strong potential to act as leaders in this realm, having already taken the first steps. By building their own knowledge capacity, municipalities put themselves in the position to influence what the province might offer in the future in terms of both directive and programming to help them advance further. Frankly, both provincial and municipal efforts will be integral to the success of this pursuit. Though general training is important for municipalities, it will be up to them to tailor their processes to the communities with which they are consulting and engaging in recognition that there exists great diversity amongst First Nations and Métis communities. Doing so will require them to work on those local relationships by continually reaching out to the proper First Nations and Métis communities and by building knowledge of their cultural values and world views. In manoeuvring this space, municipalities will find great benefit from respecting and using the consultation guidelines that many First Nations and Métis communities have already put together.

A better system, a system that embraces the contributions of Indigenous communities, might be quite complex. However, there are many steps that can be taken in order to determine

what it will look like. For example, regional agreements with Indigenous communities that include government bodies across jurisdictions have shown promise. Porter (2006) points to the Wimmera Indigenous Recourse Management Partnership in Western Victoria, Australia as an international example of a successful informal mechanism to build relationships between government staff and Indigenous peoples. Paul General (personal communication, November 7, 2016), on the other hand, identified the Grand River Notification Agreement as a more formal local example to the GTA that has experienced great success, particularly with shifting the responsibility to local authorities from the federal government. The further loosening of the control that the province has on the lands could also lead to working towards a system of co-management in which Indigenous communities are partners of the province. This would naturally require a great deal of relationship building to occur beforehand, but could lead to a more holistic system in which there is room to deal with the tensions and limitations that arise at any scale.

All of this potential for forward movement will benefit greatly from further collaborative academic research on these topics. One such area would be an investigation into how municipalities and the province are currently drawing from First Nation and Métis community consultation policies and if they are actually satisfying the requirements within them. This future research could be extended further to explore how, if, and when municipalities and the province actually extend beyond these policies into the realm of ongoing engagement and relationship building. Another such area is investigating the reasons why or why not First Nations and Métis communities and organizations attended the meetings of the Coordinated Land Use Planning Review or other similar processes. Extending this further, what can the province do to best support their attendance and engagement and what can the communities themselves do to ensure they are able to participate fully? Whereas the First Nation and Métis community consultation policies have mostly aligned with the formal duty to consult, what can First Nation and Métis communities provide for the province and municipalities to support ongoing engagement and relationship building?

In the end, moving forward will require that the planning profession as a whole reflect and recognize the value of Indigenous voices and the importance of equal agency in planning efforts, which can only manifest if the very institutions upon which the profession is based are put into question.

7 Recommendations

In light of the conclusions drawn, a series of recommendations have been established to identify the next steps that the provincial and municipal governments could take in enhancing the involvement of First Nations and Métis communities in land use planning in Ontario. The recommendations are built upon the footing that systemic change is required in order for Indigenous communities to be involved in land use planning in a more just and meaningful way. In order to ultimately achieve this end, two things are fundamentally necessary. First, collective responsibility must be acknowledged for the legacy and continued systematic effects of colonization. In truly doing so, the governments will be able to act as leaders for civil society moving forward through reconciliation and, potentially, decolonization.

Second, many actions must be taken in tandem and in alignment with one another. The recommendations included below are interrelated, but do not rely on the completion of one another in order to manifest. For example, there are numerous municipalities that have already taken action in building relationships with Indigenous communities. Thus, municipalities need not wait for increased guidance from the province to begin this process. Rather, they are in a position to influence the provincial actions by identifying the types of support they need to advance these relationships. On the other hand, the introduction of provincial encouragement and incentives for relationship building beyond those that are project-specific will undoubtedly push this process forward. Thus, these recommendations must not be interpreted as needing to be taken in any particular temporal order, but rather as a series of collective and complementary actions.

7.1 Recommendations for the Next Coordinated Land Use Planning Review

7.1.1 Ensure First Nation and Métis representatives are included on the Advisory Panel

First Nation and Métis voices must be included from the beginning to the end of the next Coordinated Land Use Planning Review. Because the Advisory Panel is responsible for setting the initial tone for the review, it is integral that First Nation and Métis representatives are involved, preferably equally. To ensure the full and meaningful involvement of these representatives, the province will be responsible for providing any capacity funding and support necessary.

7.1.2 Include First Nations and Métis communities more thoroughly and strongly in the policies

The inclusion of First Nation and Métis involvement in the implementation of provincial land use plans will only consistently be achieved when clear mandates are present. The province must move away from merely *encouraging* First Nation and Métis inclusion and move towards clear requirements for municipalities in implementing the policies. This process must also include a more inclusive visual representation of these communities.

7.2 Recommendations for the Province of Ontario

7.2.1 Provide more guidance for municipalities on engaging with First Nations and Métis communities

The province must provide supplemental documentation and support for municipalities to properly implement the policies of their plans. There exists a significant disconnect between the strategic-level plans and on the ground action. Municipalities need additional supports in order to move forward into this new territory of planning with First Nations and Métis communities, which may manifest as community-specific guidelines and best practices, or some other form to assist in identifying when and how to proceed with consultations and engagement.

7.2.2 Facilitate and mandate a training program for provincial and municipal staff

The province must take responsibility for supporting both the provincial and municipal staff in navigating the realms of relationship building and reconciliation in their daily work. Ongoing cultural competency training facilitated by the province in partnership with First Nation and Métis representatives that is tailored to the particular staff being trained must take place in order for change at either level to be significant. The Bimickaway program being delivered by the Indigenous Justice Division of the Ministry of the Attorney General holds great promise for provincial staff, but a comparable program remains absent at the municipal level.

7.3 Recommendations for Municipalities of Ontario

7.3.1 Recognize and use First Nation and Métis consultation policies

Municipal staff must take the initiative to use the resources that are already available to them. Before preparing any consultation or engagement strategies for projects, planners need to look to the consultation guidelines that many First Nations and the MNO have already prepared. This combined with research about the history and culture of the specific community at hand will lead to improved and productive discussions by acknowledging the unique nature of each community.

7.3.2 Develop ongoing relationships with First Nations and Métis communities

Municipalities must also recognize that it is time to move away from project-specific relationships with First Nations and Métis communities. These relationships based on efficiency are no longer acceptable. It is the responsibility of municipalities to engage with their local First Nations and Métis communities by attending their events, inviting them to events, and having regular meetings to ensure open lines of communication, all of which will build upon the support of the province, the recommendations for which are included in Section 7.2 of this report.

8 Conclusion

The main intention of this research has been to assess the adequacy of the inclusion of First Nations and Métis communities in the policies of the 2017 Greenbelt Plan and in the associated Coordinated Land Use Planning Review. This was achieved through the development of a contextual framework from the literature, which was used to analyze the Greenbelt Plan, and a combination of key informant interviews and document analyses to determine the adequacy of the consultation process associated with the review carried out by the province of Ontario. These efforts culminated in the overarching conclusion that, though First Nation and Métis inclusion in provincial land use planning is advancing, there is still plenty of room for improvement. Particularly, this is the case for the extent to which First Nation and Métis input is written into the policies as well as the strength of the policies in requiring ongoing First Nation and Métis involvement during implementation.

This research has also extended this discussion to the sphere of what can be implemented moving forward so that the planning practices in Ontario at both the provincial and municipal levels are able to better embrace First Nation and Métis involvement. In this way, the role that planners can play in the advancement of relationship building and reconciliation has been explored as an important step towards a mutually beneficial system. The main areas that have been determined to be central to the future achievement of these outcomes are inclusion, training, and capacity. Inclusion will need to manifest as Indigenous representation on committees, in consultations, and in written policies. Training is something the province needs to take responsibility for by facilitating training for provincial and municipal staff as well as providing guidance to municipalities in relationship building with First Nations and Métis communities. Furthermore, municipalities must take it upon themselves to build their own knowledge capacity about the cultural values and world views of the First Nations and Métis communities with which they work. Resource capacity issues, on the other hand, are often brought up in discussions with First Nations and Métis groups, which is a topic that the province needs to fully recognize and develop tools to overcome for both First Nations and Métis communities and municipalities. All of these forthcoming efforts, though directed at municipal and provincial governments, must be carried out collaboratively with First Nations and Métis peoples in order to ensure that agreeable and sustainable programming and resources become available.

All of the conclusions and recommendations from this work are based on an understanding of the collective responsibility that exists for colonized states to reconcile the systemic injustices of the governance structures that have been continually imposed. The planning profession is a part of this collective that has a great deal of agency and resources to help to work towards a set of institutions and strategies that address and overcome these injustices. This is where this work leaves off in the hopes that academics and practitioners will continue the discussion about how planning can confront these systemic injustices and advance the profession in an equitable and inclusive fashion.

This is a significant task that will require a great deal of reflection on and critique of the currently accepted practices. It must be approached with a great deal of sensitivity to and respect for the fact that there is great diversity amongst the First Nations and Métis communities in Ontario. Specifically, the expectations for relationship building and nation-to-nation negotiations will certainly range. However, understanding the fundamental epistemologies of the First Nations and Métis communities will allow planners to include these world views that will introduce new perspectives. This reconciliation within the profession will not happen over night,

nor will it happen without outside efforts. However, the future-focused orientation that is inherently part of the planning mindset will surely be invaluable to the process. Movement away from extractive methodologies and formal consultation towards ongoing engagement will allow for relationship building. Ultimately, the future of planning lies in co-creative collaborative processes that honour the ways of life of the First Nation and Métis partners, which will lend to more progressive plans.

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Appendix A: Indigenous History in Canada

The following table provides numerous sources that are well-suited to learning more about the history of Indigenous peoples in Canada, the information from which is briefly summarised below.

Topic	Sources
General History → Effects of and relationships with early explorers and colonizers and how this developed into the marginalization and sequestration of Indigenous communities from their traditional territories to reserve lands	Borrows, 2005 Porter, 2006 Matunga, 2013
Indigenous-Crown Relations → The evolution of the recognition and legitimization of Aboriginal Rights and land claims by the Crown	Fraser & Viswanathan, 2013 Porter, 2006
Assimilation Policies → The Indian Act and other government policies and legislation that have had significant impacts on the lives of Indigenous communities	Hanson, n.d.c
The Royal Proclamation of 1763 → The British Crown establishing ultimate dominion over North America	Hall, 2015 Hanson, n.d.a Fraser & Viswanathan, 2013
Constitution Act of 1982 → The recognition of Aboriginal and Treaty Rights in the Canadian Constitution	Hanson, n.d.b Turner, 2006 Passelac-Ross, 2010 Fraser & Viswanathan, 2013 McLeod et al., 2015 Slattery, 2000 Borrows, 2001

The Indigenous people of Canada are most often generalized into three main groups – First Nations, Métis, and Inuit. Within each of these groups there exist a myriad of separate nations across the country, all with their unique identities, lands, and cultures. In this way, the Indigenous cultural landscape in Canada is exceedingly complex and must be treated as such with an acknowledgement of the diversity of voices and perspectives that are often lumped together. This general respect of the Indigenous cultures is something that was commonplace during the earliest of Indigenous-non-Indigenous relationships when the first explorers came to the lands now considered Canada. Many of the protocols and values that the Indigenous people had always used to create peace between nations when conflicts arose were accepted and mirrored by these early British explorers and even the earliest of settlers (Borrows, 2005). However, as the British began to truly colonize the lands, these relationships were significantly

altered. The way we view colonialism today developed rapidly, which can be understood as “the process and material effects of appropriation of territory by a foreign power, and the construction of a racialized hierarchy of difference within and through that appropriation, such that the myriad, locally-constituted relationships between coloniser and colonised become embedded within structures of economy and power, as well as embedded in frames of meaning” (Porter, 2006, p. 383).

The colonial forces that were embedded in capitalist expansion developed incredibly racialized social attitudes and relied on both violence and state oppression of the Indigenous populations to gradually take over the lands (Porter, 2006). Following the initial colonization, this expansion was achieved with the rapid industrial-scale seizure of resources from the Indigenous people because of the advantage of colonial technology (Matunga, 2013). Thereafter, those initial relationships were left behind and the Indigenous people were excluded from decisions, most significantly those related to land use planning and resource management, since they were not represented in the settler government. Eventually, the government further marginalized the Indigenous populations by limiting their access to their traditional lands and sequestering the communities to reserve lands appointed by the government, which gradually shrank over time (Matunga, 2013). Colonial expansion continued with the development of urban centers, which successfully erased any material memory of the former Indigenous communities by removing any reminders and mirroring the city structure and style of British cities. Thus, planning was used in the colonial project as a weapon to contain Indigenous people in these rural enclaves and urban ghettos that were called reserves (Matunga, 2013). This overall failure of the colonial powers “to recognize and affirm [Indigenous] land and resource rights and ... to address the psychological effects of this denial” ultimately lead to the widespread use of physical occupation, civil disobedience, and blockades by Indigenous communities as a method of being part of land and resource decisions (Borrows, 2005, p. 3).

These conflicts and protests continued to be significant through the twentieth century since the planning process continually ignored all Aboriginal rights and land claims (Fraser & Viswanathan, 2013). These Aboriginal-Crown relations have remained unhealthy, but have improved in the twenty-first century with the formalization of the Crown’s duty to consult and accommodate Aboriginal people and a more formalized effort to work towards reconciliation (Fraser & Viswanathan, 2013). Though we are widely considered to be in the post-colonial stage in Canada, Porter (2006) claims that this is not entirely true, since the colonized still feel the effects and processes of colonization in their daily lives, making it entirely unfair for settlers to place colonization exclusively in the past. More formal and complete discussions of the Royal Proclamation of 1763 as well as Aboriginal and treaty rights are discussed in the sections below. This does not represent a complete history of Indigenous people in Canada since colonization, but acts to highlight the most relevant areas to land use planning today. Hanson (n.d.c) gives an excellent overview of the Indian Act and the some of the other assimilation policies that the Canadian government has put in place over the years, which are all relevant, making it a good supplemental reading source.

The Royal Proclamation of 1763

The Royal Proclamation of 1763 was issued by King George III following the Seven Years War to formalize the administration of the colonized North American lands (Hall, 2015). It acted to ensure that the King had ultimate dominion over the land, but also stated that Aboriginal

people reserved all lands that were not formally ceded or purchased from them, which was a mechanism restricted to the British Crown alone (Hall, 2015; Hanson, n.d.a). It also established a framework for the negotiation of future treaties with Aboriginal inhabitants. Ultimately, these policies were an effort by the British Crown to ally with Indigenous people to maintain power over the French colonialists and to protect Indigenous lands from an inundation of European settlement (Fraser & Viswanathan, 2013). The Royal Proclamation of 1763, while serving to establish the British Crown as the ruling government by assuming land jurisdiction, also recognized significant Aboriginal rights, including land tenure and usage, as well as hunting and fishing practices (Fraser & Viswanathan, 2013).

Though the initial agreement did establish that Aboriginal consent was required via a treaty for non-Aboriginal occupation of the land, over time non-Aboriginal people exercised more and more control over the lands and resources without this consent, sometimes even physically blocking Indigenous people from their lands (Borrows, 2005). In other instances, the treaties that were established were interpreted quite differently by Indigenous and non-Indigenous people. The Crown viewed these as a transfer of land ownership and access, whereas the Indigenous people viewed them as an agreement to share the lands. This led to the establishment of many of the reserves (Fraser & Viswanathan, 2013). Regardless of the functionality and fairness of all these processes, the Royal Proclamation of 1763 and the treaties that followed are some of the earliest forms of land use planning on these lands, used to define the allowed settlement areas for Europeans, the protection of Indigenous lands, and how particular resources would be used (Fraser & Viswanathan, 2013).

The Constitution Act 1982 – Aboriginal and Treaty Rights

The repatriation of the Canadian Constitution Act in 1982 brought with it the formal recognition of the Aboriginal and treaty rights that had always existed, but were thereafter affirmed and protected within the Canadian state (Hanson, n.d.b; Turner, 2006). Specifically, section 35(1) states “The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.” Earlier versions of the Act included no recognition of Aboriginal rights, but it was added as a result of the advocacy of numerous Indigenous groups leading up to 1982 (Hanson, n.d.b). It is important to note three things based on section 35(1). First, this does not act to revive any rights that were extinguished by treaty or other legal process before it came into effect (Hanson, n.d.b). Second, the Act fails to actually define what Aboriginal rights are. The Supreme Court, however, has successfully done this with a number of benchmark cases. Overall, “Aboriginal rights have been interpreted to include a range of cultural, social, political, and economic rights including the right to land, as well as to fish, to hunt, to practice one’s own culture, and to establish treaties” (Hanson, n.d.b). They can be interpreted as collective or communal rights that extend from the intrinsic link of Aboriginal people to the lands that existed far prior to colonization (Passelac-Ross, 2010). Treaty rights, on the other hand, are much more context-specific and arise directly from the negotiated nation-to-nation land claim agreements made between Indigenous communities and the Crown (Fraser & Viswanathan, 2013; McLeod et al., 2015). Though they are separate, as implied before, treaties can have a significant impact on Aboriginal rights. In fact, many of the treaties established in Canada were verbal agreements that were interpreted by the Crown in written form, often changing the initial intent of the Aboriginal people involved (Slattery, 2000). Specifically, the treaties have been viewed by Aboriginal people as a means to share the land and the associated

authority, which ultimately is a way of establishing a relationship with the other party (Borrows, 2001). Aboriginal title is a concept that extends from this, being the inherent Aboriginal right to land or a territory, recognized as a unique collective right to the use of and jurisdiction over the ancestral territories of a given group (Hanson, n.d.a). As mentioned before, treaties were often interpreted as extinguishing Aboriginal title, but, because of a number of conclusions made by the Supreme Court, treaties are now meant to be interpreted with Indigenous interests in mind. Third, since this affirmation of Aboriginal rights is not part of the Charter of Rights and Freedoms, it is not under the associated ‘notwithstanding clause’, meaning that the federal government does not have the ability to override them (Hanson, n.d.b).

Though this amendment to the Canadian Constitution does help to settle the troubled relationship between Indigenous communities and the Canadian government by preventing the infringement of Aboriginal rights, it also acts to reaffirm colonialism by recognizing Canadian law as supreme (Hanson, n.d.b). “The meaning and content of Aboriginal rights is expressed in the legal and political discourses of the Canadian state,” and, therefore, they are only viewed as existing and having legitimacy within this framework (Turner, 2006, p. 4).

Appendix B: Interview Documentation

Proof of General Research Ethics Board Approval



June 20, 2017

Ms. Meg Morris
Master's Student
Department of Geography and Planning
Queen's University
Kingston, ON, K7L 3N6

GREB Ref #: GGEOPL-223-17; TRAQ # 6021177

Title: "GGEOPL-223-17 Enhancing Indigenous Involvement in Greenbelt Planning in Southern Ontario"

Dear Ms. Morris:

The General Research Ethics Board (GREB), by means of a delegated board review, has cleared your proposal entitled "GGEOPL-223-17 Enhancing Indigenous Involvement in Greenbelt Planning in Southern Ontario" for ethical compliance with the Tri-Council Guidelines (TCPS 2 (2014)) and Queen's ethics policies. In accordance with the Tri-Council Guidelines (Article 6.14) and Standard Operating Procedures (405.001), your project has been cleared for one year. You are reminded of your obligation to submit an annual renewal form prior to the annual renewal due date (access this form at <http://www.queensu.ca/traq/signon.html>; click on "Events"; under "Create New Event" click on "General Research Ethics Board Annual Renewal/Closure Form for Cleared Studies"). Please note that when your research project is completed, you need to submit an Annual Renewal/Closure Form in Romeo/traq indicating that the project is 'completed' so that the file can be closed. This should be submitted at the time of completion; there is no need to wait until the annual renewal due date.

You are reminded of your obligation to advise the GREB of any adverse event(s) that occur during this one year period (access this form at <http://www.queensu.ca/traq/signon.html>; click on "Events"; under "Create New Event" click on "General Research Ethics Board Adverse Event Form"). An adverse event includes, but is not limited to, a complaint, a change or unexpected event that alters the level of risk for the researcher or participants or situation that requires a substantial change in approach to a participant(s). You are also advised that all adverse events must be reported to the GREB within 48 hours.

You are also reminded that all changes that might affect human participants must be cleared by the GREB. For example, you must report changes to the level of risk, applicant characteristics, and implementation of new procedures. To submit an amendment form, access the application by at <http://www.queensu.ca/traq/signon.html>; click on "Events"; under "Create New Event" click on "General Research Ethics Board Request for the Amendment of Approved Studies". Once submitted, these changes will automatically be sent to the Ethics Coordinator, Ms. Gail Irving, at the Office of Research Services for further review and clearance by the GREB or GREB Chair.

On behalf of the General Research Ethics Board, I wish you continued success in your research.

Sincerely,

A handwritten signature in cursive script that reads "John G. Freeman".

John Freeman, Ph.D.
Chair
General Research Ethics Board

c: Dr. Leela Viswanathan, Supervisor
Dr. Heather Castleden, Chair, Unit REB
Ms. Joan Knox, Dept. Admin.

Written Consent Form

Name of Participant (please print clearly): _____

1. I have read the Letter of Information and have had any questions answered to my satisfaction.
2. I understand that I will be participating in the study called *Enhancing First Nations and Métis Involvement in Land Use Planning in Southern Ontario: The Case of Ontario's Greenbelt Plan Review*. I understand that this means that I will be asked to participate in a 30 to 45-minute interview.
3. I understand that my participation in this study is voluntary and I may withdraw at any time. I understand that if I wish to withdraw from the study after the interview, I will have 60 days from that date to do so by contacting the principle investigator.
4. I understand that I am not obliged to answer any questions that I find objectionable or that make me uncomfortable.
5. I understand that every effort will be made to maintain the confidentiality of the information collected from me now and in the future. Only the researchers, Meg Morris and Dr. Leela Viswanathan, will have access to this information. In general terms, the information that is collected will be presented in the form of a Master's research report for the School of Urban and Regional Planning at Queen's University, which will be available online. It is also possible that generalized results may be presented at a professional or academic conference or published in a professional or academic journal. There are no foreseeable secondary uses of the data. If I am interested, I am also able to request a copy of the findings. If I am interviewed, I will indicate whether or not I will provide permission for the researchers to use my name as part of the findings of this research by initialing the relevant section below my signature.
6. I understand that written notes will be taken of the interview. If I am interviewed I will indicate whether or not I will provide consent for digital audio taping of the interview by initialing the relevant section below my signature.
7. I am aware that if I have any questions, concerns, or complaints, I may contact the project's principal investigator, Meg Morris at 613-331-1583 or the Queen's University Chair of the General Research Ethics Board at 613-533-6081 or toll-free at 1-844-535-2988.

I have read the above statements and freely consent to participate in this research:

Signature of Participant: _____

Date: _____

Digital Audio Recording Consent

I give the researchers permission to digitally audio record my interview.

Participant's Initial's here: _____

OR

I **do not** give the researchers my consent to digitally audio record my interview.

Participant's Initials here: _____

Confidentiality Consent

I give the researchers consent to quote my name as part of the research findings.

Participant's Initials here: _____

OR

I **do not** give the researchers consent to quote my name as part of the research findings.

Participant's Initials here: _____

Letter of Information

Project Title: Enhancing First Nations and Métis Involvement in Land Use Planning in Southern Ontario: The Case of Ontario's Greenbelt Plan Review

Principal Investigator: Meg Morris (Master's student)

Supervisor: Dr. Leela Viswanathan

Department and Institution: Geography and Planning, Queen's University

Sponsorship: Social Sciences and Humanities Research Council (SSHRC)

Purpose:

The purpose of this research is to critically analyze the 2005 and 2017 versions of the Ontario Greenbelt Plan in order to (1) determine the extent to which First Nations and Métis communities are included in the land use planning processes and (2) determine whether improvements are evident in the updated version. Areas where First Nations and Métis inclusion has been improved and where it remains insufficient will be highlighted. Criteria for analysis will be developed beforehand based on what the literature and current policy indicates about the nature of relationships between First Nations and Métis populations and the Ontario and municipal governments. The analysis will culminate in the development of clear, specific, and targeted recommendations on how to further improve the Greenbelt Plan to enhance the acknowledgement of and engagement with First Nations and Métis peoples in land use planning in the Ontario context. The goal will be to form these conclusions in collaboration with both First Nations and Métis and non-Indigenous representatives who are involved with or impacted by the Greenbelt Plan through both vetting and interviews to ensure the validity of this work. In the end, this research will aim to answer the following questions:

- 4) How has the consultation and engagement process for the review of the Greenbelt Plan involved First Nations and Métis peoples?
- 5) Does the updated Greenbelt Plan improve the involvement and consideration of First Nations and Métis peoples, their rights, and their territories from the 2005 version, and if so then how?
- 6) What are the next steps to better involve First Nations and Métis peoples in land use planning in Southern Ontario?

What is my role? Your participation would include a 30 to 45-minute interview focusing on the 2017 Greenbelt Plan and the process that was followed to update the 2005 document. The interview can either take place in person or on the phone or skype, whichever you prefer.

Is my participation voluntary? Yes, your participation is voluntary. Although it be would be greatly appreciated if you would answer all material as frankly as possible, you should not feel obliged to answer any material that you find objectionable or that makes you feel uncomfortable. You may also withdraw from the research project at any time.

What will happen to my responses? We will first ask for your consent to use a digital audio recorder to record your interview responses. If you decline the use of a digital recorder, then we will take written notes only. We will keep your responses confidential. Only the researchers Meg Morris and Dr. Leela Viswanathan will have access to the information collected. The information collected may also be published in professional journals or presented at conferences, but any such publications or presentations will be of general findings and will never breach individual confidentiality unless you give express consent for the use of your name. We will also ask you if you are willing to give permission to have your name included in the research conclusions as related to quotations from the interview. Should you be interested, a copy of the findings will be given to you.

What are the risks? The only potential risk is for any social and economic consequences that might arise if your views were to become known and were contrary to those of your employer. However, this risk will be extensively mitigated through the coding of your identity to ensure there is no link from this work to your name, unless you consent for your name to be used. Additionally, all of the information gathered from your interview will be stored on a password protected hard drive and will be destroyed following the completion of the study.

What are the benefits? There are no direct benefits to participants, but there are many indirect benefits, which include:

1. Bringing First Nations and Métis perspectives into academic research;
2. Revealing the importance of strong Indigenous-municipal relations to the planning profession along with providing concrete recommendations for improvement;
3. Assisting the Ontario government in achieving their documented objectives to better include First Nations and Métis communities in land use planning; and,
4. Acknowledging First Nations and Métis perspectives and enhancing their inclusion in future greenbelt planning efforts.

Will I be compensated for my participation? No.

What if I have concerns? Any questions about study participation may be directed to the Principal Investigator, Meg Morris at 613-331-1583 or meg.morris@queensu.ca. Any ethical concerns about the study may be directed to the Chair of the General Research Ethics Board at chair.GREB@queensu.ca or 613-533-6081 or toll-free at 1-844-535-2988.

Interview Questions

Included here is the general set of interview questions used in this research. The generalized questions are slightly different for First Nation and Métis and government representatives as well as for the content-based and validation-based interviews, all of which are included. Please note that these questions were altered for each interview in order to tailor the content to the interviewee and to build upon information gathered from other interviews.

Content-Based Interviews: The main purpose of the first phase of interviews was to collect information about First Nation and Métis engagement in the review of the 2005 Ontario Greenbelt Plan.

Validation-Based Interviews: The main purpose of the second phase of interviews was to validate the findings from the analysis of the Ontario Greenbelt Plan.

First Nation or Métis Representative Questions

Content: Roles, Responsibilities, Background

1. Could you tell me about your role at [First Nation or Métis Community or Organisation]?
 - a. What are the typical aspects of your job?
2. What are the specific municipalities or provincial ministries that you have been directly involved with through this role?
 - a. Could you tell me about your interactions with this/these municipalities and ministries?

Validation: Roles, Responsibilities, Background

1. Since our last interview, has your role at [First Nation or Métis Community or Organisation] changed?
 - a. If so, how?
2. Since our last interview, has the relationship of the [First Nation or Métis Community or Organisation] with any municipalities or provincial ministries changed?
 - a. If so, how?
3. Have you had a chance to review the list of preliminary conclusions that I have made from my analysis of the Ontario Greenbelt Plan?
 - a. *If yes, continue.*
 - b. *If no, go over the conclusions.*
4. Do you have any questions about the listed conclusions?

Content: Ontario Greenbelt Plan

1. Are you familiar with the Ontario Greenbelt Plan?
 - a. Are you aware that it has been under review?
2. Was [First Nation] involved in the review process?
 - a. **If YES:**
 - i. Can you explain the nature of [First Nation] involvement?
 - ii. At what phase was [First Nation or Métis Community or Organisation] included?

- iii. Do you feel that your contributions were taken seriously and included in the final product?
 - iv. Consider that engagement and consultation are defined differently: consultation being conducted among two or more parties in a fixed timeframe and on an issue-by-issue basis and engagement being an ongoing interaction and connection between two or more parties. In your opinion which of engagement or consultation reflects how the Ontario Greenbelt Plan review process involved First Nations and Métis Communities?
 1. If neither of these words is sufficient, is there another word that better describes what you have experienced or observed?
 - v. Do you feel that the involvement of your community was different from that of other stakeholders?
- b. **If NO:**
- i. Would you have wanted to be involved?
 1. How?
 - ii. To your knowledge, were other First Nations and Métis Communities or Organisation involved?
 - iii. Were there certain obstacles that prevented [First Nation] from participating?
3. Do you think the involvement of First Nations and Métis Communities was sufficient?
 - a. Why or why not?
 4. Do you think there is a potential to improve this type of process in the future to involve First Nation and Métis voices more effectively and foster more meaningful engagement?
 - a. How so?
 - b. What might be some of the challenges associated with this approach?

Validation: Ontario Greenbelt Plan

1. After reviewing the list of preliminary conclusions from my analysis of the Ontario Greenbelt Plan, do you disagree with any of them?
 - a. Which ones?
 - b. Why?
2. Do you strongly agree with any of my conclusions?
 - a. Which ones?
 - b. Why?
3. Do you think there are any additional conclusions that are worth adding to this list?
2. Do you believe the updated Ontario Greenbelt Plan has improved the involvement and consideration of Indigenous peoples, their rights, and their territories?
 - a. How so?
3. Do you think the updated 2014 Provincial Policy Statement has influenced how the updated Ontario Greenbelt Plan turned out?
4. Do you have any suggestions for how the Ontario Greenbelt Plan could improve the involvement of First Nation and Métis perspectives to be more meaningful?
5. More generally, what role do you think Indigenous peoples should play in land use planning in Southern Ontario?

- a. Do you believe Indigenous peoples should be characterized as unique from stakeholders?
 - b. What are the next steps to achieving this?
 - c. Do you believe the education of public servants on the current and historical affairs of Indigenous populations is an important step towards improving Indigenous-Municipal and Indigenous-Provincial relations?
 - Who should be responsible for this?
6. Who do you believe should be responsible for ensuring First Nations are involved in land use planning in Southern Ontario?

Content: Community Involvement in Other Processes

1. Are you familiar with the updated 2014 Provincial Policy Statement and its recognition of First Nations?
 - a. **If NO:**
 - i. Explain what the PPS is and the changes that were included in 2014
 - ii. Provide them with PPS at a Glance
2. Are there any provincial-driven processes or projects that your community is involved with?
 - a. *Examples: Environmental Impact Assessments, new developments, wind farms*
 - b. How is your community involved?
3. Are there any municipal-driven processes or projects that your community is involved with?
 - a. How is your community involved?
4. Have you noticed any changes in municipal and provincial planning practices since implementation of the updated PPS?
 - a. Do you think the updates will have implications in the future?

Content and Validation: Future Implications

1. Can you identify any other individual in your community who may be able to talk about Indigenous-Municipal or Indigenous-Provincial relations in the context of the Greenbelt Plan review and land use planning in Southern Ontario?
2. Are you open to me contacting you if I have and follow-up questions?
3. Do you have any questions for me?

Government Representative Questions

Content: Roles, Responsibilities, Background

1. Could you tell me about your role in the [municipality or provincial ministry]?
2. Are there specific First Nations or Métis communities that you have been directly involved with through this role?
 - a. Could you tell me about your interactions with this/these communities?
3. How would you describe the relationship that your [municipality or provincial ministry] has with First Nations and Métis communities?
4. From your experience in this role, how would you describe the current nature of [municipal and/or provincial] relations with First Nations and Métis communities, generally, in Southern Ontario?

5. Are you familiar with the updated 2014 Provincial Policy Statement and its recognition of First Nations?
 - a. Have you noticed any changes in [municipal and/or provincial] planning practices since its implementation?
 - b. Do you think the updates will have implications in the future?
6. Could you tell me about your involvement with the Coordinated Land Use Planning Review in Ontario, specifically in terms of the Greenbelt Plan?

Validation: Roles, Responsibilities, Background

1. Since our last interview, has your role in the [municipality or provincial ministry] changed at all?
 - a. If so, what is your new role?
2. Since our last interview, has the relationship of the [municipality or provincial ministry] with First Nations and Métis communities changed at all?
 - a. If so, how?
3. Have you had a chance to review the list of preliminary conclusions that I have made from my analysis of the Ontario Greenbelt Plan?
 - a. *If yes, continue.*
 - b. *If no, go over the conclusions.*
4. Do you have any questions about the listed conclusions?

Content: Ontario Greenbelt Plan

1. Initially, was there an intention to involve First Nations and Métis communities and their perspectives in the review of the Ontario Greenbelt Plan?
2. Were First Nations and Métis communities or representatives involved in the review process?
 - a. Which First Nations and Métis communities?
 - b. How were they involved?
 - i. Was their Traditional Knowledge specifically sought out?
 - c. Were they treated differently from other stakeholders?
3. Did anything unexpected occur that changed the intended review process as it pertained to the participation of First Nations and Métis communities?
4. Consider that engagement and consultation are defined differently: consultation being conducted among two or more parties in a fixed timeframe and on an issue-by-issue basis and engagement being an ongoing interaction and connection between two or more parties. In your opinion which of engagement or consultation reflects how the Ontario Greenbelt Plan review process involved First Nations and Métis communities?
 - a. If neither of these words is sufficient, is there another word that better describes what you have experienced or observed?
5. Do you think the involvement of First Nations and Métis communities in the review process of the Ontario Greenbelt Plan was sufficient?
 - a. Why or why not?
6. Do you think there is a potential to improve this type of process in the future to involve First Nation and Métis voices more effectively?
 - a. How so?
 - b. What might be some of the challenges associated with this approach?

Validation: Ontario Greenbelt Plan

1. After reviewing the list of preliminary conclusions from my analysis of the Ontario Greenbelt Plan, do you disagree with any of them?
 - a. Which ones?
 - b. Why?
2. Do you strongly agree with any of my conclusions?
 - a. Which ones?
 - b. Why?
3. Do you think there are any additional conclusions that are worth adding to this list?
4. Do you believe the updated Ontario Greenbelt Plan has improved the involvement and consideration of Indigenous peoples, their rights, and their territories?
 - a. How so?
5. Do you think the updated 2014 Provincial Policy Statement has influenced how the updated Ontario Greenbelt Plan turned out?
6. Do you have any suggestions for how the Ontario Greenbelt Plan could improve the involvement of First Nation and Métis perspectives?
7. More generally, what role do you think Indigenous peoples should play in land use planning in Southern Ontario?
 - a. Do you believe Indigenous peoples should be characterized as unique from stakeholders?
 - b. What are the next steps to achieving this?
 - c. Do you believe the education of public servants on the current and historical affairs of Indigenous populations is an important step towards improving Indigenous-Municipal and Indigenous-Provincial relations?
 - i. Who should be responsible for this?
8. Who do you believe should be responsible for ensuring First Nations and Métis communities are involved in land use planning in Southern Ontario?

Content and Validation: Future Implications

1. Can you identify any other individual or government department that may be able to talk about Indigenous-Municipal or Indigenous-Provincial relations in the context of the Greenbelt Plan review and land use planning in Southern Ontario?
2. Are you open to me contacting you if I have any follow-up questions?
3. Do you have any questions for me?

Interviewee Information

Included below is relevant biographical information on the interviewees who agreed to have their names included as part of this work. Two interviewees, a municipal planner and another provincial staff member, chose to remain anonymous and, thus, are not included below.

Please note that the interviewees have expressed their personal opinions and experiences for the purposes of this report, which are not necessarily representative of the communities, institutions, or governmental organizations with which they are associated.

John Taylor

John Taylor is a Senior Planner with the Provincial Planning Policy Branch of the MMA. He has worked for the MMA for more than 20 years and, as such, worked on the team that developed the 2005 GBP and the 2002 ORMCP. He was also part of the core inter-ministry policy team responsible for the 10-year review of the GBP and the ORMCP.

Carolyn King

Carolyn King is a community partner in the Planning with Indigenous Peoples research group. She is a former elected chief of the Mississaugas of the New Credit First Nation. She currently runs training sessions for government, universities, businesses, and organizations to help educate people on First Nations people in Canada. She is also the founder of the Moccasin Identifier Project.

Graham Whitelaw

Graham Whitelaw is a researcher in the Planning with Indigenous Peoples research group with over 20 years of experience in land use planning and environmental policy, 10 years of which was spent working for the Land Use Policy Branch of the Ontario Ministry of the Environment. He also has consulting experience for the government and NGO sectors. He is currently an associate professor at Queen's University, cross appointed with the Department of Geography and Planning and the Department of Environmental Studies.

James Wagar

James Wagar self-identifies as Métis and currently works for the MNO as the Manager of the Land, Resources, and Consultation Branch, helping to inform leadership on decisions relating to the protection of Metis rights, interests, and ways of life.

Joanna Gaweda

Joanna Gaweda is a Conservation Programs Advisor in the Natural Heritage Section of the MNRF, focusing predominantly on the Niagara Escarpment Plan. She assisted with the second round of consultations of the Coordinated Land Use Planning Review in 2016 and helped to compile the associated summary reports. She has worked within the MNRF at the district, regional, and now policy levels.

Paul General

Paul General is the Wildlife Officer at the Six Nations of the Grand River First Nation, a position he has held for 25 years.

Appendix C: Six Nations of the Grand River Ethics Approval

Meg Morris

From: Teresa Longboat <tlongboat@sixnations.ca>
Sent: July 13, 2017 2:42 PM
To: Meg Morris
Subject: Ethics

Good Afternoon

Yes your application to conduct research titled "Enhancing Indigenous Involvement in Greenbelt Planning in Southern Ontario", was provided full approval by the Six Nations of the Grand River Chief and Council at the July 11, 2017 General Council meeting.

Thanks

Teresa Longboat

Six Nations Elected Council
Committee Secretary
(519) 445-2201 ext. 3231