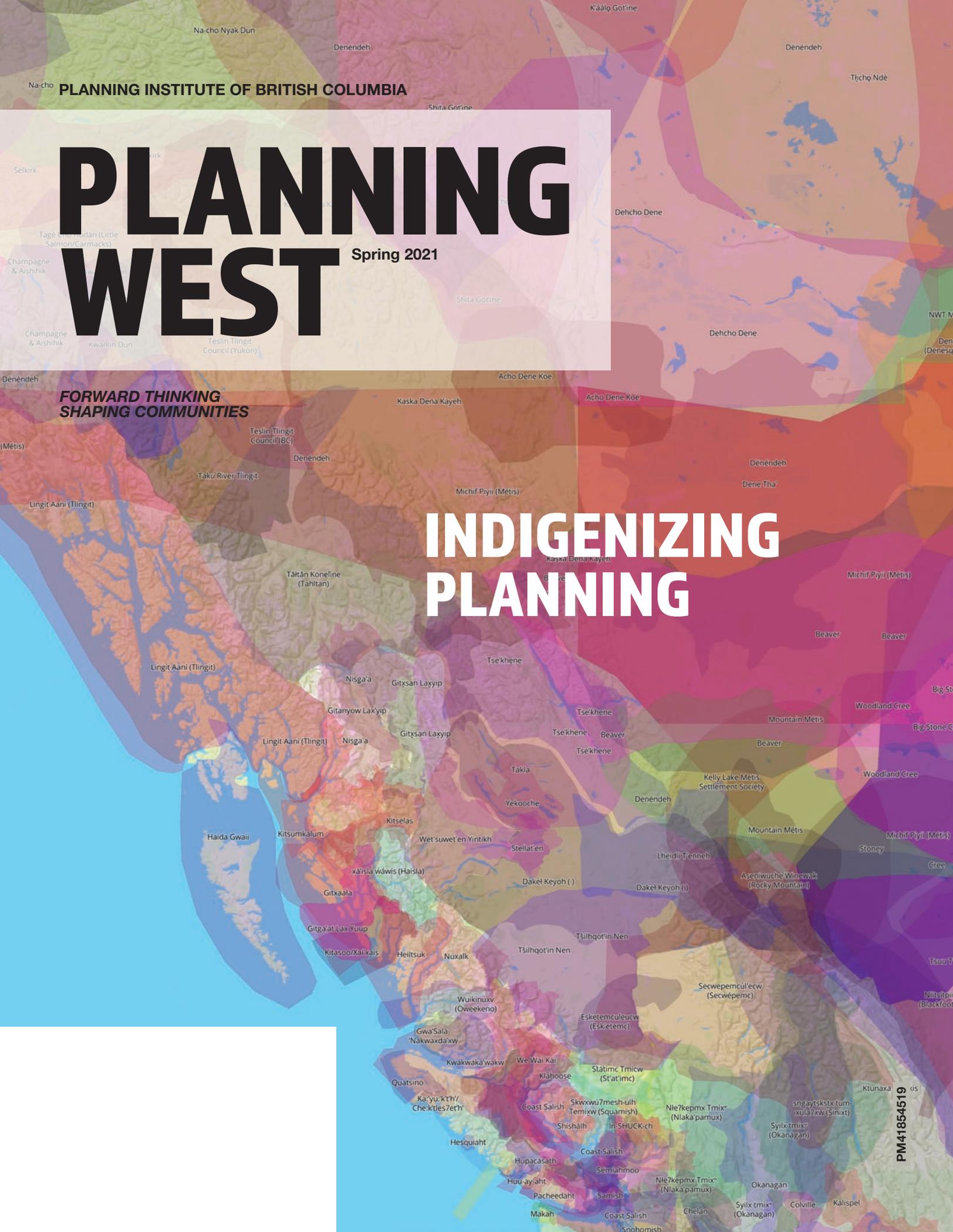


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Spring 2021

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# PLANNING WEST

Volume 63 | Number 2

*Planning West* is published by the Planning Institute of British Columbia (PIBC)

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Opinions expressed in this magazine are not necessarily those of PIBC, its Board of Directors, or the *Planning West* Editorial Team

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Paid subscriptions to *Planning West* are available for \$57.75 (incl. 5% GST). Send a request with a cheque to: Planning Institute of British Columbia #1750 - 355 Burrard St. Vancouver, BC V6C 2G8

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Find more about the Planning Institute of BC and *Planning West* at [www.pibc.bc.ca](http://www.pibc.bc.ca)

*Planning West* layout  
Luna Design  
Email: fiona@lunadesign.org

*Planning West* is printed  
by BondRepro  
Vancouver, BC

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**PIBC** PLANNING  
INSTITUTE  
OF BRITISH COLUMBIA

FORWARD THINKING  
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*The Planning Institute of British Columbia (PIBC) recognizes, acknowledges, and appreciates that we are able to live, work, and learn on the traditional territories of the First Nations and Indigenous peoples of BC and Yukon. Acknowledging the principles of truth and reconciliation, we recognize and respect the history, languages, and cultures of the First Nations, Metis, Inuit, and all Indigenous peoples of Canada whose presence continues to enrich our lives and our country.*



p.13

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Image courtesy of native-land.ca. "We strive to map Indigenous lands in a way that changes, challenges, and improves the way people see the history of their countries and peoples. We hope to strengthen the spiritual bonds that people have with the land, its people, and its meaning."

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## PRESIDENT'S MESSAGE

to mind. I offer my sincere congratulations and thanks to all the members who have put their names forward to stand for election to our Board for the upcoming 2021-2023 term. I encourage all members to read their bios, get in contact, and get to know the fantastic candidates we have looking to help lead our profession. And, of course, don't forget to vote!

Even though there is still so much snow on the ground today as I write, I was so looking forward to welcoming you to Whitehorse and Yukon for our Annual Conference '*North of Normal*'. I will still be welcoming you remotely, June 15th to 18th, for what promises to be a diverse, informative and engaging program of sessions and speakers, though you will not be able to be here in person to enjoy the nearly 24 hours of daylight we will be having as we near the summer solstice. A huge thank you to our Yukon conference committee volunteers, led by co-chairs Zoë Morrison and Simon Lapointe, for all their work in helping us organize and plan this year's conference. Thanks also to our staff for all their work and support, helping us to adapt and move ahead with the conference. I look forward to you joining us.

I also want to highlight the work that is getting underway by our newly restructured committee responsible for liaison with our student members and accredited university planning programs. Under the umbrella of our Member Engagement Committee and led by Mark Holland and Anika Burse, this group is working on ways to enhance connections with our planning schools, including developing a student internship program, coordinating research, resources and information that connect the academic and practitioner worlds. These efforts promise to be a valuable ongoing strategic contribution to the Institute and profession going forward.

Being the President of our Institute has been one of the highlights of my career. Thank you Joan Chess for encouraging me to join the Board, and fellow former presidents Dan Huang and Andy Ramlö for your thoughtful leadership, and to all the Board members (past and present) I have served with: you have all become friends, as well as valued colleagues. Finally, a huge thank you to Dave, Kelly, Sophie, Cindy and Nina; your talents and commitment to the members are most appreciated!

**Lesley Cabott** RPP, MCIP

**S**pring? As I write my last president's message to you, I am looking outside my window to a bluebird sky, contrasted by white snow - it is truly beautiful however it is -28 Celsius and April 11th! I do fit the stereotype as a Canadian who likes to talk about the weather. Bring on the flowers!

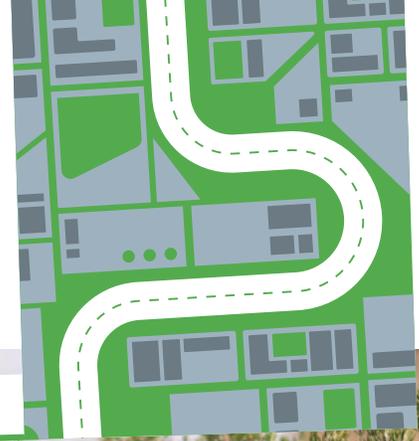
I am also reflecting on the past two years and the honour and responsibility of leading our Institute. It was not the term I was expecting, but it has been a wonderful experience. It has been truly inspiring to watch you, our members, adapt and continue to deliver excellent planning across BC, Yukon and beyond. You modified engagement processes, increased participation and accessibility, added to your planning tools, contributed to community resilience, and led by example.

Your Board, our volunteers, and staff have also adapted while continuing to deliver diverse and meaningful continuous professional learning, undertaking ongoing climate action resource and policy work, and advancing work on Indigenous planning and reconciliation as well as on equity, accessibility and inclusion in our profession and practice. These are just a few of the services and strategic initiatives we have worked to advance over these past two years, despite the unprecedented and unexpected circumstances.

I look forward to continued work on these (and other new) initiatives under the leadership of our new Board who will be elected this June; working with the very dedicated volunteer members who are bringing enthusiasm and expertise to the Institute's committees and other volunteer roles. I am grateful myself to have participated in many of the committees, and I encourage you as members to take the opportunity to get involved. You will meet dedicated colleagues, learn, and contribute to the evolution and success of our profession.

There are many challenges and opportunities that we, as forward-thinking professionals and leaders in our communities, need to be aware and at the leading edges of, thoughtfully lending our voices, understanding and expertise: accessibility and inclusion, affordable housing, transportation, decolonizing the planning profession, action on climate change, and resiliency in our communities coming out of the COVID-19 pandemic, as just a few that come

# OUTLINES



What's Trending... Member in Focus...



Photo by Duncan McHugh,  
UBC Faculty of Land  
and Food Systems (LFS)  
Learning Centre

Notice some  
planning gold in  
the social media  
universe? Share  
it @PIBC

Landscaping at the UBC Farm last fall during the pandemic.

## What's Trending?

> **Cindy Cheung**, PIBC Communications & Marketing Specialist

**T**he past year brought about restrictions with “lock downs” and many limitations on travel. As a result, where we call “home” became more important in ways we perhaps hadn't imagined before. Accessibility to necessities, our families, and wider communities became more important than ever. The following organizations shed light on the crucial roles that places, and communities play in food sustainability, protecting heritage, and finding strength within our own communities.

### UBC Faculty of Land and Food Systems – Centre for Sustainable Food Systems

@ubcfarm

The vision for UBC's Faculty of Land and Food Systems (LFS) is to be a leader in integrating research, education and services to address sustainable food supply and human health, two increasingly critical global concerns. Housed under this faculty is the Centre for Sustainable Food Systems (CSFS), a research and learning space and a local-to-global food hub working towards a more sustainable and food-secure future.

Formed in 2011, CSFS's main research and learning space is the UBC Farm\*, which began as a student-led initiative that is celebrating its 20th anniversary this year. The UBC Farm and the CSFS have both grown over the decades, with the UBC Farm deemed “green academic” by the university, establishing it as a place of experiential learning for students, researchers, and the neighbouring community.

With its vision – *Innovation from field to fork to achieve resilient, thriving, and socially just food systems for all* – CSFS is committed to using its “living laboratories” to finding solutions to local and global food systems sustainability challenges.

Check out the “Good Soil Good Humans” video and learn more about CSFS's research and work at [youtube/jsx\\_zye5TIQ](https://youtube.com/jsx_zye5TIQ) or visit [www.ubcfarm.ubc.ca](http://www.ubcfarm.ubc.ca).

\*The UBC Farm is located on the Vancouver campus of the University of British Columbia, on the unceded ancestral territory of the hən̓q̓əmi̓nəm̓-speaking xʷməθkʷəy̓əm (Musqueam) people.



## National Trust of Canada

@nationaltrustca

The National Trust of Canada’s mission is to protect important historical places by offering tools that help organizations and communities advocate, protect and bring back to life heritage sites that are vital cornerstones for their communities.

This national member-based not-for-profit organization, headquartered in Ottawa, is made up of volunteers (including urban planners, architects, elected officials, and others) who share a passion for saving and renewing historic places that are essential to building and maintaining vibrant communities. Aside from providing resources, training, and coaching through the Regeneration Works online portal, the National Trust also informs on current funding opportunities.

National Trust’s “Stories” are one of the most enjoyable sections on the website. There, you can find a list of “real & relevant” articles on current places that matter.

You can find the following at [nationaltrustcanada.ca/stories](http://nationaltrustcanada.ca/stories)

- Black History at 5 National Trusts
- Place-keeping in Vancouver’s Chinatown: Reviving “Hot & Noisy” Mahjong Nights
- Indigenous Architecture in Canada: A Step Towards Reconciliation



## Community Foundations of Canada (CFC)

@CommFdnsCanada

Community Foundations of Canada (CFC) is a national network of over 190 community foundations across the country. As part of the Canadian Healthy Communities Initiatives and in partnership with the Canadian Urban Institute and the National Association of Friendship Centres, CFC hosted a webinar on COVID-19 and its impact on Indigenous communities. Having experienced the devastating effects of pandemics in the past, this webinar specifically focused on the resiliency of Indigenous communities and the innovative and positive responses to the current pandemic with the support of national Friendship Centres that provide services and safe spaces for Indigenous communities across Canada.

Watch online: Coming Together – Maintaining a Healthy Sense of Community in Indigenous Communities During a Pandemic [youtube.com/watch?v=1u4ReDp0Ne8](https://www.youtube.com/watch?v=1u4ReDp0Ne8)

Watch other CFC webinars, on its YouTube channel at: [youtube.com/user/cfcteam/videos](https://www.youtube.com/user/cfcteam/videos)

## MEMBER IN FOCUS



Sarah Atkinson (left)

In this issue, we reached out to Sarah Atkinson, the Chair of PIBC’s Indigenous Planning Working Group (IPWG), to talk about the working group’s initiatives and how studying and living in Prince George shaped her perspectives and current priorities. With a fundamental belief that everyone should have a safe home, we learn more about how Sarah is putting her passion into action by working with non-profit organizations to deliver affordable and supportive housing to communities across BC.

### What took you to the University of Northern BC (UNBC) for your planning studies? Was there a particular person or event that led you into the planning profession?

I grew up in Surrey and applied to the University of Northern British Columbia (UNBC) and got accepted. I remember I had planned on only going for one year and I ended up spending six years in Prince George. I went up to study English and History, but I quickly realised those weren’t going to get me where I wanted to be, so

## Planning West Call for Submissions

Summer Issue:  
**Annual Conference and Emerging Issues**

Deadline for submissions: June 22, 2021

Fall Issue:  
**The Future of Work**

Deadline for submissions:  
Sept 15, 2021

Articles should be 1000-1200 words in length and in an unformatted, MS Word document. **Please note:** not all articles may be accommodated based on editorial decisions and the number of submissions received.

**Winter 2021 Clarification:** Further to the profile on new Life Member honourees Linda Allen RPP, FCIP and Gwyn Symmons RPP, MCIP from the Winter 2021 issue (p.11), we wanted to clarify that while they are transitioning away from their ownership roles with CitySpaces consulting, they have not yet retired and continue to practice – actively supporting the work of the firm. We appreciate the opportunity to clarify and wish them well with their continued work.

## Sarah Atkinson RPP, MCIP

Principal Owner, Vesta Consultants

> **Cindy Cheung**, PIBC Communications & Marketing Specialist



I switched to Environmental Studies early on. The Acting Chair of Planning at the time was quite keen for me to switch to the Planning program and I finally did so in my third year, which required quite a lot of backpedalling and a summer semester. I don't know what got me there, but I sure am glad it happened!

### **You are the Chair of the PIBC Indigenous Planning Working Group (IPWG). What motivated you to get involved in this work?**

Attending UNBC and living in Prince George taught me so much. It broadened my understanding of the world and ultimately changed my perspectives and shaped my priorities. UNBC, of course, has a focus on Northern and First Nations topics. I had a wonderful professor who still teaches at UNBC, Dr Annie Booth, and her passion for and knowledge of these areas are inspiring. Dr Booth and other professors taught me about colonialism, and the ongoing traumas caused by colonialism.

Living and studying in the North, I saw these effects first-hand; the disproportionate number of Indigenous homeless, the poverty experienced on some Northern Nations, and other unjust societal ills. In Prince George, I was also living along the Highway of Tears. Hearing the stories, reading the news and learning about murdered and missing Indigenous women and girls in the North was devastating.

I was in Prince George when former Judge David Ramsay was arrested, tried

and found guilty for buying sex from minors, sexual assault causing bodily harm and breach of trust. Ramsay targeted First Nations girls between the ages of 12-16 over a ten-year period. The entire system that was in place to protect these women let them down in unimaginable ways.

At the same time, back home in the Lower Mainland, First Nations women and girls were going missing at an alarming and unacceptable frequency. Seeing the lack of action and compassion from authorities and, in the case of Ramsay, seeing the system's complacency in the violence, was enraging.

What I learned and what I knew were that terrible injustices have been committed and are still being committed to this day. We, as Canadians, are not doing enough to repair the harmful effects of colonialism, to right the wrongs of the past and the present. We need to be undertaking meaningful reparations and co-creating a new relationship to move forward together into the future. The IPWG's goal is to initiate real change towards decolonising the planning profession in BC and Yukon and co-create new ways to undertake planning for the future.

### **What are the top initiatives of this working group right now? If there is one thing you would like to see achieved, what would it be?**

We started our work by reviewing the Truth and Reconciliation Commission's (TRC) *Final Report and Reclaiming Power and Place: The Final Report of the*

*National Inquiry into Missing and Murdered Indigenous Women and Girls* (MMIWG). We found the two reports inextricably linked by collective trauma caused by colonial systems and processes.

Throughout these documents, the message that we identified is a demand for the fundamental right for respect for First Nations and First Nations rights, culture, knowledge and traditions. A continuation of business as usual is not going to heal the deep wounds that affect us all. The positive impact that these lessons can have on our profession is profound.

We explored what reconciliation meant and how the TRC defined reconciliation. In particular, we were moved by Elder Crowshoe's words in the TRC Report about intergenerational trauma. We spoke with each other about the planning profession's possibilities were they "reconciled with the earth." We took the TRC's reconciliation statement as a roadmap for our work and unanimously agreed that the IPWG's roadmap would follow:

- a. Awareness of the past
- b. Acknowledgement of the harm that has been inflicted
- c. Atonement for the causes
- d. Action to change behaviour

From there, we were able to state the following thesis:

How does PIBC address the TRC and MMIWG, but beyond that, expand to actively decolonise planning practices in BC and Yukon and support our members in doing this work? How can the Institute

undertake Truth and Reconciliation in the planning profession?

We are in the Truth stage of our work. The IPWG has unanimously agreed that our first step, acting as representatives of the BC and Yukon planning profession, is to hear from Indigenous people, their experience with planning and planning institutions. Our hope is to initiate decolonisation of the planning profession and that we can begin to co-create a new relationship with First Nations in BC and Yukon.

**Your consulting firm, Vesta Consultants, worked with Community Living BC to help house vulnerable people in the province. What do you think is the most valuable asset or skill planners can bring to that kind of crucial partnership?**

I started Vesta Consultants because I fundamentally believe that everyone needs to have a safe home. Today we work with non-profits and BC Housing throughout the province, delivering affordable and supportive housing for seniors, youths, families, women fleeing violence and residents with development disabilities, mental health and addictions. One portfolio of our work has been delivering homes for Community Living BC.

At the forefront of all our work is compassion and our commitment to provide each person with a safe home. The most valuable asset to bring is collaboration. We work with everyone on the team to provide the best and most inclusive housing we can. At the heart of our work is planning a community within each project.

**Is there one thing you are most looking forward to when the COVID-19 pandemic is behind us?**

Travelling! I had a wonderful trip booked last April to visit friends and to attend a wedding. I am very much looking forward to using that voucher! ■

# Indigenizing Planning

/ Gwen Bridge, Guest Editor



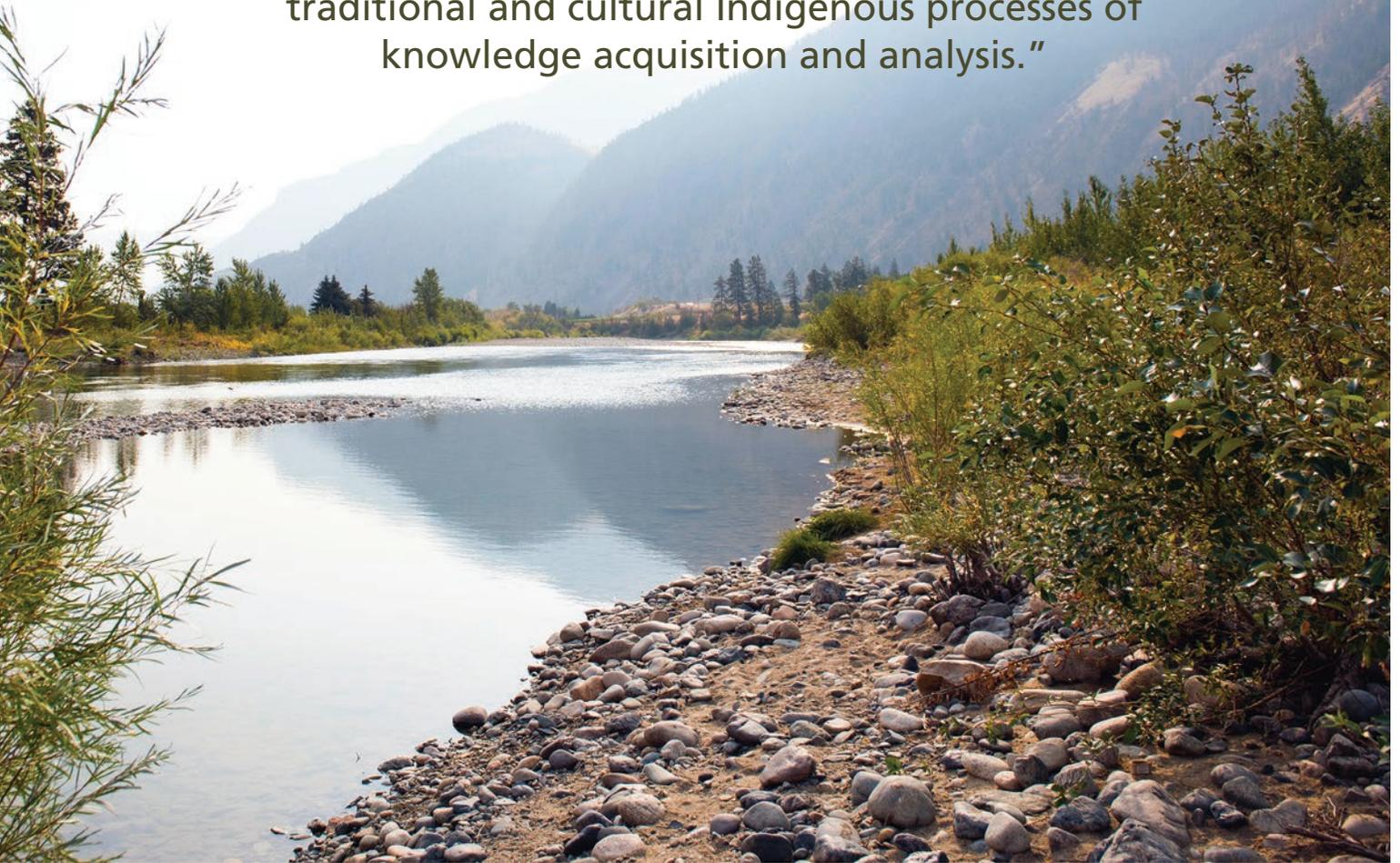
**Planning is evolving in British Columbia in response to the commitment to implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) through the Declaration on the Rights of Indigenous Peoples Act (DRIPA).** As we embark on this evolutionary journey, exploring what these commitments mean in terms of accepted planning practices and outcomes is the pressing challenge for planners and Indigenous people.

Understanding the different colonial and Indigenous approaches to planning is important for enabling equity in planning and for planning what a reconciled future could look like. In the Truth and Reconciliation (TRC) Commission of Canada report it states:

Reconciliation between Aboriginal and non-Aboriginal Canadians, from an Aboriginal perspective, also requires reconciliation with the natural world. If human beings resolve problems between themselves but continue to destroy the natural world, then reconciliation remains incomplete. This is a perspective that we as Commissioners have repeatedly heard: that reconciliation will never occur unless we are also reconciled with the earth.<sup>1</sup>

Planning, and especially collective planning can support this process of reconciliation.

“To Indigenize planning, plans must acknowledge traditional and cultural Indigenous processes of knowledge acquisition and analysis.”



Planning is a Western practice designed to anticipate future outcomes based on information and data, such as: population growth, water pollution permits, conservation priorities, and projected financial returns. In planning, determining the future state of systems, whether they be natural or human built, is viewed as possible, logical and desirable. Plans will determine the future: the structure of society; the equality of society (potentially); and the quality of the environment.

There is a long history of planning theory which relies upon the idea that the decisions we make will influence the outcomes. For example, planning to build a swimming pool may lead to an increase residents' health, property values, etc. This type of decision can influence the societal system of an area, i.e. the demographics. Or, if we plan for an industry to pollute water or we dam a river, we will influence the outcome of the water quality or quantity, i.e. the hydrologic system. Our operating assumption is that the decisions we make will influence systems, whether human systems or natural systems. This is implicitly accepted as a planning assumption. Planners and decision makers essentially have the authority to change the destiny of systems.

Indigenous concepts of planning can be quite different. Indigenous communities may need to address modern issues, such as economic development and food security, similar to non-Indigenous communities. There can be a lot of variation between Indigenous communities, obviously, with some choosing to fully embrace modern planning processes and others relying on traditional processes for planning.

Indigenous, more traditionally-based planning differs from modern, Western planning in that it is characterized by spirituality and observation-based methods of interpreting information from the earth, and applying that knowledge in decision making. To Indigenize planning, plans must acknowledge traditional and cultural Indigenous processes of knowledge acquisition and analysis. This presents challenges because typical planning, while it has been evolving, is very much rooted in a process of analysing future scenarios and making decisions on anticipated future outcomes based on human-focused interests.

In contrast, Indigenous decision making, in land and resource issues in particular, takes guidance from the natural systems in order to make decisions. For instance, when considering damming or polluting a water body, the water body itself will provide

a directive for what decision needs to be made. The water body says to people, “I need to be clear and clean,” and subsequent decisions then reflect the requirement and no polluting is permitted.

The way that a system’s requirements are communicated is often through ceremony, story and observation. People are part of systems and have relationships with those systems and, over time, generations understand those systems. This knowledge is then passed down from generation to generation. Indigenous stories



Images courtesy of the author

also contain decision making directions and information from the land and animals about how humans should interact with them. By acting in relationship with the system and honouring the needs of the system, decisions will be made based on what is good for all parties. The concept of honour is at the heart of most Indigenous cultures.

In many Indigenous cultures, decisions about how to proceed were and are the result of a spiritual process from which inputs were received from ancestors and the spiritual realm, even spiritual beings. This method of informing decisions is unfamiliar in planning processes today. In looking to Indigenize planning, we must understand that Indigenous planning is informed by ancient wisdom, stories and spiritual input. This will result in a different process and spectrum of options for how the planning process may unfold. We must be open to other ways of gathering, generating and communicating information. When people talk about reconciling ways of knowing, the concept of how to implement the components of Indigenous decision making is a key element.

Plans in British Columbia, whether urban, rural, focused on environment or economics, have typically looked forward to alternative scenarios in order to consider what will happen to our world, our systems as a result of decisions. For example, the socio-economic environmental assessment process is based on scenario analysis which employs quantitative or other scientific (social or environmental sciences) data.

If we include Indigenous ways of understanding effects and future outcomes, decisions about what to do come from options reached through spiritual and ceremonial practice, stories and inter-generational wisdom, and analytical approaches. Those conclusions should inform scenario development and be considered with the same seriousness as scientifically-based methods and conclusions. Part of the challenge for thinking in this new way is to accept that

information gathered from Indigenous practices is credible and valid. It does not follow the scientific method of ‘objective’ observation but it is based on a relationship with the earth, its energies, and all things are made of energy.

Concepts for relationships with land are inherent in Indigenous language and are used in Indigenous decision making. Understanding words and concepts are critical to Indigenize planning. For example, in nsyilxn, the language of the Okanagan/ smelqmix culture, there is concept of listening to the earth. This practice is conducted by a “sux<sup>w</sup>k<sup>t</sup>ʔaʕc<sup>m</sup> (person-looks-underneath). This person is one who has knowledge to interpret what cannot be seen on the surface. They can accurately forecast short-term weather changes and seasonal anomalies as well as long-term climatic pattern shifts by feeling the land internally. Their knowledge includes a learned mind-focus technique based on a practice of heightened sensory perception in a type of meditative state, to synthesize the multi-layered immediate sensory information over the historical information they have accumulated.<sup>2</sup>

In addition to the processes of investigation, such as by sux<sup>w</sup>k<sup>t</sup>ʔaʕc<sup>m</sup>, much of Indigenous knowledge is based on spirituality and ceremony, which is based on story and the rules transmitted through them. Stories contain rules and protocols for regulating behaviour and, in this way, have legal authority. When including Indigenous concepts and stories, it is important to acknowledge that they have legal authority, equivalent to any legislation, regulation, or policy of Canadian or British Columbia governments.

Indigenizing planning means allowing the process of planning and the content of the plans to be generated by Indigenous peoples based on cultural and traditional practices. It means allowing information from the spiritual realm to inform decisions. Planning has been evolving to be more inclusive of different priorities for land use, such as delineating ceremonial and cultural practice sites. To further Indigenize planning and advance reconciliation, planning processes need to include decisions based on a natural system’s needs versus decisions that control the system. Reconciliation practices in planning will recognize decisions derived from spiritual practice, story, and intergenerational wisdom, an approach that should be considered by both Indigenous and non-Indigenous planners. ■

Gwen Bridge is an Indigenous management consultant and negotiator. Gwen is a member of the Saddle Lake Cree Nation and resides in Nelson, BC. She has spent the last 20 years working with Indigenous peoples to advance their interests and authority in natural resource management and decision making. Working in both the US and Canada, Gwen continues to support Indigenous people to ensure their laws, protocols and cultures are recognized and advanced through collaboration with governmental and non-governmental partners. Gwen has a Masters of Science in Renewable Resources from the University of Alberta.

Gwen was the guest editor for this issue of *Planning West*.

<sup>1</sup><https://trc.ca>

<sup>2</sup>Armstrong, J. C. (2012). “Constructing Indigeneity: Syilx Okanagan Oraliture and tmixwcentrism” (Doctoral dissertation, Greifswald, Univ., Diss., 2010).

# BC's UNDRIP Legislation: An Opening for Better Relationship Building?

/ Jessie Hemphill and Bill Buholzer RPP, FCIP

Indigenous rights in Canada were largely ignored by all levels of government for the first two centuries of colonization, causing great harm to Indigenous people. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)<sup>1</sup> was a milestone for global human rights, and the Province of British Columbia's commitment in 2020 to uphold UNDRIP via Bill 41 was celebrated by many as an important step in reconciliation.

Now the planning profession, like most other professions in Canada, is responsible for doing its part to uphold Indigenous rights and redress the harm of colonization. UNDRIP should be welcomed by planners as an enabling framework for positive relationship building with Indigenous people and, in particular, First Nations.

The BC legislation that implements UNDRIP has two main aspects. First, it requires the provincial government to prepare and publish an "action plan" for implementing the Declaration and, having prepared such a plan, to report annually to the Legislature on implementation. The Province has not indicated when it will be releasing the plan.

The second aspect of the legislation has to do with sharing administrative decision-making with First Nations. In BC there are dozens of administrative decision-makers including provincial Ministers, municipal councils and administrative tribunals like the Agricultural Land Commission, all having jurisdiction in matters related to planning and land use management.

The UNDRIP legislation permits provincial government Ministers to negotiate two new types of administrative decision-making arrangements with First Nations: (1) shared decision-making with one or more First Nations, and (2) requirements for First Nations consent to decisions. This could impact local government planning. If an agreement deals with decisions within the jurisdiction of a local government, the local government will not necessarily be a party to the agreement

though it will presumably be consulted as the agreement is negotiated. The government of BC's UNDRIP website indicates that "joint decision-making or consent requirement agreements will follow the same principles of administrative fairness and transparency" that currently apply.<sup>2</sup>

Some simple examples of how this might work: an UNDRIP agreement with a Vancouver Island First Nation might provide that a provincial subdivision approving officer or the Agricultural Land Commission cannot approve a subdivision in a rural area without the consent of the First Nation; a municipal council cannot adopt an official community plan without such consent; tenure decisions made under the Forest Act will be made jointly by a



A proposed design detail of the Seňákw development

provincial official and a First Nation in the West Kootenays.

In BC, many of the Province's administrative decision-making structures were created to nourish private enterprise. Agricultural Land Reserve (ALR) exclusions make land available for development.

## Planning a survey?



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Surveys by

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Environmental assessment certificates enable large industrial projects to proceed. Forest and mineral tenures provide resources for mills and exports. The legal principles that apply to these types of decisions restrict decision-makers, *whoever they may be*, to considerations that are directly relevant to the purposes for which the decision-making structure was created.

With the current legislative framework, a decision-maker may not act on extraneous, irrelevant or collateral considerations. However, with UNDRIP, collaborative planning may mean providing for outcomes that lie outside the political/economic framework that these administrative decision-making structures were created to support, such as outcomes reflecting Indigenous land use priorities. Given this, the government may have to provide much broader “purpose” statements in legislation like the Local Government Act and the Agricultural Land Commission Act to reflect the need to recognize and protect First Nations’ priorities and to adhere to UNDRIP principles.

In that regard, the amendments that were made in 2018 to the Environmental Assessment Act that provide for deeper involvement of First Nations might be considered a tentative first step. If an environmental assessment certificate is being issued over the objections of a First Nation, the Ministers issuing the certificate must give written reasons for doing so. The provincial government stopped short of establishing a First Nations consent requirement, though it has included in the Act’s purpose statement the “support of reconciliation with Indigenous peoples by recognizing the inherent jurisdiction of Indigenous nations and their right to participate in decision making in matters that would affect their rights.”<sup>3</sup> Giving effect to UNDRIP agreements may require the addition of similar purpose statements in other legislation.

Planners should already see value in joint decision-making arrangements in the field of planning and land use management, but UNDRIP builds an even stronger case for proactive relationship building between local governments and First Nations. Rather than waiting to see if neighbouring Nations will take issue with land use decisions, those Nations should be included in planning processes from the beginning in acknowledgement of their rights and title and, as much as possible,

planning processes will be aligned across jurisdictional boundaries.

Indigenous peoples flourished in what we now call British Columbia for millennia before colonization. The adoption of UNDRIP in BC may provide much needed support for creating healthy, equitable communities.

In the context of the changing climate, Indigenous land management practices tend to arrest or even reverse loss of biodiversity and may be an important factor in reducing carbon emissions<sup>4</sup>.

Nations like the Squamish First Nation are showing what is possible, in terms of affordable and environmentally responsible housing, with the Señákw development – a proposed development of 6000+ new homes, primarily purpose built rental, that will be Canada’s first large-scale net zero carbon housing development.<sup>5</sup> The shift towards decision-making partnerships in planning and land use management should be seen as an exciting opportunity to reconcile and co-create just communities that support the rights and wellbeing of all. ■

Jessie Hemphill (Gwa’sala-’Nakwaxda’xw Nations) is a partner and senior planner with Alderhill Planning Inc. and teaches Indigenous planning at the University of British Columbia and Vancouver Island University.

Bill Buholzer is associate counsel at Young Anderson Barristers and Solicitors.

<sup>1</sup>Declaration of the Rights of Indigenous Peoples Act S.B.C. 2019 c. 44.

<sup>2</sup>[https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/bc\\_declaration\\_act-factsheet-local\\_government.pdf](https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/bc_declaration_act-factsheet-local_government.pdf)

<sup>3</sup><https://www.bclaws.gov.bc.ca/civix/document/id/complete/statreg/18051#section7>

<sup>4</sup>Schuster, R., Germain, R., Bennett, J., Reo, N., & Arcese, P. (2019). Vertebrate biodiversity on indigenous-managed lands in Australia, Brazil, and Canada is equal to that in protected areas. *Environmental Science & Policy (101)*, 1-6.

<sup>5</sup><https://senakw.com>

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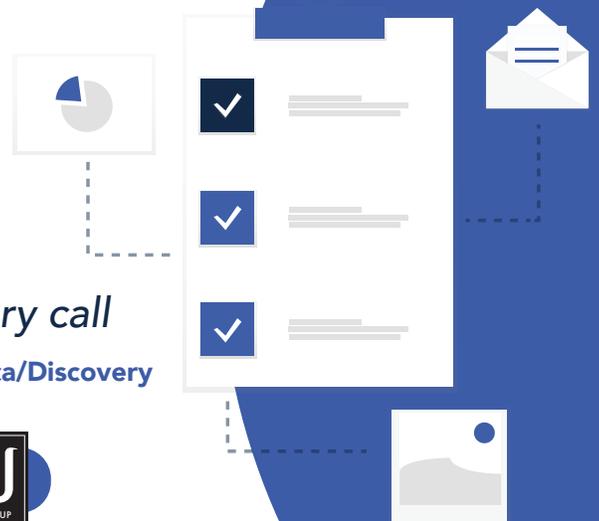
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# Reconciliation through Relationships

/ Brian Holmes and Tracy Thomas

Brian Holmes (Upper Nicola Band) and Tracy Thomas (Ministry of Forest, Lands, Natural Operations and Rural Development) worked together to form a planning approach to address land and water decisions in the Upper Nicola area. What follows is an exchange of their reflections on working together.



The Four Food Chiefs, a Syilx creation story, demonstrates the principles of enowkinwixw. In the story, kul'nc hut'n (the Creator) told tmixw that st'elsqilxw (people) were coming. The Four Food Chiefs came together to plan how to feed st'elsqilxw in a way that ensures balance so that no one resource was ever overprescribed. The story teaches that each of the Four Food Chief perspectives need to be present throughout a process or project to provide their unique guidance. The Four Food Chiefs are: skəmχist (Black Bear), n'tyχtiχ (King Salmon), spitləm (Bitterroot) and siyá? (Saskatoon). (<https://www.syilx.org>)

Dear Brian,

I am so excited about our new planning table. How long has it taken, 16 months? It feels like just yesterday we were full after lunch, sitting in that stuffy little meeting room going over the first draft of the work plan for the

Upper Nicola sub-watershed.

The work plan included the usual fare, the things we would accomplish, timeline, and budget. You explained that the work plan needed to be less colonial, it needed to include a Syilx perspective and I was happy to have you add it. Instead of adding your perspective, you delivered an overview of the Syilx Four Food Chiefs and asked me to revise the work plan based on it. As we wrapped up our meeting and said goodbye, I thought “HOW AM I GOING TO WRITE A WORK PLAN USING THE FOUR FOOD CHIEFS PERSPECTIVES?!” I was terrified.

In those days you seemed serious. I remember you asking why we were both- ering with all this planning stuff when we should just go and get things done. I think of that time as your Salmon phase, just get busy and do something! Now I know that as much as you want to get things done, deep down you are more Bitter Root, caring about relationships, with a bit of Salmon mixed in. You have

taken to planning like a pro. Plus, I learned that you are hilarious.

I spent weeks agonizing over the work plan. I read everything I could find about the Four Food Chiefs, but nothing said anything about planning or the application of Syilx governance. I panicked. The more I read, the more I came to realize that I was going to need to attempt to look at the planning work through the Four Food Chiefs perspectives, on my own. I felt horribly inadequate.

At our next meeting, we went back to the little meeting room to review the second version of the work plan. (It was closer to the 40th version but who’s counting?) You read through it with an unreadable expression and were quiet after. Then you said, “You listened.”

We have fought for our project, for the ability to have all the voices at the table, to take time, and to go back and gather the people that need help. We have made mistakes and tried our best to learn from them, to remember that we are doing something new, something without a guide. Maybe most important, you and I have become a “we” in our work.

Through all of this, I have been given the opportunity to step back and see my work with fresh eyes, to question what I “know” and the origins of those ideas. I can’t know or appreciate fully what I have learned as this experience has changed me and all the work that I will do and for that, I thank you.

Sincerely,  
Tracy



Tracy building silt fences to help get Chinook up the Salmon River





Dear Tracy,

Reflecting back on the path we have walked to get to where we are now. At the beginning, having doubt that the process being discussed would be meaningful, but I was willing to take the lead and help drive the process for a different ending. Our first couple of meetings to discuss work planning did not seem to show much hope for a new approach. Until one day visiting your office and sitting in a small cubicle meeting box. Starting discussion that

day was all business, and I still had concerns about the work plan we were developing and the lack of a cultural perspective.

Then we went for lunch. The lunch was a critical timeline to our path we walk today. During lunch, we did not talk business, but rather spoke about each other's personal lives. This was a very important part of the trust building. We let our guards down and shared personal information with basically complete strangers that we have never had connection with before. Proving the willingness to be open and truthful, made me feel equal.

Whether we knew it at the time or not, that meal we shared set the stage for our afternoon discussion. A different atmosphere was in place when we got back to the small cubicle. The Four Food Chiefs was explained from my perspective and about how it needed to be reflected in the work plan. At the end of the meeting, you were tasked with re-drafting the work plan and incorporating the Four Food Chiefs into the document. I truly doubted that when we met again the work plan would be anywhere near what I thought it needed to be.

When we met again to review the changes you made to reflect the Four Food Chiefs, to my surprise, you listened and understood the conversation we had at the previous meeting. I expected to throw out what you had presented, but it turned out, it was exactly a reflection of the thoughts and discussion I shared. I could not tell if this was fluke, or if I was working with someone who really understood.

From that day on, it was a learning on the go for both of us. Learning each other's different perspectives and understanding how each of our world-views needed to work together. There was no doubt from either of us, when things needed to change or slow down to ensure we were respecting the Four Food Chiefs. No matter the message or who we were talking to, WE had the same voice.

Like our *captikwł*<sup>1</sup> it is difficult to put in writing, the journey we have walked together. Like the oral stories, we can only verbally explain our experience and share our knowledge with others.

Sincerely,  
Brian

Brian Holmes is a member of the syilx nation. He is a council member of the Upper Nicola Band Chief and Council. He was first elected in 2011 and has served four consecutive terms. He has been involved in First Nation Governance with land, water, justice, agriculture, forestry, and fisheries.

Tracy Thomas is a Land and Resource Management Specialist working on land and water planning with the Ministry of Forests, Lands, Natural Operations and Rural Development in Kamloops, BC. She has been working in the Nicola valley since 2012 on multiple water and fish related projects and teaches Environmental Planning at the Nicola Valley Institute of Technology in Merritt.

<sup>1</sup>*captikwł* are a collection of teachings about *Syilx/Okanagan* laws, customs, values, governance structures and principles that, together, define and inform *Syilx/Okanagan* rights and responsibilities to the land and to our culture. These stories provide instruction on how to relate to and live on the land. <https://www.syilx.org/about-us/syilx-nation/captikwł>



**HOUSING FOR WELL-BEING:**  
a vision for our future

Examples of **community benefits and space**  
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# **Songhees Housing for Wellbeing: Innovative, Community-Driven First Nations Housing**

Karen Tunkara, Councillor, Songhees Nation  
Don Albany, Councillor, Songhees Nation  
Carla Guerrero RPP, MCIP  
Annelise van der Veen



*"The development wraps around a central shared green space modelled after a healing circle, offering flexible spaces for educational programming, cultural activities and community events."*

For more than 4,000 years, the Ləkʷəŋən people (Songhees and Esquimalt Nations) have stewarded the Ləkʷəŋən traditional territory, located on Vancouver Island adjacent to the municipalities of Esquimalt and View Royal in the Capital Regional District. The Ləkʷəŋən people hunted and gathered on these lands, living together as an intergenerational community with deep cultural practices.

Today, Songhees Nation has more than 650 members, with about half living on reserve and half off-reserve. Many of the Nation's existing reserve lands are developed and most of their lands face encroaching urban development. Forty percent of Songhees Nation members expressed a need for on-reserve housing that is safe, secure and affordable. Their demand is twice the national average of Indigenous peoples needing core housing, and three times that of non-Indigenous people.

Given this demand, Chief and Council assessed the remaining land assets to meet the community's housing needs. The Nation's Chief and Council dedicated a 3.24 acre site for a new affordable housing development to improve housing options for members already living on reserve, as well as to bring off-reserve members back home.

Songhees Nation then partnered with the consulting team from Purpose Driven Development and Planning to help capture the community's vision for housing and to move the project forward. Together, they developed an approach and process that saw the project move beyond just an affordable housing development, to a reimagining of the future of housing for the Nation — one that reflects its culture, values and priorities.

The result? *The Songhees Housing for Wellbeing* is an innovative, community-driven development project that focuses on the culture, health and wellbeing of the Songhees Nation, now and for the future. This project is a plan for multi-unit housing on an urban site that both respects the community's values and

will meet the needs of Nation members at every stage of life for current and future generations.

With the goals of improving housing quality for members and to welcome off-reserve members back home, this project embodies intergenerational living, community connection, wellness and cultural revitalization. The final outcome will be a mixed-use, mixed-income development owned by the Songhees Nation that reflects the priorities and identity of the Nation. The critical visioning work that the consultant led with the community members set the course for this project and is grounded in community and Council-driven priorities

The Nation's Strategic Plan has clear priorities related to: self-governance; language revitalization; honouring culture; economic development; land, property and housing; education skills and employment; and health and social development. To ensure the Nation's Strategic Plan priorities are met in this housing development, the project team held a series of visioning workshops with Elders, youth and the others in the community in 2019 to identify their priorities for the site. From this series of community workshops, the vision for the development emerged around "Housing for Wellbeing."

The Nation envisioned a complete community, with affordable, versatile, intergenerational housing, as well as commercial and retail spaces, and shared amenity spaces for community gathering, supporting culture, and the health and wellbeing of its people.

A master plan concept was developed for 160 affordable homes and will be delivered in phases, starting with homes in a variety of unit sizes in a six-storey main building. This first phase is designed to meet the needs of members currently living on-reserve in overcrowded housing conditions, including Elders and families who want to live in intergenerational housing. A second phase of development will accommodate those who now live off-reserve and want to move back home, offering a five-storey

apartment building with a mix of apartments and ground-oriented units.

Intergenerational living is part of Songhees culture since time immemorial and the design of the main building takes a modern approach to extended families living together. Every floor features a family lounge to provide a shared space for family gathering, shared meals and events for the residents of each floor, whether they are extended families or other community members.

Both buildings have an age-friendly design with an emphasis on accessibility for Elders and families of all abilities. The development will also feature an early childhood learning centre, a community multi-purpose building, and additional indoor and outdoor amenity spaces for cultural events, gathering, shared meals, celebrations, events, education and cultural programming for both the residents and the wider Songhees community.

The development wraps around a central shared green space modelled after a healing circle, offering flexible spaces for educational programming, cultural activities and community events. The space is also designed with natural features to sustainably address stormwater management on site.

Other outdoor spaces including a children's playground and an ethnobotanical garden that will provide a direct connection to nature and green space to promote play, wellness and healing. The ground-level commercial and retail space is designed for community services, such as a coffee shop, bakery, and small grocery. To address the Nation's economic development priorities, the south area of the site has been designed for commercial, office and retail development in order to generate long term sustainable revenue for the Nation.

This project has been well planned from Council and the community's perspective by having the right consultant in place to define and lead the project in partnership with Songhees Nation. After the initial visioning workshops, a dedicated, Council-led Songhees Housing Steering Committee was formed to work with the consultant as the primary body to guide and advance the work through all project stages. The

Songhees Housing Steering Committee has been critical to advancing this project and ensuring the priorities of the Nation, from Chief, Council and members, are delivered. Regular community updates and opportunities for input are provided to members, confirming the project is delivering on the community's vision and goals.

From project visioning to delivery, the *Songhees Housing for Wellbeing* will build affordable, intergenerational housing for on-reserve members of Songhees Nation, enable off-reserve members to move back to their home community, and capture the community's vision for the future of housing and wellbeing. The final project will ensure the community will continue to thrive for generations to come. ■

Karen Tunkara is a member of Songhees Nation Council. She has been a Councillor for almost 10 years and works with the portfolios of Housing, Finance, Human

Resources and Tourism. Karen is on the Songhees Housing Steering Committee.

Don Albany is a member of Songhees Nation Council. He has been a Councillor for four years and works with the portfolios of Housing, Finance and Education. Don is a member of the Songhees Housing Steering Committee.

Carla Guerrero is the CEO and Founder of Purpose Driven Development and Planning. Carla and the team at Purpose Driven Development have been working with Songhees Nation since 2016 on their development and planning priorities for strategic Songhees lands including developing a masterplan.

For more information see:  
<https://www.purposedrivenroi.com>

Annelise van der Veen is the Planning and Development Coordinator at Purpose Driven Development and Planning.

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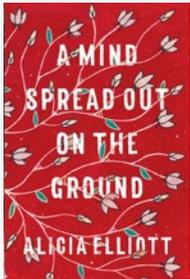
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# Recommended Reading for Planners

/ Maria Stanborough RPP, MCIP, Editor



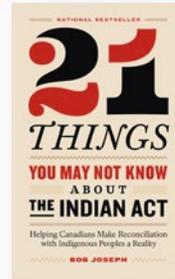
*A Mind Spread Out on the Ground*  
Alicia Elliott

A powerful memoir of growing up Indigenous in Canada today.



*From the Ashes: My Story of Being Métis, Homeless, and Finding My Way*  
Jesse Thistle

A breathtaking memoir of what hitting the bottom looks for a Métis man, and how Jesse Thistle made his way back.



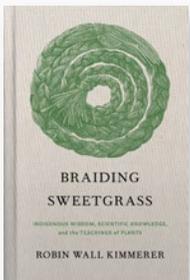
*21 Things You may not have Known about the Indian Act*  
Bob Joseph

Essential reading for every planner.



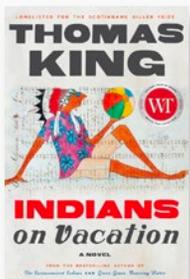
*Policy on Planning Practice and Reconciliation*  
Canadian Institute of Planners

A great resource provided by our national organization – available for free download: <https://www.cip-icu.ca/getattachment/Topics-in-Planning/Indigenous-Planning/policy-indigenous-eng.pdf.aspx>



*Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*  
Robin Wall Kimmerer

A helpful presentation of what it means to Indigenize the concepts of land, ownership and relationship.



*And, for fun in a 'wake up' sort of way:*



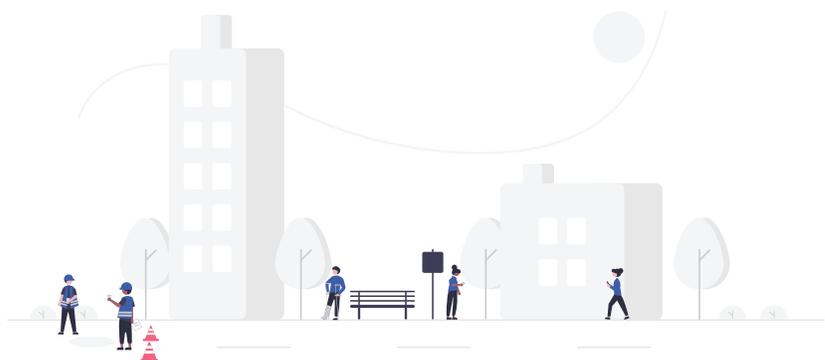
*Indians on Vacation*  
Thomas King

A smart, easy read that is both light and thought provoking.

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# A Cultural Lens in Community Planning – Vancouver’s Chinatown

/ Aaron Lao and Helen Ma



Vancouver's Chinatown is an historic neighbourhood and a significant cultural destination. But today, many of its cultural heritage assets are fragile and fast disappearing. There is a feeling in the community that without intervention, Chinatown could disappear forever.

The City of Vancouver's Chinatown Transformation Team (CTT) team was established in 2018, with the mandate to grow and support Chinatown's cultural heritage so it can remain as a living legacy for future generations. We have come to realize that doing planning in the Chinatown community requires a different approach that can embrace the deep cultural values that give life to this special neighbourhood.

The Chinatown Transformation work is on-going and is done in the spirit of partnership with the community. We hope that by sharing some of our early lessons, we can start a conversation on how to do planning to better serve all ethnocultural communities that might find their histories being erased.



### Taking a Cultural Lens

Cultural values are present in all planning styles, including conventional planning approaches that are often seen as neutral or objective. The dominant planning system prefers formal regulations as opposed to letting things happen organically. It understands neighbourhoods through maps, boundaries and property lines instead of people's lived experiences and relationships. Planners have many tools to define the physical landscape, but very few tools that describe the less tangible, or intangible culture and heritage.

When formal planning practice is imposed on racialized and ethnocultural communities, it often misses important aspects of the community and can even be harmful. An alternative approach is to understand a community using a cultural lens that can begin to meet people's needs in an equitable manner. Planners can gain critical insight into a community that would otherwise be missed with a more colour-blind, conventional approach.

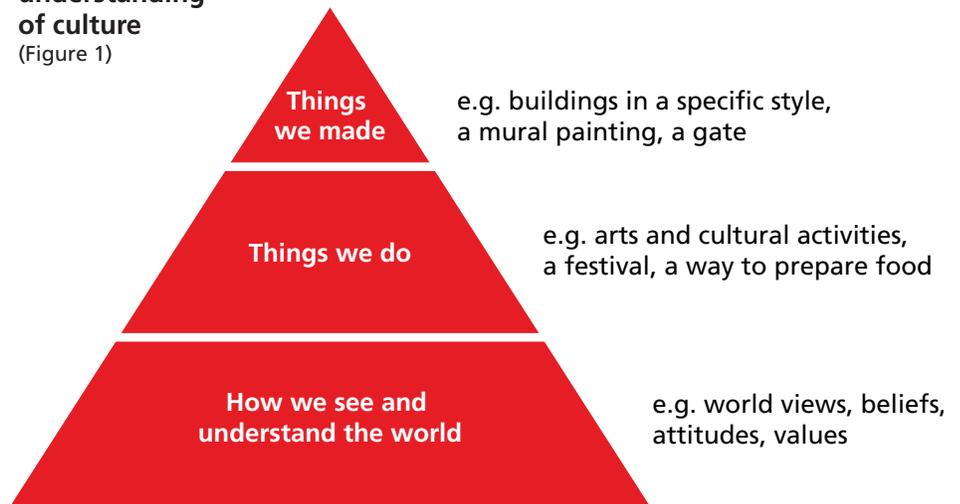
To take a cultural lens, we need a deeper understanding of the idea of "culture." Imagine a pyramid with three layers (Figure 1). The top layer is the surface-level understanding of culture: things that were made. These are the physical objects

like heritage buildings and Chinese gates that planning most often focuses on. The second layer of culture is the things are done. These can include activities and festivals, like martial arts classes or the Lunar New Year parade.

The most invisible yet most important level of culture, the third layer of the pyramid, is how we see and understand the world. These are the values, worldviews, beliefs and attitudes that create meaning in our lives and drive our behaviours. In places like Chinatown, this shared worldview is the thread that ties the community together, and gives the place a common sense of identity – it is what makes Chinatown, *Chinatown*.

With this deeper understanding of culture, we come to realize that a food store may not be just a food store. In Chinatown, a traditional dry goods store is a site of cultural production, a place to find traditional medicine, an opportunity for intergenerational learning, a weekly family ritual, and a community gathering place. It is key to the way of life for people of Chinese descent not just around Chinatown, but across the region, and cannot be replaced by the bulk aisle at a big-box grocery store.

**A deeper understanding of culture**  
(Figure 1)



## Getting to Cultural Values

When CTT began our planning process in Chinatown, we wanted to start understanding the bottom of the pyramid. Instead of focusing on physical features, we began talking to the community to uncover the cultural values of Chinatown. We wanted to understand why certain things are important before we identified what projects to take on.

To ascertain cultural values, we started by compiling an inventory of Cultural Heritage Assets. This inventory includes both tangible and intangible assets in Chinatown, drawn from previous reports on Chinatown as well as crowd-sourced public feedback, in a campaign we called “The Hidden Gems of Chinatown.” These assets did not need to be tied to a specific place. This more qualitative input was critical in helping us to round out the information collected in the past, which tended to focus on the physical “things we made.”

After reviewing the tangible and intangible inventory from over 500 pieces of input, we conducted workshops with a community Steering Committee. In the workshops, we asked community members to express why certain aspects of Chinatown are important to them. For example, we asked why tourism is important?

Initially, the response was that it is an important part of people’s livelihood, and that having visitors give us an opportunity to showcase Chinatown to more people. Digging deeper, we asked why this, in turn, was important. We learned that by showcasing Chinatown through tourism, community members were respecting the contributions and memories of the pioneers and allowing their legacies to be passed on. The underlying value was one of honouring heritage and the progress embodied by Chinatown. With these critical pieces of feedback, we drafted a set of Chinatown values, as seen by the community.

In Chinatown

- we celebrate our identities together
- we care for each other
- we fight for positive change and prosperity
- we honour our heritage and memories
- we belong to a living community

Getting to cultural values as a first step in a planning process is important because values invent and reinvent a community - they draw on the past for inspiration and turn them into future-focused statements. They can serve as a steady north star for a long-term plan to follow. They focus on *why* something is important instead of what things are important, which can defuse positional conflicts and allow for more thoughtful discussions. By building a plan based on cultural values as seen by the community, we can help make sure that the plan is community-driven instead of expert-driven.

Uncovering the cultural values of a community can also help us to create and find new tools that were not available before. Through this process, we have come to understand cultural businesses in Chinatown are not only places to buy and sell goods, but also important assets that express Chinatown values. We have now established a program that provides support and incentives to cultural businesses.

In addition, during the COVID-19 pandemic lockdown, we were able to pivot the emergency meal program for isolated Chinese senior residents into serving culturally appropriate meals that respect residents’ way of life.

We have begun to make some progress in Vancouver’s Chinatown: we have built trust in the community, convened a Legacy Stewardship Group that brings together stakeholders that previously had not collaborated, supported culturally appropriate public space activation and artist calls for new murals, and started a Community Stewards partnership that employs local residents.

These specific efforts should not be carbon-copied over to another community, where these tactics may not resonate with community members. Instead, we suggest embracing the core principles of uncovering cultural values and building relationships. Beyond Chinatown, we are opening conversations on how to support other historic cultural communities in Vancouver, such as the Punjabi Market.



Planning with a cultural lens is essential to meeting the needs of racialized and ethnocultural communities that planning has historically marginalized. As a way forward we offer the approach of letting go of deeply-embedded conventional planning approaches, and for planners to co-create an approach that originates from the core values of the communities we are planning in. If we do it well, if we truly act in service of the interests of marginalized communities, the possibilities to create a more inclusive society are vast. ■



Images courtesy of the authors

Helen Ma is the Senior Planner and co-lead of the City of Vancouver's Chinatown Transformation Team and has been doing community planning in Vancouver's Downtown Eastside for over ten years.

Aaron Lao previously worked on the Chinatown Transformation Team and is currently a Planner for Vancouver's city-wide plan.

The authors recognize that their work takes place on the unceded Homelands of the xʷməθkʷəy̍əm (Musqueam), Skwxwú7mesh (Squamish), and səliłwətaʔ / səliłwítulh (Tsleil-Waututh) Nations.

*“Planners have many tools to define the physical landscape, but very few tools that describe the less tangible, or intangible culture and heritage.”*



# The Land Development Process Flow Chart

/ Kasha Janota-Bzowska and Jurek Janota-Bzowski

One of the most frequently asked questions by land developers is “When can I start building?” For most, it is never soon enough, and it invariably becomes a voyage of discovery that is fraught by a myriad of bylaws, processes, codes, and fees. For some projects, had the developer known at the start what was involved, they may have never started and saved themselves money, anguish, and frustration. Concurrently, Planning Departments could have focused their resources on those development opportunities that had the best chance of success.

This article introduces the *Land Development Process Flow Chart* that all planners and industry professionals can have in their possession in order to avoid disappointment, and to manage developers’ expectations. Forewarned is forearmed!

The *Land Development Process Flow Chart* is a visual communication tool that summarizes the entire land development process, from the feasibility stage to post development. This customizable flow chart shows major steps and processes, identifies key members of the development team, and indicates where they are needed within the process.

It also shows which processes require municipal Council or Regional District Board approval, and which ones only need Planning/Engineering Department approval. The flow chart can be readily adapted for each community to show anticipated duration of each stage and indicate key milestones for payment of fees. This information

will go a long way to answer the land developer’s set of questions: “how long will it take” and “how much will it cost”?

The municipal planning profession is always striving to better serve communities through updating its practices, reviewing its standards and, most importantly, by improving the ways by which planners communicate with the public, the private sector, and with other planners and industry professionals.

The *Land Development Process Flow Chart* is an opportunity to bridge the information gap that exists within our planning community. It can also help planners better communicate with the public, elected officials, and land development teams. The model that we describe is for larger, multi-tract land development projects. However, this flow chart can be revised for smaller development projects as well.

The *Land Development Process Flow Chart* is divided into six main stages which can be briefly summarized as:



*The Feasibility Stage from the Land Development Flow Chart*

### 1. The Feasibility Stage

This stage requires selecting a development team, preparing a concept plan for the project, and identifying foreseeable challenges, best approaches, and requirements for a successful project. The applicant should discuss the project through a “pre-application meeting” with Local Government Planning and Engineering staff.

The *Land Development Process Flow Chart* can be used during the pre-application meeting to help identify which permit processes will be required, estimate the time needed to get through the process, and highlight anticipated fees. This stage should be treated as a Go/No Go decision point.

### 2. The Pre-Design Stage

During this stage, the development team works with Local Government Planning and Engineering staff through the required permitting processes. This can include applications for a Re-Zoning and Official Community Plan amendments, Subdivision, Development and/or Development Variance, Tree Cutting, Signage, Development Cost Charges, and Subdivision Servicing. There may also be consideration of Highway Use, and any other infrastructure service permits through the Engineering department.

This part of the process may include public information hearings and meetings, Council/Board approval, and Preliminary Layout Review (PLR). Application and administration fees are applicable for much of this.

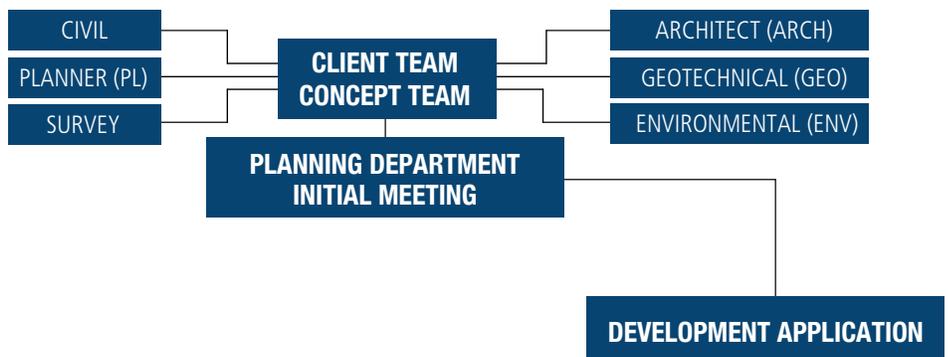
### 3. The Detailed Design Stage

At this stage, the proposed development design is finalized and carried out in accordance with the Bylaws and the PLR issued to the applicant as part of the Subdivision process. This stage will confirm park dedication requirements, and other fees identified in the Bylaws. Any changes to the design at this stage may delay the project with Permit Amendment applications or a Development Variance Permit, which effectively sends the project back for Council/Board approval.

Land developers should know that it is important to submit an entire detailed design package for review in one document and take note of the PLR expiry date (usually 12 months). Generally, one extension is allowed for 6 months. If the permit lapses, it is back to the beginning, with re-applications, fees, delays, etc. Some local governments may permit up to three free reviews of the detailed design layout; any more may require extra fees as per the Fees Bylaw. For professionals in private practice, the goal in this stage is to be issued a “Servicing Agreement.”

### 4. Tendering Period

This stage of the development process is generally run by the development team and is independent of local government staff. Private sector companies follow standard tendering procedures and use construction contracts such as MMCD or CCDC. It is important to advise the local government of the mandatory site meeting date and venue, which staff may wish to attend.



## 5. Construction Period

The culmination of all previous processes is the Servicing Agreement under the applicable Subdivision and Development Control Bylaw. This stage marks the start of the construction process, subject to a Permit to Construct. This will be provided when all required insurances and bonds have been provided by the successful tenderer. At this stage, a developer can expect to pay development fees that include but may not be limited to:

- Administrative fees
- Security Letter of Credit
- Development Cost Charges
- Construction Maintenance Bond
- Landscape Maintenance Bond

Each jurisdiction has its own bylaws that specify the fee amounts, and details of how and when bonds are released. Other important development requirements may include environmental, health,

highway, tree cutting, sign, and building permits (as required). On completion, final drawings need to be submitted for a Letter of Assurance, final approval by the Approving Officer, and Land Title Registration complete with Development Permit conditions.

## 6. The Post Development Stage

This final stage is technically the end of the civil work and start of land sales and home construction. Developers are generally permitted to build up to 10% of total lots as “show homes” during the construction stage for later hook-up and occupancy permit. This final stage is subject to the requirements and fees set out by the Building Department, and building permits are generally referred to Planning staff to ensure compliance with the issued Development Permit has been met.

Success with any development project hinges on excellent communication. The

*Land Development Process Flow Chart* is a step forward towards aiding and achieving better communication amongst all professionals within the realm of urban development. It is our hope that planners, engineers, and other industry professionals utilize and adapt this template to communicate effectively with one another in daily practice. ■

If you are interested in obtaining the customizable versions of *The Land Development Process Flow Chart*, please contact Kasha Janota-Bzowska at [kjanotabzowska@sooke.ca](mailto:kjanotabzowska@sooke.ca)

Kasha Janota-Bzowska, B.A., is a Planner with the District of Sooke and a Master's in Planning Candidate Student with the University of Waterloo. Jurek is her dad.

Jurek Janota-Bzowski, P. Eng., is a Senior Engineer and Project Manager with Kerr Wood Leidal Consulting Engineers Ltd. (KWL). Kasha is his daughter.

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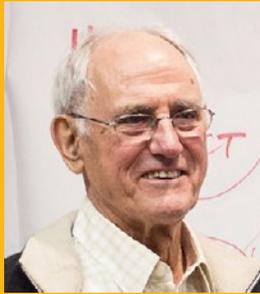
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# Remembering Stanley King, Architect Extraordinaire

By Don Alexander RPP, MCIP



**O**n December 3rd, 2020, Stanley King, an extraordinary architect, passed away at the age of 93. While many architects are content to design buildings that look good on magazine covers or that bring prestige to their owners, Stanley was different. He tried his hand at designing bank towers and malls, but it wasn't satisfying. For his corporate clients a project seemed to be about making an investment and walking away. Meanwhile, thousands of people would have to function in those spaces for better or worse for years to come.

Increasingly, Stanley began working with people to co-design the built environment which became his lifelong passion. It began with his own children

losing much-beloved play spaces; he then wondered how ordinary citizens could be enrolled in planning buildings and the spaces between them. This evolved into the participatory philosophy of *co-design*.

The animating idea behind co-design is that actual (or future) residents, to quote King, "are the experts in how they choose to live." Stanley's approach differs from environmental psychologists' work on participatory evaluation, where citizens are shown different building types and asked which ones they like best. In co-design the question is less what one would like to *see there* as what one would like to *do there*. It shifts the focus from *assessment to creation*. Many planners are used to encountering members of the public in a reactive mode,

as in the NIMBY syndrome. This is when people are asked to comment on a proposal that is already fully developed and is perceived as a largely done deal. Stanley's approach invited people in at the front end of a project to use their creative powers.

In co-design, design professionals work with members of the public to imagine and sketch future spaces and how they will function. The process has a few simple rules: speak only for yourself; avoid criticizing; and leave solutions until later in order to not foreclose on any possibilities. The role of architects in this process is to serve as vehicles for the expression of participants' ideas, who are working in smaller groups to consider specific sites or time slots in the daily life cycle.

Once a small group has agreed upon and signed their names to a drawing, the larger group evaluates all drawings according to three rankings: 1) we love it!; 2) okay idea, but needs more thought; and 3) belongs elsewhere. Participants are briefed at the outset that the final design would also have to take into account other considerations, such as financial feasibility. Yet often enough the designs are adopted, and become a great source of pride as participants can point to something and say, "I helped design that."

The first application of co-design ideas was in Port Hawkesbury, Nova Scotia, where Stanley worked with students to design a community school. For a time, Stanley taught at the Southern Alberta Institute of Technology (SAIT). Using the co-design approach, he and some of his students formed a non-profit consulting firm that focused on small town, neighbourhood, and urban revitalization projects primarily in Alberta. This experience led to the publication of a book, *Co-Design: A Process of Design Participation* (Van Nostrand Reinhold, 1989). Stanley continued to apply the principles in a number of settings – in Vancouver for Robson Square, False Creek South, the Woodward's site in the Downtown East Side, as well a site near Tofino where he worked with local First Nations to create a new interpretative centre.

His team's work in with Robson Square was chronicled in the National Film Board documentary, "Chairs for Lovers."<sup>1</sup>



It showcased Stanley with architects and artists from a fine arts faculty working with elementary and high school students to come up with designs for the future office complex and public plaza that exists there today. The project grew out of a citizens group's opposition to a proposed 50-storey tower originally planned for the site. It was the teens who suggested having an ice rink/dance space, and outdoor restaurant – all of which were adopted by architect Arthur Erickson in his final design.

Stanley's work on False Creek South had a major influence on this location's ultimate shape. While Christopher Alexander's 'pattern language'<sup>2</sup> is often credited, Stanley and eight undergraduate students worked over a 3-4 month period to engage the public to discuss how the future neighbourhood should look and, more importantly, how it should function. At the time the site was, to quote a future resident, "just a wasteland of mud and abandoned cars." As Daphne Bramham noted, "[a]rchitect Stanley King was among the first to... imagine a residential community with a public market as its centrepiece built along the creek's shore on derelict industrial land."<sup>3</sup> To facilitate the public exercise, Stanley executed 94 colour drawings of different possibilities, which he and his students set up at different locations around the city and at a temporary park at the future Granville Island to collect people's feedback.

What people wanted surprised the team. They chose informal sports and gathering places not tennis courts. They opted for cycling paths and spaces for festivals, music and picnics. And they wished for a public market, not a mall. Children were also given opportunities to help design the future playground near the soon-to-be-built False Creek school. Overall, the children's ideas were implemented. An 'adventure playground,' a popular initiative in the 1970s, existed for a while. Here children were allowed to play with real tools and scraps of lumber under adult supervision – a kind of 'maker space' for kids.

In the 1990s, the City of Vancouver inaugurated an innovative neighbourhood planning exercise called CityPlan. In 1992, Stanley partnered with two colleagues

to conduct 240 co-design workshops as part of the process, involving both youth and adults in different neighbourhoods throughout the city. One of the artists he hired as part of the team was Susan Chung, a biology teacher. Their collaboration turned into an ongoing educational project called the "The Social Art of Architecture".<sup>4</sup> One of its by-products was a "Youth Manual for Sustainability," which won an award from the BC chapter of the Royal Architectural Institute of Canada.

Stanley remained convinced that 'non-designers,' whether adults or children, have much to contribute, not only to the evaluation of buildings and spaces, but in terms of design innovations that make projects better than they would be otherwise. Furthermore, he remained involved until shortly before his death, having conducted co-design workshops for the Jericho Lands with the Musqueam, Squamish, and Tsleil-Waututh First Nations. ■

Don Alexander is a professor in the Master of Community Planning program at Vancouver Island University. He had the good fortune to talk to Stanley extensively last fall and has been given assistance by his widow, Margaret, since then. This article is dedicated to her.

<sup>1</sup>"Chairs for Lovers," directed by Barrie Howells, National Film Board, 1973. [https://www.nfb.ca/film/chairs\\_for\\_lovers](https://www.nfb.ca/film/chairs_for_lovers)

<sup>2</sup>In brief, Alexander's idea is that there are 253 timeless 'patterns' of building, stretching from the microscopic, as with window-seats in houses, all the way up to how regions are configured. See Alexander, C., S. Ishakawa, and M. Silverstein. 1977. *A Pattern Language: Towns, Building, Construction*. Oxford, UK: Oxford University Press.

<sup>3</sup>Bramham, D. "False Creek South: It's near perfect and it's mine." *Vancouver Sun*, 17 September, 2011.

<sup>4</sup>see <http://youthmanual.blogspot.com>

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## PIBC BOARD NOTES

On **November 6th, 2020** the PIBC Board of Directors met by online videoconference.

*While the meeting was held remotely, it was acknowledged that we are able to live, work, and learn on the traditional territories of the First Nations and Indigenous peoples of BC and Yukon.*

### PRESIDENT

Lesley Cabott RPP, MCIP provided an update on various activities, including ongoing work with the Institute's Indigenous Planning Working Group; work with the Governance & Nominating Committee, including work on 2021 Board election nominations; and preparations for the upcoming joint 'Elevation' webinar series with CIP.

### BOARD & GOVERNANCE

The Board reviewed and discussed progress on various goals and tasks from the 2019-2021 Strategic Plan. A number of ongoing initiatives and tasks were reviewed and discussed.

Various committee chairs and liaisons also provided brief updates on the work of their respective committees, including from the Professional Standards & Certification Committee, the Professional Conduct Review Committee, the Governance & Nominating Committee, and the Climate Action Sub-Committee of the Policy & Public Affairs Committee.

### ADMINISTRATION & FINANCE

Executive Director, Dave Crossley, reported on ongoing and key projects, initiatives and the activities at the PIBC office. This included work preparing for the upcoming joint 'Elevation' webinar series with CIP; work on the Institute's virtual Annual General Meeting and online 'World Town Planning Day' event, and preparations for 2021 membership renewals.

The Institute's internal, unaudited 2020 year-to-date financial statements (to September 30th, 2020) were reviewed for information. It was noted that although there were impacts from the ongoing COVID-19 coronavirus pandemic, the Institute's finances remained in an overall healthy position.

### MEMBER PROGRAMS & SERVICES

The Board reviewed and discussed a summary report outlining initial work by the Secretary-Treasurer and Executive Director regarding improving the administration of finances for local chapters.

### NATIONAL AFFAIRS:

The Board reviewed and discussed proposed revisions to sections of the national Membership Policy Standards Manual circulated by the Professional Standards Committee. There was general support for the proposed revisions, with some specific suggested feedback to improve and clarify certain sections.

### COMMITTEE REPORTS & BUSINESS

Professional Standards & Certification: The Board approved the admission of a number of new members, and approved or acknowledged a number of membership transfers and other membership changes. The Board also approved the extension of eligibility for Candidate membership for members completing the certification process to become Registered Professional Planners who had reached or were nearing the normal prescribed time limits to remain a Candidate member.

### INSTITUTE REPRESENTATIVE REPORTS & BUSINESS

The Student member representatives from the accredited university planning programs at SFU, UNBC and UBC provided brief updates regarding activities at their respective schools and programs.

### NEXT MEETING(S)

It was noted that the next regular Board meeting would be held on Friday, January 29th, 2021 by online videoconference.

On **January 29th, 2021** the PIBC Board of Directors met by online videoconference.

*While the meeting was held remotely, it was acknowledged that we are able to live, work, and learn on the traditional territories of the First Nations and Indigenous peoples of BC and Yukon.*

### PRESIDENT

Lesley Cabott RPP, MCIP provided an update on various activities, including the successful online AGM and virtual World Town Planning

Day event both held in November; a recent meeting with the new BC Deputy Minister of Municipal Affairs; continued work with the Institute's Indigenous Planning Working Group; and work with the Governance & Nominating Committee, including work on 2021 Board election nominations.

### BOARD & GOVERNANCE

The Board reviewed and discussed progress on various goals and tasks from the 2019-2021 Strategic Plan. A number of ongoing initiatives and tasks were reviewed and discussed.

Various committee chairs and liaisons also provided brief updates on the work of their respective committees, including from the Professional Standards & Certification Committee, the Member Engagement Committee, the Policy & Public Affairs Committee, and the Professional Conduct Review Committee.

### ADMINISTRATION & FINANCE

Executive Director, Dave Crossley, reported on ongoing and key projects, initiatives and the activities at the PIBC office. This included the implementation of the recent joint 'Elevation' webinar series with CIP held in November and work by the Communications Committee on updated promotional pieces for the Institute and profession.

The Institute's internal, unaudited 2020 year-to-date financial statements (to December 31st, 2020) were reviewed for information. It was noted that although revenues were impacted by the ongoing COVID-19 coronavirus pandemic in 2020, the Institute's expenses had also been reduced, and that the Institute was able to maintain a healthy financial position in 2020. It was further noted that there would be further changes to the preliminary year-end numbers based on the upcoming external audit of the 2020 fiscal year and usual year-end adjustments.

### NATIONAL AFFAIRS:

It was reported that the Institute's feedback on proposed revisions to sections of the national Membership Policy Standards Manual had been forwarded to the Professional Standards Committee (PSC). David Block RPP, MCIP also provided a brief update on the ongoing work of the PSC to review and update the profession's competency standards.

Patricia Maloney RPP, FCIP provided a brief update on the work of the Professional Education & Examination Committee of the national Professional Standards Board (PSB), including work to review and improve the national professional examination, the question bank for the examination, and preparatory information for Candidates. It was noted that the next sitting of the Examination would take place online on March 22nd.

## UPCOMING WEBINAR

SAVE THE DATE !

### National Indigenous Peoples Day Webinar July 14, 2021

This year we will be acknowledging National Indigenous Peoples Day on July 14th with a special webinar on Indigenous Place Making.

Join our distinguished panel to learn how we can genuinely and creatively plan and incorporate Indigenous identity, culture, history and art into our built environment.

**This webinar is FREE!**

*For current webinar information, registration, and the latest details on other CPL webinar offerings, please visit [www.pibc.bc.ca/pibc-webinars](http://www.pibc.bc.ca/pibc-webinars).*

### COMMITTEE REPORTS & BUSINESS

**Professional Standards & Certification:** The Board approved the admission of a number of new members, and approved or acknowledged a number of membership transfers and other membership changes. The Board also approved the extension of eligibility for Candidate membership for members completing the certification process to become Registered Professional Planners who had reached or were nearing the normal prescribed time limits to remain a Candidate member.

**Awards & Recognition:** The Board discussed and approved revisions to the Institute's administrative policy regarding the granting of 'Life Membership' designation to members to improve the nomination and selection process for this honorific designation.

**Policy & Public Affairs:** The Board received an update from the Climate Action Sub-Committee of the Policy & Public Affairs and endorsed sending correspondence to the national Professional Standards Committee regarding the incorporation of climate considerations into certification and accreditation standards.

**Member Engagement:** The Board welcomed Mark Holland RPP, MCIP, and received an update from and the Planning School Liaison Sub-Committee of the Member Engagement Committee. The update included an overview of work on a student internship program, potential development and organization of shared resources amongst academics and practitioners, and other anticipated objectives.

### INSTITUTE REPRESENTATIVE REPORTS & BUSINESS

**EGBC:** Involvement of the Institute, through volunteer participation, with a peer review process for new practice guidelines under development by Engineers & Geoscientists BC (EGBC) was reported for information.

The Student member representatives from the accredited university planning programs at VIU, UNBC, and UBC provided brief updates regarding activities at their respective schools and programs.

### OTHER BUSINESS & CORRESPONDENCE:

**Province of BC:** The Board received, for information, a copy of correspondence sent by the Institute to the Province of BC (Ministry of Environment), regarding input on proposed sectoral targets for greenhouse gas emissions reductions.

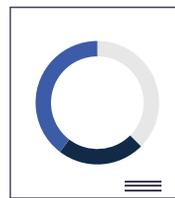
### NEXT MEETING(S)

It was noted that the next regular Board meeting would be held on Friday, March 12th, 2021 by online videoconference.

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# MEMBERSHIP COMMITTEE REPORTS

November 6, 2021

## New Members

### Congratulations and welcome to all the new PIBC Members!

At its meeting of November 6, 2020, it was recommended to and approved by the Board to admit the following individuals to membership in the Institute in the appropriate categories as noted:

#### CERTIFIED:

Amelia Andrews  
Laura Beveridge  
Leanne Bilodeau  
John Burke  
Craig Dedels  
Tristin Deveau  
Tami Gill (Reinstate)  
Emily Gray  
Tracy Guidi  
Amanda Haeusler  
(Transfer from APPI)  
Ernette  
Hutchings-Mason  
Diana Jerop  
Lisa Josephson  
Boris Karn  
(Joint with APPI)  
Christopher Larson  
Charis Loong

Neil MacDonald  
(Transfer from APPI)  
Benafshaw Magol  
Duncan Martin  
Ashley Murphey  
Meghan Norman  
(Transfer from APPI)  
Joanna Rees  
Scory Stirling  
Kerry Thompson

#### CANDIDATE:

Erica Beasley  
Michelle Cuomo  
Julie Edney  
Janae Enns  
Eleni Gibson  
Darren Lucas  
(Transfer from APPI)  
Kamelli Mark

Aida Mas  
Daphne Mazarura  
Michael Meyer  
Stephanie Pawluk  
Kirsten Pichaloff  
Cyrill Tomlinson  
(Transfer from APPI)  
Mackenzie Walker

#### RETIRED:

Tracy Corbett

#### PRE-CANDIDATE:

Noel Allison  
James Bottomley  
Jacob Cramer  
Natalie Douglas  
Tiffany Khuu

#### STUDENT:

Paula Barriga Guerra  
(UBC)  
Angela Chau (UBC)  
Deanna Cummings  
(SFU)  
Alexander Hook (SFU)  
Peter Johnston (VIU)  
Dorjan Lecki (UBC)  
Olivia Light (SFU)  
Katelyn Ling  
(U. of Toronto)  
Madeleine MacLean  
(SFU)  
Amanda Masse (UBC)  
Martin Mateus (SFU)  
Elaine McAloney (SFU)  
Riley McLeod (UBC)  
Maya Molander (SFU)

Joanne Nellis (UBC)  
Celina Ruhland  
(UBC)  
Jasmin Senghera  
(UBC)  
Nadia Springle (SFU)  
Vanessa Sun (UBC)  
Katrina Tarnawsky  
(UBC)  
George Van (UBC)  
Kiera Vandeborne  
(UBC)  
Jamie-Lynne Varney  
(UBC)  
Melanie Wittes (UBC)

## Member Changes

It was further recommended to and approved by the Board to grant or acknowledge the following membership transfers and changes in membership status for the following individuals as noted:

#### FROM CERTIFIED TO MEMBER ON LEAVE:

Christopher Correia  
Jeanette Elmore  
Kali Holahan  
Brianna Labute  
Charis Loong  
Lauren Sanbrooks  
Sara Stevens

#### FROM MEMBER ON LEAVE TO CERTIFIED:

Erin Welk

#### RESIGNED:

Michael Dillistone  
Kristina Hannis

January 29, 2021

## New Members

### Congratulations and welcome to all the new PIBC Members!

At its meeting of January 29, 2021, it was recommended to and approved by the Board to admit the following individuals to membership in the Institute in the appropriate categories as noted:

#### CERTIFIED:

Felicity Adams  
(Reinstatement)\*  
Steven Bercek \*  
Rylan Graham  
(Transfer from APPI)  
Samantha Huchulak  
(Transfer from APPI)  
Jessica Hum  
(Transfer from API)  
Nola Kilmartin  
(Transfer from APPI)  
Alex Kolsteren  
(Transfer from OPPI)  
Gerry Melenka  
(Transfer from APPI)  
Janet Omelchuk  
(Transfer from APPI)  
Matthew Pawlow  
(Transfer from APPI)  
Justin Rebello  
(Transfer from APPI)  
Francesca Sanna  
(Reinstatement)\*  
Sangita Sudan \*  
Carmina Tupe  
(Transfer from OPPI)  
David White  
(Joint with APPI)  
\*Approved as of  
December 17, 2020.

#### CANDIDATE:

Jessie Abraham  
Stephen Baugh  
Claire Buchanan  
Jack Cherniawsky  
Michael Coulson  
Laurel Cowan  
Michael Czarny  
Daniel Hanhausen  
Legoretta  
Michael Huck  
Jonathan Maselli  
Jordan Rea  
Allison Richards Savigny  
Rene Tardif  
(Transfer from APPI)  
Sam West

#### RETIRED:

Kari Huhtala  
Anthony James  
June Klassen  
Robert Knall  
Gerald Minchuk  
Susanne Theurer

#### PRE-CANDIDATE:

Laura Chow  
Stephen Jesso  
Leah Karlberg

#### STUDENT:

Causta Habetes-Sorensen  
(McGill)  
Sarah McLaughlin  
(UNBC)  
Santana Patten  
(UNBC)  
Trista Tetreault  
(UNBC)

## Member Changes

It was further recommended to and approved by the Board to grant or acknowledge the following membership transfers and changes in membership status for the following individuals as noted:

#### FROM CERTIFIED TO MEMBER ON LEAVE:

Lynda Fyfe  
Gregory Gebka  
Clarissa Huffman  
Lisa Krebs  
Karen Kreis  
Katherine Lambert  
Janet Omelchuk  
Paul Penner  
Kenneth Rogers  
Sarah Sheridan  
Catherine Simpson  
Mackenzie Stonehocker  
Mary Van Order

#### FROM CANDIDATE TO MEMBER ON LEAVE:

Allison Pickrell  
Sarah Ravlic  
Blessy Zachariah

#### FROM MEMBER ON LEAVE TO CERTIFIED:

Amelia Bowden  
Jay Bradley  
Robert Brennan  
Angela Davies  
Jeanette Elmore  
Chloe Fox  
Julian Gonzalez  
Susan Hallatt  
Ann MacDonald  
Paul Penner  
Mark Roseland

#### FROM MEMBER ON LEAVE TO CANDIDATE:

Jenna Dallmeyer

#### RESIGNED:

Elaine Anderson  
Michael Angrove  
Mark Betteridge  
Geri Boyle  
Karen Campbell  
Alan Slater Duncan  
Eric Fiss  
Ron Hintsche  
Kevin Keresztes  
Nancy Knight  
Wes Paetkau  
Frieda Schade  
Greg Toma  
Stephen Tyler  
Judith Walker  
Greg Yeomans  
Andrew Yu

#### DECEASED:

Gerard Farry  
(Life Member)

## Membership Time Limits

It has been reported and confirmed by the PIBC Board of Directors on January 29, 2021 that the following individuals had reached or exceeded the prescribed time limits to remain a Candidate member and, in accordance with the Institute's bylaws, ceased to be members of the Institute in those categories effective as of December 31, 2020:

#### CANDIDATE:

Jaswinder Gill  
Linda Gillan  
Ashley Goodey  
Heather McNell  
Roy Nuriel  
Erin O'Reilly

James Pernu  
Valoree Richmond  
Carolyn Stewart  
Mark Thorwaldson  
Jared Wright

In addition, a total of 43 Student members reached the prescribed time limits for eligibility for Student membership, and therefore also ceased to be members as of December 31, 2020.

# PIBC 2021 ANNUAL CONFERENCE NORTH OF NORMAL

## JUNE 15-18, 2021

ONLINE, HOSTED FROM WHITEHORSE, YUKON



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#### KEYNOTE SPEAKERS:

< Jessie Hemphill  
*Indigenous Planner,  
Facilitator & Teacher*

Charles L. Marohn, Jr. >  
*Founder and President  
Strong Towns*



#### NORTH OF NORMAL

The evolving responses to the current pandemic and our new reality have significantly changed most of our relationships within BC and Yukon communities and with our neighbours. It is more important than ever for industries, communities, First Nations, and governments to come together to ensure that planning and community-building continue to protect the land, support livelihoods, and strengthen our connections to one another and the places we live.

Hosted by the PIBC Yukon Chapter, the PIBC 2021 online Annual Conference, presented with the support of Young Anderson Barristers & Solicitors and other partners, is about planning North of Normal; it's about planning in wilderness communities, story-telling, First Nations-led planning and more.



#### THANK YOU TO OUR CONFERENCE PARTNERS

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PLATINUM PARTNER



GOLD PARTNERS



SILVER PARTNER



BRONZE PARTNER



Photo by Ondrej Machart on Unsplash



**Uluru-Kata Tjuta National Park  
Northern Territory, Australia**

Every year, more than 250,000 people come from all over the world to experience the natural and cultural wonders of Uluru-Kata Tjuta National Park, declared a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site in 1987, and sacred to the aboriginal Anangu who've inhabited the land for tens of thousands of years.

In 1958, both Ayers Rock (now Uluru) and Mount Olga (now Kata Tjuta) were excised from an Aboriginal reserve to form the Ayers Rock/Mount Olga National Park. The park's name was changed to Uluru-Kata Tjuta National Park in 1977. In 1985, after more than 35 years of campaigning, Anangu were recognised as the traditional owners of the park and handed back the deeds to their homelands. In 1993, the park was officially renamed Uluru-Kata Tjuta National Park.

To mark the tenth anniversary of Uluru-Kata Tjuta being handed back to its traditional owners, the park's Cultural Centre opened in 1995. At the center of the park stands Uluru, a 1,142-ft.-tall red sandstone monolith that towers over the desert plains. Scarred by years of climbing, at the end of 2019, the government officially closed Uluru to climbing to ensure no further human damage.

Today, Anangu leases the land to the Australian government and, along with Parks Australia, work as partners to jointly managing the national park using a mix of modern science and traditional knowledge. It is home to many animals with more than 400 different plant species growing in the park. Many of these plants have traditional uses as bush foods, tools or medicine.

[parksaustralia.gov.au/uluru/](http://parksaustralia.gov.au/uluru/)





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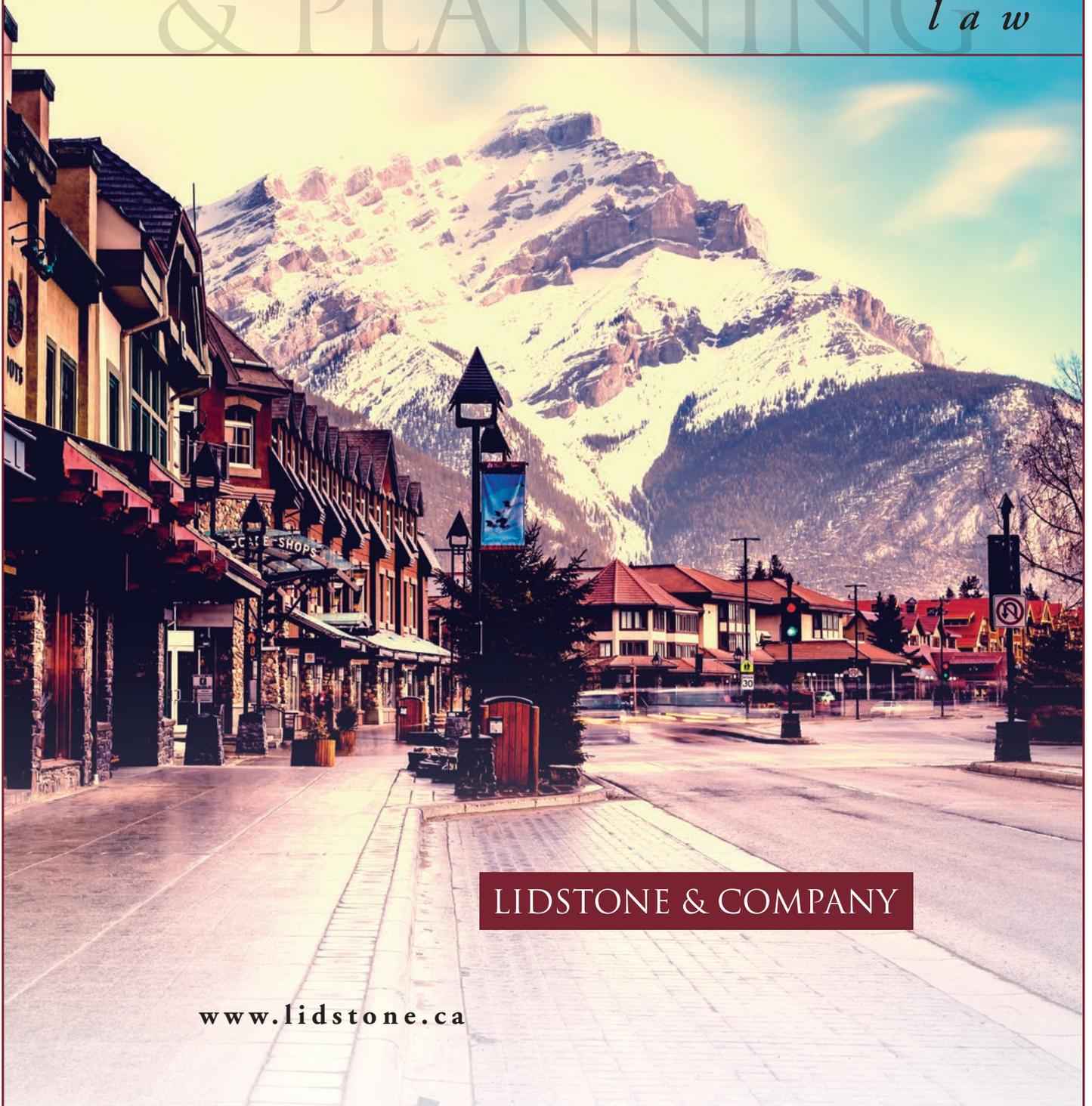
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