

*Towards Contextually Appropriate Planning Practice:  
Evaluating the Role of Planning in the Kivalliq Community  
Planning Project*

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By

Marc Allen Brown  
B.A. (University of Calgary)  
NRI - 0300803N-A

A Practicum submitted to  
the Faculty of Graduate Studies  
In Partial Fulfillment of the Requirements for the Degree of  
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Department of City Planning  
University of Manitoba  
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The Faculty of Graduate Studies  
500 University Centre, University of Manitoba  
Winnipeg, Manitoba R3T 2N2

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*I wish to thank my MDP committee, Dr. Chris Trott, Dr. Tom Yauk and Dr. Ian Skelton for their insightful guidance throughout this project. Your advice and continual motivation was of tremendous value.*

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## **Abstract**

At the request of communities in the Kivalliq region of Nunavut, the Department of Sustainable Development has been placing Community Planning Advisors in communities to engage the public and initiate community-based planning for the purpose of building stronger communities in the north. This pilot program has been in place since 1999 and is an evolving partnership between Kivalliq communities, the University of Manitoba, the Government of Nunavut as well as various regional and territorial organizations. Based upon the identified success of the program, the CPA initiative may be expanded to the Baffin and Kitikmeot regions of Nunavut in coming years.

The objective of the research is to develop and implement a qualitative and participatory evaluation of the Community Planning Advisor program experience in Whale Cove, Nunavut. Through community engagement and dialogical processes, a fourth generation model of evaluation establishes a community-specific context for the assessment of the CPA program. The development and completion of the evaluation assists the researcher in defining the value and importance of the program from the perspective of the residents in Whale Cove. Defining the value and importance of community-based planning forms an essential component of the evaluation that offers insight regarding how appropriate this form of planning has been at the community level and how it may be further adapted or implemented in the Kivalliq region of Nunavut.

The research assists in recognizing and defining a community-based context for future planning initiatives in Nunavut communities such as Whale Cove. The results of the

evaluation will help to consolidate the viewpoints of those connected with the CPA program. This research will focus specifically on the Community Planning Advisor program, but the assessment methodology and results will be applicable to the development of stronger community and regional planning initiatives on a broader plane.

It is never easy  
Walking with an invisible border  
Separating my left foot and my right foot...

I have resorted to fancy dancing  
In order to survive each day  
No wonder I have earned  
The dubious reputation of being  
The world's premier choreographer  
Of distinctive dance steps  
That allow me to avoid  
Potential personal paranoia  
On both sides of the invisible border...

Each and every day  
Is a fighting day  
A war of raw nerves  
And to show for my efforts  
I have a fair share of wins and losses  
When will all this end  
This senseless battle  
Between my left and right foot

When will this senseless border  
Cease to be  
(Alootook Ipellie, b.1951)

## Chapter 1: Introduction

### 1.1: Preamble

*Among Canadian communities, size is no barrier to planning. Baker Lake, Northwest Territories, has its own plan and so does St. Stephen, New Brunswick, right alongside Victoria, Winnipeg, and Montreal. Today few would take issue with the view that planning meets some important needs of communities...the debate is not about the need for planning, but rather the need for better planning...not whether but how it should be done. (Hodge, 1998, p. 2)*

Gerald Hodge notes, “the need for community planning...arises because people wish to improve their environment” (Hodge, 1998, p. 2). With this in mind, one realization must realize that “the people best able to design or plan an environment or a community are the people who will use that environment or inhabit that community” (Aubrey, 1999, p. 12). The importance of context in planning is critical. Planning must develop a mechanism, process or means of determining a context for the situation or circumstances in which it intends to make improvements. In this respect, community planning should take a form that is particular to the context in which it is developed. The brilliance of community planning is that it is the communities themselves who direct how planning can serve them to improve their circumstances. The observation must be made that “community, the meaning of which tends to be taken for granted, actually means different things in different contexts” (Sandercock, 1998, p. 191). The idea of community, therefore, may be defined geographically or as a community of interest and so forth. In this respect, the idea of community is not of one mind as it is defined by the people who reside within place.

The form of planning developed in the study, following Kretzmann and McKnight, (1993), considers engagement as the first step in the community planning process. The

process of engagement makes use of various dialogical techniques to facilitate the growth of empowering capacities through communication, education and participation.

Engagement allows the community to work towards social action as the process allows the community to plan for itself, by itself. In this way, planning is constructed to reflect the community it is to serve.

Community-based planning is a process that brings people together to: “integrate the perspectives of various community members; create a long-term framework for decision making and action; to provide holistic and comprehensive approaches to community development; to enhance the community’s ability to make informed decisions about its development” (Frank and Smith, 1999, p. 37). In offering further insight into community planning Briggs, states that:

Community planning refers to efforts by which citizens in a spatially defined area, often working in tandem with planning professionals, seek to develop a blueprint for their collective future – to protect what they have and secure improvements in their quality of life. Community planning is policy development at the micro level, with public deliberation at its heart as well as an effort by local residents to tell themselves a story about their values and prospects...planning as the effort to help move residents’ conversations with themselves and with technical experts from “communities of memory” to future-oriented “communities of hope”. (Briggs, 1998, p.2)

This process helps the community to work together in identifying and making decisions about local issues and priorities whatever they may be. A strong community is one that is able to construct relationships among the people and the wellness of its people and their environment. Strong, healthy communities are built when these relationships are in place as depicted in figure #1.1.

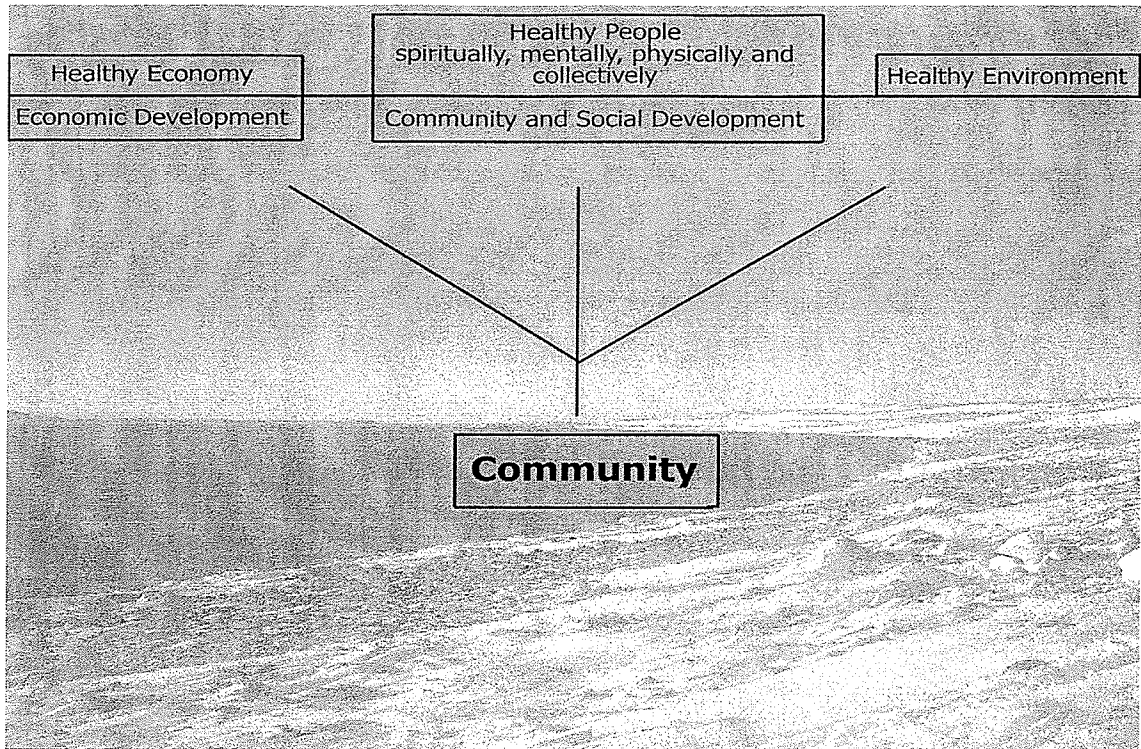


Figure 1.1: Relationships in Holistic Community Building

Many community-based planners work in community economic development (CED), attempting to empower communities through participation and capacity building. Once members of the community become involved in the planning process, they are able to internalize and identify with their shared interests, goals and concerns. In this respect, creating a sense of attachment to the planning process facilitates a feeling of ownership over the future well being of the community. Once this has occurred, members of the community are able to strategize towards developing the local ability for community economic development. In essence, this means constructing equitable relationships with self, individuals, agencies and organizations to develop the empowering capacities for CED and decision-making. Visually, the process is characterized in figure 1.2.

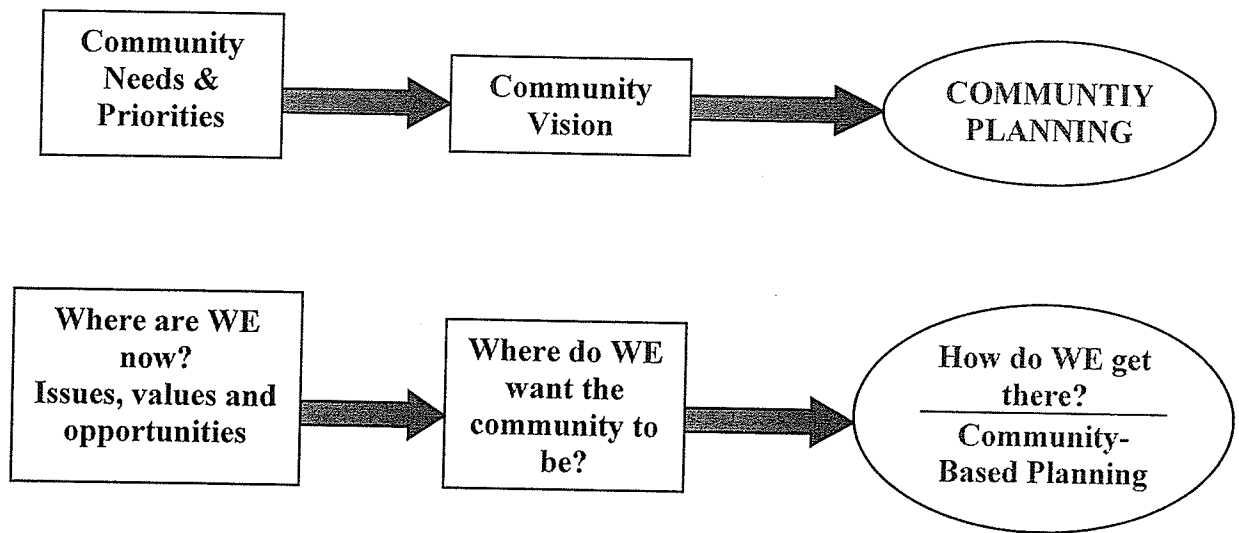


Figure 1.2: Community Planning Process as developed through the Community Planning Advisor Program

CED is a combination of both economic and community development. With respect to communities, both types of development look to improve the local condition by promoting a more holistic form of community wellness. It is up to the individual community to define this wellness and strategize towards building a healthier community.

Community-based planning practice allows for the construction and articulation of local perspectives, priorities and interests in planning, development and decision-making. As Donald Aubrey notes:

This community-based approach, which pays as much attention to the environment and process of planning and capacity building as it does to the attainment of community goals, is especially applicable to northern native communities (Aubrey, 1999. p.12).

Engagement is critical to communities as it allows planning to take a form that is specific to the context in which it is developed. This is of particular importance to planning theorists and practitioners when considering the nature of planning in unfamiliar environments and settings from which they themselves are different, such as communities of the eastern arctic.

Community engagement is an inclusionary process from which a locally-based planning process is developed. As Forester suggests “we find that participatory rituals provide participants not only with dialogue and argument, but with more relevance than they anticipate, with more of value than they at first appreciate, with possible relations with others they could not foresee, and so with a literally surprising, deliberative political rationality far richer than accounts of decision-making rationality or rational choice allow” (Forester, 1999, p. 116).

As it relates to community-based planning, public engagement occurs in stages and acts as “a powerful form of social mobilization” (Healey, 1997, p.265). The first step has all the interested members of the community getting together to share their experiences and perspectives as well as their knowledge of the community. This is known as collective learning and it creates a forum for dialogue and mutual learning whereby people learn from each other through communication and shared experience (Innes, 1995). The idea is to create a setting or environment whereby participants feel free to explore different perspectives, experiences and attitudes (Innes, 1999). From this, the planner is able to

attain a contextual understanding of the community's perspectives and views, whatever they may be.

The second stage, known as visioning, encourages the community members to set goals and priorities. The third stage in engagement uses dialogue to allow the community to strategize for the future by developing innovative ways to attain these goals and address priorities and opportunities.

The final, and most important step to engagement in planning uses the social capital that has just been built, for implementation into planning for community economic development. This is the basis for the attainment of socio-political empowerment, where the community has developed itself into a "powerful actor capable of garnering resources for local benefit" with each individual playing a key role in this process (Rocha, 1997, p. 38). In this respect, individuals use their concern over the state of their community to express their perspectives in a manner that is socially and politically inspiring. Patsy Healey states that these "practices are a powerful form of social mobilization" (Healey, 1997, p.65). This approach to planning, therefore, places as much value on the process itself as it does on the eventual outcome.

Nick Wates (2000) lists the following benefits of community planning and having people coalesce to shape their own environments and build a healthier, stronger community:

- Additional resources
- Better decisions
- Building community

- Compliance with legislation
- Democratic credibility
- Easier fundraising
- Empowerment
- More appropriate results
- Professional education
- Responsive environment
- Satisfying public demand
- Speedier development
- Sustainability

Key to this engagement process and the dialogical nature of community-based planning is that the community continually evaluate and rearticulate the knowledge that has been shared and created. As the community begins to develop capacity and feel empowered, the planning process, as well as the role of the both the planner and the community, must be evaluated and redefined for the process to progress.

## **1.2: Background**

Recent debate in both the planning profession and academia has focused on the appropriateness of planning in and with Aboriginal communities throughout Canada. The debate is based on whether or not planning, the planners and the planning processes help to improve the quality of life in Aboriginal communities. The need for planning in these communities is questioned, as it is a western concept that may not be applicable in an Aboriginal context.

Community engagement, in theory, is a valuable part of empowerment and capacity building, initiating the necessary change for strengthening communities. The main components of empowerment, the attainment of individual and collective confidence and

competence, are strongly related to the ideas of community engagement and participation (Florin and Wanderman, 1990; Prestby *et al.*, 1990). Engagement is based upon the post modern, constructivist theories of communicative action, social learning and inclusionary argumentation. The engagement process recognizes the importance of the way in which knowledge forms differ, and it appreciates the diversity of means through which these forms are constructed, shared, conceived and applied. Specifically, communicative action, collaboration and social learning are dialogical processes that promote community participation in the planning process. Analysis of these engaging processes is necessary to link Aboriginal perspectives and realities with contemporary planning theory and practice. This link, in turn, enables planning academics and practitioners to employ tools and concepts developed in planning theory in Aboriginal contexts, and to refine these conceptual tools in light of that experience. This promotes empowerment and capacity building by strengthening the community's ability to internalize their interests and strategize towards a shared community vision.

Key to successful planning in Aboriginal communities is the ability to relate planning considerations to both the traditional and contemporary Inuit lifestyles. In this way, community planning addresses and recognizes the community's interests in a manner that is genuinely sensitive to cultural uniqueness and culturally embedded perspectives. Community-based planning is about understanding; cultural understanding, sharing understandings and the construction of new understanding.

More importantly, however, is that community based planning, and the intricacies of the specific planning process address the notion of the common good as it relates to people, place and space. The Inuit of Canada's north have historically collaborated to address any aspect of the common good. This has been the case since Inuit moved off the land into more permanent settlement environments. Although the idea of the common good is perceived in a variety of ways in different Inuit settlements throughout the short history of community life, the fact remains that the common good is an essential part of what defines community in the north. The willingness to collaborate and coalesce for the common good has always been the nature of community in the north. In the very first years of the community of Whale Cove, the notion of the common good was evident despite the fact that the artificially relocated settlement was mix-match of a various Inuit groups from the region, each speaking its own dialect and possessing their own skills and expertise.

The integration of people from several regions seemed to be facilitated by the cooperative store: "the social implications of this (the store) are encouraging as it indicates a willingness on the part of the various Eskimo groups to work together for the common good" (Damas, 2002, p. 174)

Fifty years later, the Issatik Cooperative in Whale Cove is the foundation of the community. It is not uncommon to see the community come together for search and rescue efforts, to host community feasts or to simply meet in the Inuglak School gymnasium to address a particular topic of community interest. The children play together, the women teach each other how to sew and the men come together to teach their sons the way of the land and how to support a family. In all aspects of Inuit

settlement life, both historically and contemporary, the idea of the common good is what essentially defines community. With its focus on the common good, the idea of community based planning is not at all an unwelcome or inappropriate intrusion into Inuit settlement life.

### **1.3: The Kivalliq Community Planning Project**

The creation of the Territory of Nunavut initially began in 1973 when the Inuit Tapirisat of Canada conducted a land-use occupancy study that supported Inuit Aboriginal titles in Canada's Arctic. In May of 1993, the Nunavut Agreement was signed, outlining the details of the land claim settlement for the Inuit in the eastern arctic. The Nunavut Act and the Nunavut Land Claims Settlement Act were adopted by Parliament and received royal ascent in June of 1993. On April 1, 1999, the Territory of Nunavut was created.

In 1999 the Government of Nunavut developed the Kivalliq Community Planning Project in cooperation with Human Resources Development Canada and the University of Manitoba's Department of City Planning. The Kivalliq Community Planning Project is a community development initiative that focuses on community building through the creation of partnerships, the strengthening of local control and the promotion of long term planning. As an ongoing initiative, the intention of the project is to empower the seven communities in the Kivalliq Region of Nunavut, building local capacity through community-based planning. The project looks to strengthen rural community capacity building while fostering leadership and skills development.

The Kivalliq Community Planning Project is a pilot project conceived to inform communities on community planning and to initiate a community-based process that promotes the development of competence and confidence for sustainable community economic development. The Community Planning Advisor Placement (CPA) program is designed to implement the goals and objectives of the Kivalliq Community Planning Project at the community level, while fostering better communication and partnerships among residents, hamlets, government and regional organizations. A trial Community Planner Advisor Placement in Baker Lake in 1997 proved successful and the program was included as a full-time component of the Kivalliq Community Planning Project in 2000.

The Community Planning Advisor Program brings graduate students from the University of Manitoba's Department of City Planning to Kivalliq communities as planning advisors. The students are involved in a graduate level program that encompasses many important facets of planning including community-based planning and community development. The Community Planning Advisors are planning resources for informing communities on how planning works, while initiating and facilitating the planning process itself.

#### **1.4: Research Problem**

Beginning in the summer of 2000, Community Planning Advisors have been placed in Kivalliq communities to promote the goals and objectives of the Kivalliq Community Planning Project. Since 2000, 6 Hamlets in the Kivalliq region have requested the

placement of a Community Planning Advisor. The Community Planning Advisors are selected University of Manitoba graduate students in the Department of City Planning. Placements have been made in the communities of Repulse Bay, Baker Lake, Coral Harbour and Whale Cove. Two more placements occurred in the summer of 2003 in Chesterfield Inlet and Rankin Inlet. If proven successful in the Kivalliq region, this community planning and development initiative may be expanded into the Kitikmeot and Baffin regions of Nunavut in addition to receiving full-time funding from government and partnering organizations.

This practicum is set in the theory and practice of community planning as a tool for building capacity and empowerment for community economic development (CED). It examines the experiences of one hamlet, Whale Cove, with Community Planning Advisor Program and seeks to address the following questions:

- *What have been the local impacts of the Kivalliq Community Planning Project?*
- *How can the Kivalliq Community Planning Project be structured to best fit the needs of specific communities?*

### **1.5: Purpose of the Practicum**

The general intent of the CPA program is to engage communities in the planning process for the purposes of empowerment and capacity building. It is hoped that this will allow the community to address their various priorities and concerns in community building. To ensure that viable programs are designed to meet the needs of the communities, planning

practitioners in the north have continually stressed the need for program monitoring and evaluation (Murchie, 1999).

Since inception in 1999 there has been no opportunity or mandate within the Kivalliq Community Planning Project and the Community Planning Advisor placements for an evaluation to be undertaken. Therefore, the purpose of this practicum is to complete such an evaluation in order to determine the role of planning and to redefine the program to better serve communities in the Kivalliq Region while generating insight on the applicability of southern planning concepts and roles in the northern, Inuit context. For this to occur, an appropriate evaluation method, firmly rooted in the perspectives of the communities served, must be designed.

For such an evaluation to include the perspectives and views of the community it must be an inclusionary, community construction of the role that both planner and the planning process has played in healthy community building. The evaluation must determine what is important to the community, and whether or not the CPA placement and resulting planning process have helped the community address their state of affairs.

Evaluating the CPA program and the community planning process will also have the additional benefit of furthering the engagement process beyond the collective learning and visioning stages. Throughout the engagement process, it is important that the community reevaluate their circumstances and redefine their goals and objects in relation to the planning process. The evaluation, therefore, is as important as the planning process

itself. With respect to the evaluation and redefinition of a similar Community Empowerment program run by the Department of Municipal and Community Affairs in the Northwest Territories, Graham Murchie notes that “in themselves, these corrective measures represented a process of community development and capacity building” (Murchie, 1999, p. 10).

The development of the evaluation is based upon the principles of community participation, social learning, and communicative action. It is these constructivist, inclusionary approaches to planning that are most likely to help communities such as Whale Cove build a form of social capital by sharing and re-constructing their knowledge of the community’s state of affairs. Recognizing the need for community involvement creates a sense of empowerment by attaching ownership to what the residents of Whale Cove have identified as being important to their community.

### **1.6: Research Methods and Analysis**

This practicum employed a case study strategy, providing the opportunity to collect detailed information by using a variety of data collection procedures over a sustained period of time (Yin, 1989). The multiple research method included:

- Key informant interviews with the Senior Administrative Officer and Mayor of Whale Cove.
- 3 types of informal group discussions with men, women and elders from the community.
- Informal group discussions with various members of the community.

Key informant interviews were used to orient the researcher in determining what is of value to the community. Small group interviews were employed to prepare and inform participants regarding the project and upcoming focus groups. Focus groups were used conducted to discuss local perspectives and feelings regarding community well-being and the effectiveness of community-based planning. The intention of these informal interviews was to develop a focus based upon the research questions.

### **1.7: Significance of the Research**

The purpose of the practicum is to engage communities in developing and implementing an evaluation of the Community Planning Advisor component of the Kivalliq Community Planning Project. The intent is to look at the effectiveness of the Community Planning Advisor program from the perspective of the community, while creating a framework for the development of future planning initiatives that are based upon the interests, opportunities and priorities that exist in communities. In essence, the practicum will assess the extent to which the planning process reflects the context in which it is developed and employed. The concept of context is important to planning in Nunavut as “communities are different from one another in terms of their physical and human resources, past experiences, abilities and decision making sophistication” (Murchie, 1999, p. 11). The research was conducted in the community of Whale Cove where the researcher worked as a CPA in the summer of 2002 and has an ongoing relationship with the community and its residents.

The results of this evaluative research are important for a variety of reasons. From an academic perspective, research regarding planning in Nunavut communities is limited. Despite a relative short existence, there needs to be some documentation of the role of both planning and the planner in communities throughout Nunavut. Additionally, research on the Kivalliq Community Planning Project will offer insight into the applicability of a southern planning concept in a northern, Nunavut setting.

Furthermore, there is the potential to link planning research and experiences from the north to planning practice and knowledge in the south. The potential to relate knowledge gained from this action research to planning circumstances in other Aboriginal and southern communities is of critical importance. As this project evaluates the ability for planning to take a form that is distinct to the context in which it is developed, lessons learned from the Kivalliq Community Planning Project have the potential to help redefine both the role of planning and the planner in other communities throughout Canada. This would provide insight into the broad applicability of community planning practices and processes.

Using the experience of one hamlet, the research assists in recognizing and defining a community-based context for future planning initiatives in other Nunavut communities. The results of the evaluation will help to consolidate the viewpoints of those connected with the CPA program. This would include the interests of the Government of Nunavut, community residents, Hamlet Council and the Community Planning Advisor. The results of this research will help to solidify or redefine future community planning initiatives

throughout Nunavut. The project is important as it allows the community to determine the value of the CPA program in building healthier communities in the north. This research project makes a valuable contribution in the coordination of future CPA placements and in determining whether or not the program will receive full recognition from Government, regional organizations and other project partners. This research focuses specifically on the Community Planning Advisor program, but the assessment methodology and results are applicable to the development of stronger community and regional planning initiatives on a more general level.

### **1.8: Limitations**

There are a few limitations to this project that must be discussed when considering the legitimacy of the study. First, there may be a problem associated with the evaluative focus of this study. The development of an evaluation framework through constructivist inquiry comments on the effectiveness of the participatory or engaging nature of the Kivalliq Community Planning Project. There is, however, the possibility that participants have contemplated the evaluation to assess who the project has involved or what the intent has been, when the objective is to determine the effectiveness of the project in relation to community-based planning processes. It is hoped that the process of developing an evaluation framework according to the fourth generation of evaluation has best mitigated this limitation and upheld the intention and legitimacy of the study.

Second, the timing for the research has been problematic. A year passed between the time when the community planning advisor was placed in the community of Whale Cove and

the study was undertaken. Residents, therefore, required a brief review of the intent of the Kivalliq Community Planning Project and the Community Planning Advisor program. Creative approaches to communication such as informative broadcasts and call in shows on local radio and community postings helped to inform the community as to the intent of the project while stimulating thought and experiences in relation to the local impacts of the Community Planning Advisor program. Participation was limited as the summer time in Nunavut is not conducive to bringing people together for focus groups, group discussions and interviews as many residents are out on the land. The researcher had to be flexible while conducting fieldwork. This required field work to be completed whenever and wherever residents were available. Just as important as the timeliness, the fieldwork was conducted where residents felt comfortable. This would include camping sites on the land near the mouth of the Wilson River, the Hamlet coffee room and through discussion forums on local radio. Kitchen table meetings are also effective ways to inform and solicit opinions from community residents. Despite this effort to engage residents through creative forms of participation, interviews were often delayed as residents participated in traditional pursuits well into the winter. The researcher simply had to wait until a significant number of people were available for the various types of discussion. This challenge was met with patience and understanding.

Third, as is the case with many Aboriginal communities in Canada, various levels of apathy characterize communities in Nunavut. Engaging the community for the purpose of this project was difficult. The community and the researcher have developed a

relationship over that last year that helped in bringing the community together for the purpose of this project. A level of trust and friendship that has been built between the community and the researcher, creating an environment that is conducive to participation and encourages residents to speak freely and truthfully.

Fourth, the researcher had to take a creative approach to communications. With the language and cultural barriers one comes across, particularly in introducing people to their own empowering capacities through planning processes, the researcher was forced to be creative, and flexible in the ways in which they approach communication with the community. Removed from their own cultural context, the researcher was compelled to extend the limits of creativity in collaborative approaches to communication in planning. Only in this way can meaningful research take place, serving the true intention of the project.

Finally and most importantly, is the idea of unconsciously imposing southern planning and community economic development models on Inuit communities. Referring to First Nations communities in Canada's north, Duerdon et al. suggest that:

First Nations are plugged into standard planning processes. The decision making processes are structured far differently than the community-based consensus that broadly typifies Indigenous decision making, and if their information is used it has to be abstracted to fit into discrete classifications. In the north planning is intrusive; in almost all the cases examined planning was an initiative introduced from the outside in order to accommodate outside interests in traditional territory (Duerdon et al., 1996, p. 121-122).

It seems that the same scenario holds true for communities in the Eastern Arctic. There is little existing documentation of planning processes and practice in Nunavut yet the

experiences from other northern Aboriginal communities shows that planning may not be compatible with the Indigenous communities it is intended to serve. This criticism must be considered if the role of planning is to be rethought or redefined to be more contextually appropriate.

### **1.9: Summary and Report Structure**

This project looks to evaluate the role of community planning in the Kivalliq Community Planning Project through the development of a qualitative and inclusive evaluative framework. The research will assess the process of engagement and the utility of planning in a northern, Inuit context. From this, conclusions can be made regarding the contextual appropriateness of planning in the north and, on a much broader scale, planning in a cross-cultural setting and planning driven by community concerns and priorities.

The study begins by discussing theories regarding Aboriginal and Inuit perspectives as they relate to community-based planning. The theoretical literature review is further supplemented by dialogical and collaborative theories in planning. Specifically, theories regarding collaborative planning, transactive planning, social learning, communicative action and empowerment are put forward to form a foundation upon which community planning operates and define the terms upon which the evaluation of the Community Planning Advisor program is implemented. These theories are then integrated into a discussion regarding the practice of community-based planning.

The practicum then develops a qualitative and constructive evaluative framework based upon a fourth generation evaluation. The constructivist inquiry uses key informant interviews to develop meaningful insight into the local impacts of the Community Planning Advisor program and the role of planning in community building and CED. Through a process of hermeneutics, employed through the use of focus groups and informal group discussions, further insight is developed regarding the experience of the community of Whale Cove in relation to community-based planning and the Community Planning Advisor Program.

Finally, an analysis of the results suggest that planning, if practiced as a collaborative and communicative activity, will take a form that is specific to the context in which it is developed. In rethinking the role of planning in the Kivalliq Community Planning Project, recommendations are made to readapt the Community Planning Advisor program to ensure that the planning is more contextual, taking a form that is indeed reflective of the community in which it is intended to serve. To conclude, the practicum puts forth some general insight regarding the applicability of planning concepts and ideals in a variety of contexts, including but not limited to, that of a northern, Inuit community.

The research faces many challenges and limitations. These, however, are part of the nature of planning in the north and in a cross-cultural setting. In this respect, the limitations and challenges comprise a significant part of the research itself. That is to say, they help to define the some of the contributions, or lack there of, that planning has made in the community of Whale Cove, Nunavut.

## **Chapter 2: Current Theory on Aboriginal Perspectives and Dialogical Processes in Community Planning**

### **2.1: Preamble to Theoretical Framework and Literature Review**

It is important to first establish a basis for the appropriateness of planning in Inuit communities. McConnell (1978) provides insight into the *Eskimeness of Choice* which discusses the exploration of options as a constant consideration in Inuit culture. In this respect, community-based planning processes may act, hypothetically speaking, as options that create a forum for this cultural dialectic. Additional insight is provided from Stevenson (1995) regarding the idea that indigenous knowledge is a combination of both traditional and non-traditional or contemporary knowledge.

A review of planning literature documents the theories of cross-cultural planning (Copet, 1992), collaborative planning (Healey, 1997), social learning (Friedmann, 1973, 1995) communicative action (Healey, 1992, 1996, 1999 Innes, 1995, 1998), and community empowerment (Rocha 1997). These planning theories support the idea that community-based planning will take a form that is distinct to the context in which it is developed through the promotion of collaboration, dialogue and empowering capacities. Additional literature that provides insight from northern planning practitioners will build a context for the theoretical basis of this practicum. These practitioners document considerations for successful empowerment (Murchie, 1999), and community planning (Aubrey, 1999 and Robertson, 1999) in arctic communities. Framed within the context of northern planning, the theoretical background will be used to support the research problem and the purpose of this practicum.

## **2.2: Planning as an Option: Aboriginal Perspectives on Planning, The Eskimeness of Choice and Traditional Knowledge**

It is important to identify that community-based planning is related to the circumstance in which it is created and used. As Healey suggests:

Communities articulate their common concerns about spaces and places in ways which are inclusionary and create strategies which 'make a difference', which are owned and used subsequently by the participating members (Healey, 1997, p. 248)

The end result, therefore, is not necessarily an imposition of southern or western ideals, but rather it can be something that has been created within the community, by the community. It is true that the process itself maybe a western or southern construct, but the role of the community planning process is to create something that is truly contextual. One of the aims of this project is to determine whether or not this was accomplished in the process under study. In other words, did community planning take a form that is reflective of, and appropriate to, its contextual setting?

There is broad consensus that conventional approaches to planning and development in the north do not work or may not be circumstantially appropriate (Robertson, 1999). Community planning, as both an alternative approach to planning and a foreign construct to Inuit, however, is a recognition of different ways of knowing and doing. It could be expected that in recognizing Inuit perspectives through experiential and dialogical processes creates a sense of internal empowerment while developing the necessary social and organizational capacity to accommodate change and build healthier communities by re-constructing relationships between the people, the environment and the economy. The

process of empowerment occurs through identification with the social group where knowledge is gained throughout the process. This is a form of transformative empowerment where the individuals leave the process with new abilities, relationships and outlooks on the situation (Rocha, 1997).

McConnell suggests that change as a cultural and survival component of Inuit life is the result of options available to these people within a specific setting

The history of Eskimo cultures in North America is one of constant change...The history of Eskimos which can be derived from documentary evidence indicates relatively clearly that the ability to change and the push for change are inherent in their cultures. (McConnell, 1978, p.202)

Therefore, change is not a matter of what is now different, but is more connected to the specific context in which this difference has been created and responded to.

Attitudes to the land, to economic behaviour, and to social behaviour were among the Eskimos' consciously held attitudes...The Eskimeness of choice was not measured by its conformity to an accepted norm, but by its existence as conscious known option within the dialectic of the group. If there is a normative or stable aspect of Eskimo cultures, it is the existence of the dialectic itself...Ideas about the nature of these problems, proper attitudes to them, and possible solutions for them, were various, and these various ideas, attitudes and solutions were known and respected insofar as they constituted known options throughout the group...A dialectic is not simply a discussion of ideas but an attempt to clarify the rational relationships among ideas and between ideas and behaviour. In this sense the dialectic of an Eskimo group is the forum where options available to the group are developed and tried (McConnell, 1978, p.210-211).

Community planning, as a method of community engagement, creates a setting for these options to be developed and tried. More important is the idea that community-based planning is a holistic approach to creating strength in a community's ability to construct relationships amongst each other and their environment. It is through this strength that the

community can coalesce to identify shared needs and priorities in response to available options and changes within the community. Constructing relationships in this manner creates a form of socio-political empowerment that allows the community to vocalize and strategize on their constructed and expressed perspectives for the betterment of the community (Healey, 1997, Rocha, 1997). Ian Robertson offers further insight by suggesting “planning should be about finding balance and harmony, preserving the diversity of future choices through vision and foresight” (Robertson, 1999, p.23).

There does exist a link between the northern planning perspectives and the cultural dialectic of Inuit in Canada’s eastern Arctic. As the passage from McConnell quoted above mentions, the presence of options is part of Inuit culture. It is not so much the change that is crucial to the Inuit as it is the options that are presented to deal with that change. Community planning is a responsive approach to change and not a reactive process as is usually associated with conventional planning practices. It is a community directed method of developing options. In essence, community planning is an option for developing options. This post-modern approach to planning should not be considered an imposition of southern, non-Aboriginal values but rather an alternative to community building that may align with Inuit cultural beliefs.

It could be argued that community planning is a European or southern construct and is therefore, inappropriate and ineffective for Inuit of the eastern Arctic. Much like indigenous knowledge, however, as argued above, community planning is a way of doing and a way of knowing. Ways of knowing are communicated or transmitted through

community engagement and dialogical processes. Community planning as a way of doing is accomplished through experiential and social learning. Mainstream planning knowledge, which is an integrated consideration of physical, environmental, social and cultural aspects of community, is indeed a southern or non-Aboriginal construct that is a nontraditional way of doing. As Marc Stevenson points out in the discussion regarding environmental impact assessments of proposed mining developments in the Dene community of Lac De Gras, N.W.T, non-traditional knowledge is a structural component of Indigenous Knowledge.

Indigenous knowledge can be viewed as having two sources: traditional knowledge and non-traditional knowledge. This perspective acknowledges two facts: 1) that aboriginal people possess knowledge and experiences not grounded in traditional lifestyles, spirituality, philosophy, social relations, and cultural values; and 2) that indigenous knowledge is the articulation, and frequently the dialectic, of traditional and non-traditional knowledge...Dene, Inuit and Metis in Canada's North possess knowledge that is not just "traditional," but contemporary. In fact, it can be argued that all knowledge is contemporary, for it is given meaning and value from a frame of reference that is continually being updated and revised. (Stevenson, 1995, p.280-281)

Stevenson discusses the articulation and dialectic of both traditional and nontraditional knowledge. Although community planning is not traditional knowledge, it still is a component within the structure of Indigenous Knowledge. Much like the contemporary knowledge that Stevenson writes of, knowledge of community planning gets its meaning from the context in which it is created. Participation, dialogue and experiential learning allow community planning to derive its value from the context, or "frame of reference" in which it is created. Planning is a concept that is constructed within different settings, but is not an idea that is strictly Aboriginal or non-Aboriginal, north or south. Planning is simply a concept articulated within a contemporary knowledge framework.

### **2.3: Linking Inuit Perspectives with Planning: The Culture-Knowledge Interface**

Before any theoretical basis for planning in Nunavut communities is established, a link must be made between Inuit perceptions and the underlying theories of contemporary planning practice. Reflecting the context in which it is practiced, community planning must be developed from within the community. As a method of developing empowering capacities, community planning addresses the uniqueness and differences of individual communities in the north. For this to occur, there needs to be a significant level of cultural awareness integrated into the planning process itself. This integration is important as it is an appropriate way to establish circumstances and context in which planning is to operate. Umemoto suggest that:

Diversity presents many challenges to planners. One of the most difficult is to design and facilitate planning processes that can accommodate cultural differences, for this requires planners to extend their thinking into other epistemological worlds – like walking in another’s shoes... We generally understand that there are culturally specific norms, values, and ways of interpreting the world that, if not understood, can hinder the participation of historically marginalized groups, even in the most well intentioned planning efforts (Umemoto, 2001, p. 17).

Further to this is the idea that “culture...is the way things are done, based upon past experiences and knowledge. It inevitably influences the type of solution created to overcome a problem or challenge” (Ghostkeeper, 1983, p. 152). In her discussion regarding integrated community planning practice in Aboriginal communities, Jackie Wolfe gives further insight regarding culture and knowledge in stating:

Culture holds values which shape perception of what knowledge is, affect how problems are defined and solutions arrived at, and mould patterns of interactions between groups (Wolfe, 1989, p. 73).

For planning to be effective and community-based, it must link with and integrate culturally based worldviews and perceptions. This link fosters relationships based upon increased levels of mutual understanding that creates a more valuable form of planning (Wolfe, 1989).

The cultivation of this mutual understanding is possible when considering the concept of *Parallel Philosophies*. Copet (1992) suggests that the functional nature of this model occurs when the philosophies of Aboriginal world-views and contemporary planning thought run parallel to each other. The idea of parallel philosophies is made possible by fundamental or conceptual parallels between Aboriginal and non-Aboriginal ideas regarding healthy communities and its social and human components, and the physical and environmental elements of sustainable development (Copet, 1992). Although healthy communities and sustainable development are non-Aboriginal concepts, there is a parallel with similar Aboriginal concepts that cannot be ignored when considering the applicability of planning ideas in an Aboriginal context.

The point at which these philosophies come into contact is known as the *Culture Knowledge Interface* (Copet, 1992). It is at this interface that mutual understanding is fostered, and planning becomes more effective. It is this mutual understanding that helps to minimize differences in thinking by identifying with differing philosophies and worldviews.

Combination of the culture and information base, through the Culture-Knowledge Interface...reflects the unique character of the community concerned and helps develop a

community specific planning approach. Conditions which influence the development of this approach include the leadership structure of the community, the ideological structure of the community residents, whether or not outside consultants are employed in planning activities, what these activities are, and the level at which planning occurs. Qualities of both perspectives are combined according to the existing conditions resulting with a contemporary, community specific planning approach (Copet, 1992, p. 43).

The culture knowledge interface operates at two levels (Copet, 1992). The inter-community level helps Inuit communities relate to non-Aboriginal planning thought. The intra-community level helps mediate the desire for traditionalist and modern approaches to healthy community building. This represents a balance between traditional Inuit philosophy and contemporary, western planning thought. The balance, therefore, occurs at the culture knowledge interface. This interface, or philosophical balance provides a contextual understanding (Copet, 1992). From this understanding, an appropriate approach to community building is determined. In this respect, parallel philosophies and the culture-knowledge interface form a context for community-based planning.

Creating and implementing a contextually-based planning environment requires a relationship between collective education, community involvement and community empowerment (Copet, 1992). These key components to the culture knowledge interface are fostered through the dialogical and experiential learning processes of collaborative planning, social learning and communicative action.

#### **2.4: Collaborative Planning**

Planning theorists Forester (1989) and Innes (1995, 1998) have put forth a model of communicative action that acts as the basis for collaborative planning as supported by

Healey (1997). Collaborative planning is based on the idea of organizing stakeholders and political actors for the collective and cooperative management of communities.

Healey advances a new understanding and planning practice whereby planning systems move away from integrated and isolated governance to adequately address common community priorities and concerns through the fostering of collaborative, dialogical approaches to planning practice. Healey furthers this idea by conceptualizing the following:

An alternative notion of collaborative governance is developed, within which the formal institutions of government have a role in providing hard infrastructure of a *structure of challenges*, to constrain and modify dominant centres of power, and a soft infrastructure of *relation-building* through which sufficient consensus building and mutual learning can occur to develop *social, intellectual and political capital* to promote co-ordination and the flow of knowledge and competence among the various social relations coexisting within places (Healey, 1997, p. 199-200).

Collaborative planning, therefore, is about the construction of relationships within the community in an attempt to enable the community to take control over its affairs.

A fundamental principle of collaborative planning is an ethical responsibility in planning whereby all stakeholders are given the opportunity to participate in planning and public processes that ultimately affect the community in which they live. Collaborative planning facilitates and builds an inclusive perspective on a community's state of affairs. This inclusive and participatory planning perspective helps to legitimize the relationship that exists between government, economics and social life (Healey, 1997). In this respect, collaborative planning creates a situation whereby the holistic and precise nature of communities is represented in the process itself. Consequently, the process is inclusive

and representative of the different people and the different ways of knowing which make up a community. As Sandercock mentions:

It involves valuing alternative forms of knowledge and methods of knowing, including traditional ethnic or culturally specific modes: from talk to storytelling, as well as a wide range of non-verbal forms of expression, such as music and painting. It involves listening and interpreting, developing skills that are sensitive to everyday ways of knowing. It suggests a different practice in which communication skills, including openness, empathy, and skillfull and attentive listening are crucial; in which we are alert to and respect class, gender and ethnic differences in ways of knowing, and actively try to learn and practice those ways in order to foster a more democratic and inclusive planning. It involves learning to work with diverse communities, rather than speaking for them. (Sandercock, 1998, p. 14)

Ultimately and ideally, participation in collaborative planning processes creates a form of community empowerment which can be depicted in Elizabeth Rocha's *Ladder of Empowerment* (1997). It is these empowering capacities that allow communities to carry on the planning process on their own or to develop such processes in the future and to eventually attain the socio-political status necessary for mobilization and the garnering of resources (Rocha, 1997).

The question now arises: how do collaborative planning processes fit into contextually appropriate planning in Inuit communities of the eastern arctic? Copet (1992) suggests that education, community involvement and empowerment are key to the implementation of a contextually appropriate planning model for Aboriginal communities in Canada.

Collaborative processes make use of these interactions and relations among education, involvement and empowerment to create a more contextual planning process and product.

Through engagement and collaboration, the community planning process is able to promote and strengthen these relationships, determining the context in which community-

based planning is to be developed and implemented. These three components to implementation encourage the development of the main structural components of the concept of Parallel Philosophies and the Culture-Knowledge Interface (Copet, 1992). From this, a planning process is created that is distinct to the community in which it has been developed and is intended to serve. The components of implementation fostered through collaborative planning processes are tailored to a specific community through dialogical process and therefore, help to create a planning process that is contextually appropriate. Engagement in community planning as a locally based approached to community building and problem solving operates within a contextual foundation that is in line with the concept of Parallel Philosophies.

The theoretical principles of the dialogical processes in planning are directly linked to the idea of collaborative planning. Important to the evaluative nature of this practicum, are the dialogical processes upon which the evaluation will be based. Social and mutual learning as well as inter-cultural knowledge building are inclusive ways in which knowledge is shared and created. Through engagement and dialogue planning allows “people learn about each other, about different points of view, and reflect on their own point of view. A store of mutual learning is built up, a sort of social and intellectual capital” (Innes quoted in Healey, 1997, p. 33). Through community engagement it is these dialogical processes that not only allow planning to take a form that is distinct to the context in which it is developed, but also act as the creative foundation for a fourth generation of evaluation. The same principles in which contextually appropriate

community planning processes and practices are formed also create the basis of the evaluation for the Community Planning Advisor Program.

## **2.5: Transactive Planning and Social Learning**

There are limits to the role of the planner and consequently, the planning process itself. These limitations are rooted in the fact that the planner is not an all-knowing expert. To be effective, planning processes need to connect with local knowledge and perceptions of specific, local situations. Friedmann suggests that this connection is made “in the forging of a personal relationship between expert and client actor, in the adoption of a ‘transactive style’ of planning” (Friedmann, 1973, p.111). Transactive planning is based upon the idea that “processed knowledge of the planning expert is related to the personal knowledge of his [sic] client in the joint exploration of problems and possible solutions” (Friedmann, 1973, p.245). This relationship provides the planner with a contextual understanding of the situation while giving the community a better understanding of planning.

Friedmann (1995) furthers the idea of transactive planning by developing a more complex model of social learning. Social learning is a dialogical process that places value on knowledge gained through experience. Social learning embraces the idea that the planner and community learn from action and experience, rearticulating their goals and objectives as the process continues. As Patsey Healey suggests:

the social learning tradition is the recognition that the knowledge developed in group work is not 'out there' waiting to be discovered, but is actively being produced through social interaction and social learning. People make knowledge, in relation to their purposes (Healey, 1997, p.256).

Social learning theorists suggest that through social situations, "people learn by doing" (Healey, 1997, p. 257). According to Healey, there are two key dimensions to this social learning:

The first, or single-loop learning, involves working out how to perform a task better within given parameters; the second involves learning about the parameters and thereby changing the conditions under which tasks are performed...such double-loop learning can take place in social situations, through dialogue, through which people can collectively explore and learn about issues and each other's attitudes to them...Group processes which reach double-loop learning can re-set parameters for subsequent action, and in this way engage in setting the frame for action (Healey, 1997, p.257-258).

Social learning has created the basis for planning as communicative action. Social learning involves an experimental approach to learning where information and knowledge are applied to situations, analysed and then rearticulated in the next social situation (Friedman & Abonyi 1976). In this respect, what is known is constantly rearticulated and rethought in a progressive and incremental manner. This incremental method of learning through experimentation continuously enhances the previously learned information and allows for adaptation and acceptance of various types of knowledge. Furthermore, "this stressed experiential knowledge acquired in the course of action itself, and thus moved from a document-oriented and anticipatory mode of planning to a transactive relationship between planner and community" (Sandercock 1998). It is important to remember that social experimentation and learning are not separated from practice, as it is in this practice that experimentation is possible (Friedman & Abonyi 1976). In this respect, social learning is primarily a communicative activity.

With social learning, local knowledge and experiential knowledge are considered equal to the planner's expert knowledge.

## **2.6: Communicative Action**

Communicative action suggests that planning "is more than anything an interactive and communicative activity" (Innes, 1995, p.184) where planners are "deeply imbedded in the fabric of the community, politics and public decision making" (Innes, 1995, p.183). John Forester introduced the idea of communicative action or 'critical theory' by suggesting "problems will be solved not solely by technical experts, but also by pooling expertise and non-professional contributions too" (Forester, 1989, p.152). In this way, local knowledge becomes a valuable and accessible resource for planners working with communities who understand the context of their circumstance. Aubrey gives meaning to this by stating that: "patience and understanding of the local culture/situation are as essential as listening skills. These elements go together: you cannot understand if you don't listen" (Aubrey, 1999, p. 13).

Patsy Healey embraces the idea that communicative action focuses on "how participants exchange ideas, sort out what is valid, work out what is important and assess proposed courses of action" (Healey, 1997, p.53).

"Planning in this new wave of ideas, emerges as (1) an interactive and interpretive process, (2) undertaken *among* diverse and fluid 'discourse communities' or cultures, (3) in ways which require 'respectful' interpersonal and intercultural discussion, searching out ways of recognizing and valuing what we are trying to say to each other within the public realm. This enterprise focuses our attention (4) on the arenas where public discussion takes place and where problems and strategies are identified and evaluated and conflicts mediated, (5) on the multiple claims made for policy attention and the different

forms in which these claims are made, (6) on ways of developing a critical, reflexive capacity which has both evaluative and creative potential, generating ideas about what to do and how, as well as testing them against the values of the diverse community members, and (7) on ways of opening out such strategic discourse in forms which are as inclusionary as possible. Through such new styles of planning discourse, it is hoped not only (8) that participants will learn new things about themselves, their relations, their interests, values, and understandings, but that, with such knowledge, they will (9) collaborate to change the way things are" (Healey 1996: 222 – 223).

Furthermore, "problems are solved not mainly through formally rational management procedures, but through internal and external politics and the development of a working consensus" (Forester, 1989, p.152). In this way "planning becomes a process of interactive collective reasoning, carried out in the medium of language, in discourse" (Healy, 1997, p. 53). As communication is key to communicative action, listening is as important as speaking.

The advantage of communicative action in planning is that it acts to ensure that everyone's voice is heard and that everyone is speaking freely and truthfully. According to Healey, communicative action has the additional advantage of breaking down power and cultural barriers in communities by offering equal weight to the nature of diverse constituent knowledge. Communicative action turns planning into a form of social process where through community engagement and participation "ways of thinking, ways of valuing and ways of acting are actively constructed by participants" (Healey, 1997, p.29).

We find that participatory rituals provide participants not only with dialogue and argument, but with more of relevance than they anticipate, with more of value than they at first appreciate, with possible relations with others they could not foresee, and so with a literally surprising, deliberative political rationality far richer than accounts of decision-making rationality or rational choice allow (Forester, 1996, p. 116).

Initially put forward by Jurgen Habermas (1984), communicative action is a theory of language and discourse that details the interactions between people. The theory describes a dualistic nature in society consisting of the lifeworld and the system (Friedland, 2001).

the lifeworld represents those social arenas in which culture, personality, and institutional legitimacy are formed through communicative action. It is a world of lived experiences and the arena of social integration through which individuals, groups, and institutions knit together. The system level, on the other hand, is composed of those arenas in which integration does not take place through communication, but rather through money and power, conventionally the economic and political system (Friedland, 2001, p. 361).

“Habermas argues that, far from giving up on reason as an informing principle for contemporary societies, we should shift perspective from an individualized, subject-object conception of reason, to reasoning formed within inter-subjective communication” (Healey 1992, p. 150). In this respect, all knowledge is considered valid regardless of its nature or origin. “Systematized, rationally grounded knowledge is now understood to be only one among several knowledge forms” (Healey, 1992, p. 9). The way in which knowledge is shared and learned becomes important. The basis of communicative action and open communication or dialogue between participants encourages ‘inclusionary argumentation’ which is “public reasoning which accepts the contributions of all members of a political community and recognizes the range of ways they have of knowing, valuing and giving meaning” (Healey, 1996, p. 219). “Habermas offers an alternative which retains the notion of the liberating and democratic potential of reasoning, but broadened to encompass not merely rational-technical forms of reasoning, but moral appreciation and aesthetic experience” (Healey 1992, p. 153). Through engagement and dialogical processes therefore, community planning creates a setting for

communicative action thereby facilitating a process that is based on all forms of constituent knowledge.

Public policy, and hence planning, are thus social processes through which ways of thinking, ways of valuing and ways of acting are actively constructed by participants. This recognition is part of a broad wave of reflection on identity (ways of being – ontology) and the bases of knowledge (ways of knowing – epistemology)... This intellectual wave in planning has been building up in the planning theory field since the 1970s. It is now labeled argumentative, communicative or interpretive planning theory (Healey 1997, p. 29).

The end result is a more contextually appropriate planning process that is reflective of the setting in which it is created and employed. This occurs as communicative theory recognizes that “all forms of knowledge are socially constructed” and that “the development and communication of knowledge and reasoning takes many forms” (Healey, 1997, p. 29). Consequently, a recognition is made of the context in which members of a community form ideas and interests. From this it is possible to learn of the views and thoughts of others in social contexts and through interaction (Healey, 1997). Participation in this interactive and argumentative activity allows community members to “explore each other’s concerns and the context of these concerns” (Healey, 1997, p. 52).

Planning as communicative action therefore, allows for inclusionary argumentation in an attempt to create a planning process that is more contextually appropriate. For this to occur, however, a level of individual and collective empowerment must be obtained to allow for members of a community to be included in the planning process itself. For community-based planning to be truly and effectively contextual, it must be as inclusionary as possible. Participation and inclusion allow for the cultivation of necessary

empowering capacities that are a pre-requisite for contextually appropriate planning action.

## **2.7: Participation and Empowerment**

Constituent participation is required for a community-based planning process to operate according to the fundamental assumptions of collaborative planning, social learning and communicative action. Furthermore, it is through participation in planning that a community feels empowered as a cohesive public or politic to be self-reliant and to take action regarding concerns over the state of local affairs.

Empowerment refers to a level of competence and confidence acquired by the community and individuals within this community to take control over the state of local affairs.

Empowerment progresses through various stages from individual empowerment to more developed collective, political empowerment (Rocha, 1997). As Friedmann mentions, “giving full voice to the disempowered sectors of the population tends to follow a certain sequence” (Friedmann, 1992, p.34). For a community to achieve full political empowerment, they must first attain “social empowerment through which effective participation in politics becomes possible” (Friedmann, 1992, p.34). To achieve social empowerment, individuals in the community must acknowledge a common interest and become recognized as a cohesive community. In this respect, a community must “realize the potential of long-term vision as a catalyst for pragmatic action” (Aubrey, 1999, p. 13). A level of individual empowerment is required for the community to come together in this manner. Coalescing in this way is the initial stage in the sequence of community

empowerment. Community planning as a process, initiates this collaborative effort through the facilitation of dialogical and communicative processes. As part of the process, the planner is a facilitator that is “deeply embedded in the fabric of the community, politics and public decision-making” (Innes, 1995, p.192).

In her discussion regarding the *Ladder of Empowerment*, Rocha (1997) suggests that empowerment progresses through various stages. This sequential model of empowerment allows for the articulation and understanding of the various stages of empowerment. The ladder implies that a community must begin to plan for themselves if they are to become empowered. As the community progresses up the ladder of empowerment of progresses through the stages of empowerment they are able to develop various levels of planning infrastructure that, if the right things fall into place, can be capitalized upon for the purpose of community and CED. In this respect, the community builds knowledge and capacity for true political empowerment. The community planning process allows empowerment to be developed by bringing members of the community together to identify interests, concerns opportunities in their community, as they perceive it. In accomplishing this, the community is able to begin to plan for themselves, developing the necessary empowering capacities for healthy community building from the perspective of those who participate in the planning process. One of the objectives of a community-based planning process is to facilitate the inclusion of a variety of community members and interests.

Rocha's ladder has five rungs starting with Atomistic Individual Empowerment and proceeding upwards through; Embedded Individual Empowerment, Mediated Empowerment, Socio-Political Empowerment and finally Political Empowerment. Planning and planners need to be aware of these various stages of empowerment so that suitable course of action may be undertaken. Understanding this ladder allows the planner to implement a process that is more contextually appropriate and more applicable to the community in which planning is intended to serve.

### **2.8: Application of Theories into Community Planning Practice**

It is suggested that engagement and dialogue in community planning allow the process to take a form that is distinct to the context in which it is developed. This creates a planning process that is more appropriate for communities and offers an approach to planning in Inuit communities of the eastern arctic. Various post-modern and constructivist theories in planning have created a foundation upon which community planning processes may be designed. It is the planner who is able to incorporate these theories into planning practice effectively. As discussed, community planning processes create a forum for these theories to be applied to create a form of planning that is distinct to a particular community. In Nunavut, this is important as each community has its own circumstantial reality, strengths, weaknesses, opportunities and threats. Implementing a community-based and locally defined planning process is the objective of the Community Planning Advisor program in an attempt to promote the objectives of the Kivalliq Community Planning Project. The objective is now to evaluate the process itself, testing these

constructivist theories, and applying results of the evaluation to planning initiatives and programs operating in communities of the eastern arctic.

## **2.9: Summary**

Specific theories on the Inuit cultural dialect and indigenous knowledge may not suggest a direct link between Inuit perspectives and the foundational concepts of contemporary planning practice. What is evident, however, is that a forum or setting does exist for community planning to be understood, accepted and practiced in communities of the eastern arctic. Contemplating constructivist and post-modern planning theory, it is possible to conceptualize how a relationship as such can exist for the benefit of the community. The theories of dialogical and engaging processes in planning support the development of this concept of parallel philosophies whereby planning becomes more contextually appropriate. With this in mind, it must be determined how well a community planning process, and the planners themselves, are able to foster an environment where the attainment of this parallel is possible. This evaluative process is to be constructed in a similar engaging manner. The objective is to evaluate community planning practice according the constituent knowledge over the community and the local state of affairs. The next chapter will put forth a theoretical basis for the evaluative process that is founded upon the dialogical processes of community-based planning as discussed in this section.

## **Chapter 3: Research Methodology**

### **3.1: Preamble to Research Methodology**

The empirical research regarding the Community Planning Advisor Program is designed for the purpose of program evaluation and recommendation. In this respect, “the purpose of an evaluation is not simply to extend existing knowledge of an area of social activity, but to generate knowledge about a particular program which can be used in its development” (Walker and Dewar, 2000, p. 716). This evaluation, in particular, has been conceptualized to be conducive to responsive, short-term changes in program development and implementation based upon the notion of contextually appropriate community planning processes as outlined in the theoretical literature review. The ultimate goal is to make recommendations for modification of the Community Planning Advisor Program that more meaningfully support the intent of the contextually appropriate planning practice as incorporated into the goals and objectives of the Kivalliq Community Planning Project.

In the realms of planning practice, the idea of program evaluation is critical. The success of a program is partially related to how a specific program is modified, redefined and developed according to important considerations and ideas constructed through various forms of evaluation. Depending upon the intended use of the information derived through evaluative processes, the inquiry method will take a form that is distinct to the situation or circumstance in which it is developed and applied. The study is designed to develop a method of program evaluation that has broad applicability to specific or distinct

situations. The selected methods for inquiry are key informant interviews and focus groups.

The key informant interviews and focus groups are evaluative in nature and are developed according to a constructivist method of scientific inquiry based upon principles related to the fourth generation of evaluation. This evaluation is designed in a manner that offers local insight and perspective regarding the contextual appropriateness and local impacts of the Community Planning Advisor Program. More specifically, it is expected that the inquiry into the experience of one hamlet will provide knowledge which, in turn, will serve as a mechanism that supports the development of responsive solutions to perceived gaps or problems with the intent, coordination and implementation of the program. This will help the program to better address the objectives and goals of the Community Planning Advisor Program, ultimately strengthening the positive local impacts of the Kivalliq Community Planning Project while giving the project a status that is formally recognized by program partners.

This chapter will outline the intention of the evaluation while defining the parameters and concepts upon which the evaluation is to be developed. In this respect, reasoning is given for the selected method of assessment or evaluation. The evaluation is based upon the qualitative principles of the fourth generation of evaluation which focus on a constructivist method of scientific inquiry and are closely related to the dialogical process upon which post-modern community-based planning is founded. The evaluation used for this study is comprised of key informant interviews, focus groups and informal group

discussions. It is believed that these methods of inquiry, if developed and implemented properly, will serve the stated intention of the study.

Considerations, however, must be made regarding the nature of evidence and the cultural context in which the evaluation is conducted. First, it is important to put forward a definition of *good evidence*. The meaning of this term was constantly reassessed throughout the duration of the assessment as the notion is telling of the evaluation process, describing more tangible results from the inquiry as they relate to the stated intention of the study. The analysis of the results according to this definition of good evidence will support recommendations and conclusions that arise from the evaluative inquiry. Second, as this inquiry involves research in a cross-cultural setting, considerations regarding cultural context have been integrated into the design and implementation of the evaluation to ensure that the study produces adequate and legitimate results.

### **3.2: Intention of the Evaluation**

As previously mentioned, the design of this evaluation will take a form that is distinct to the intended use of the information.

The research process highlights the interconnection between the nature of our inquiry and the conclusions that we draw, such that the outcomes can only be understood through reference to that process (Walker and Dewar, 2000, p. 714).

The objective of evaluations, in general, is to provide insight into different values of major stakeholders to present an image of excellence regarding something specific (Walker and Dewar, 2000).

The consideration must be made that planning "will have consequences, and the planner's evaluative studies aim to determine the nature of those consequences" (Hodge, 1998, p. 214). The intention of this evaluation is to identify and define the local impacts and experiences of one community in relation to the Community Planning Advisor Program. In this respect, the evaluation assesses the degree to which the Community Planning Advisor Program facilitates or develops a planning process that is distinct to the context in which it is created in relation to the goals and objectives of the Kivalliq Community Planning Project. This will ultimately shed light on the legitimacy of literature on the usefulness of dialogue and engagement in contextually appropriate community-based planning processes. From this, it should be possible to better understand and redefine the role of community-based planning at the local level while offering valuable insight into planning processes, programs and practice on a more general level. This would include experiences relating to community planning, planning in cross-cultural settings and planning program implementation and reconstruction. The intended outcome of this evaluation is a set of recommendations that are the culmination of a learning process through which a better understanding of the Kivalliq Community Planning Project and the Community Planning Advisor Program are gained.

The assessment will be qualitative as it attempts to draw out experiences and ideas regarding the state of the Community Planning Advisor component of the Kivalliq Community Planning Project. In this capacity, the study evaluates the program in relation to responsive short-term and long-range program modification, based upon the locally defined role and impact of a community-based planning processes. This type of information and knowledge is important in redefining and rearticulating the Community Planning Advisor Program so that it better meets the program objectives of the Kivalliq Community Planning Project. In practice, the evaluation of the Community Planning Advisor Program is important for the Kivalliq Community Planning Project to receive formal recognition and no longer operate as a pilot project. This would mean that the project and its constituent components would be fully recognized by program partners and receive consistent support from various contributors.

### **3.3: Case Study**

The intent of this project is served through the use of a case study in the evaluation. A case study is employed as it effectively assesses the local impacts of a community-based planning program that is thought to be contextually appropriate. For the purpose of this study, the evaluation has been conducted in the community of Whale Cove, Nunavut. Additionally, the researcher acted as the Community Planning Advisor in Whale Cove and is therefore able to conduct a more efficient and appropriate evaluation of the Community Planning Advisor Program as it relates to the Kivalliq Community Planning Project.

The case study is important to this assessment, as the intent of the evaluation is to determine the local impacts and contextual appropriateness of the Community Planning Advisor Program in relation to the goals and objectives of the Kivalliq Community Planning Project. The most effective way to carry out such an evaluation is to focus on one community. Not only are the results of the evaluation telling of the local impacts of the program, they speak to the overall effectiveness of the program with respect to the specific situations and circumstances of individual communities in which the program is intended to serve. In this respect, a case study type evaluation assesses the effectiveness of the Community Planning Advisor Program while commenting on the applicability of southern planning constructs in a northern, Aboriginal context. Finally, the case study provides both background and a context for this study, ensuring the legitimacy of the study while serving the stated purpose of the evaluation.

#### **3.4: Evaluation Development**

When considering the development of a specific form of evaluation that is aimed at soliciting local experiences and perspectives it is important to recognize that “much of the important knowledge includes stories, myths, and the implicit understandings shared in a community... Social processes turn information into meaningful knowledge and knowledge into action” (Innes, 1995, p.185). With this in mind, the key informant interview and focus group research methods have been selected as evaluation instruments designed to meet the stated intention of the study. Other methods were considered when the study was conceived, however, the key informant interview and focus group methods seemed best able to meet the purpose of the study, as they are both qualitative in nature.

Quoted in Gaber and Gaber (1999, p.61), Dandekar elaborates, “qualitative methods seek to deal with those aspects that are lost in more sectoral, discipline-based, highly quantified analyses”. The qualitative method of inquiry better defines the community’s experiences with and perspective on community-based planning. Ervin supports this idea as it relates to research methodologies in his discussion regarding the value of qualitative inquiries in evaluation.

There was a need to select methods that had the potential of ultimately uncovering the largest amount of information over the vast array of identified domains, while still trying to look at a city in its entirety. Also we had to use methods that would allow us some possibility for potentially in-depth looks at the separate sectors of social issues in their contexts. Ultimately, qualitative approaches predominated (Ervin, 1997, p.382)

Furthermore, as the intention of the study is to evaluate the Community Planning Advisor Program in relation to the objectives of the Kivalliq Community Planning Project, a more in-depth, multiple method approach is employed. Multiple method approaches to research add legitimacy to both the evaluation and the subsequent recommendations as research methods that arrive at similar findings can increase the validity of a study (Chadwick, Bahr, & Albrecht, 1984). Despite the sampling limitations, the interview and focus group methods yielded similar results. This helps to determine what responsive modifications can be made to the Community Planning Advisor Program to promote and possible redefine the role of planning in the Kivalliq Community Planning Project in the Kivalliq region of Nunavut.

A meaningful evaluative inquiry may be designed similar to a fourth generation evaluation as the goal of an evaluative processes is to coalesce public opinion behind

some course of action that is believed to be wise (Guba and Lincoln, 1989). Bringing the different constituent opinions, perspectives and insight into the evaluation through a constructivist method of inquiry is important as it avoids the pitfall of positivist science which is grounded in the idea that “there exists some single, true reality driven by natural laws” (Guba and Lincoln, 1989, p. 16). Furthermore, positivist scientific inquiry is often guilty of “context stripping” whereby the evaluand is assessed as though they do not exist in a context. For the purpose of this evaluation, it is important that the evaluation serve the local circumstance by taking context into consideration. This will allow more meaningful insight to be ascertained regarding the state of local affairs and experience of one community with respect to the Community Planning Advisor Program and the Kivalliq Community Planning Project.

Additionally, a method of evaluation must recognize the values, perspectives and constructions of all actors through the key dynamic of negotiation that unites evaluator and stakeholders. This requires the full participative involvement and inclusion of the participant stakeholders (Guba and Lincoln, 1989). Not only will this make the evaluation more successful and meaningful, but also more empowering for the community or participants that are involved in the evaluation itself. This participation and enfranchisement helps to further a more contextually reflective planning process as the program, its evaluation and subsequent recommendations are all inter-related and critical to the overall success of both the Community Planning Advisor Program and the Kivalliq Community Planning Project.

### **3.5: The Fourth Generation of Evaluation and Constructivist Inquiry**

Guba and Lincoln (1989) offer insight into the research and evaluation process with their discussion on the methodology of constructivist inquiry and the fourth generation of evaluation. The fourth generation of evaluation is a responsive, focusing method of assessment that is defined by what questions are asked and how information is gathered, resolving many of the criticisms of previous methods of evaluation. This method of evaluation challenges objective and rationalist views regarding the inquiry process as it seeks to define a social construction of how the world is. The fourth generation of evaluation is an action based form of collaborative inquiry based upon principles of communicative action and consensus. This method of inquiry involves extensive collaboration and is oriented towards change. The fourth generation evaluation is built on the fundamental principles of constructivist inquiry and the hermeneutic dialectic.

The development of the Community Planning Advisor evaluation will follow a constructivist method of inquiry that is based upon the process of hermeneutics. Constructivism relates to evaluation by developing a setting for shared learning through which all experiences and perspectives are identified and new understandings are gained (Guba and Lincoln, 1989). Bringing these understandings to the forefront in the evaluation process is imperative to implementing any change in program practice (Walker and Dewar, 2000). Walker and Dewar (2000) suggest that constructivist inquiry should possess the three important characteristics. First, that there be collaboration between the evaluator as a facilitator and those involved with the program that is being assessed. Second, the research or inquiry should be oriented towards change. Finally, that

the evaluation process should be treated as a learning opportunity through which informants acquire the skills and knowledge to investigate and advance their own practice. In this respect, the evaluation should integrate learning and practice for that practice to be advanced or developed further.

The key informant interview and focus group methods were selected for a variety of reasons that are directly related to the stated objective of the evaluation and because they are both qualitative in nature. In designing the study, the researcher must decide whether the inquiry requires a qualitative or quantitative approach. As opposed to positivist approaches to inquiry that generate quantitative data, “qualitative data provides a deep, rich understanding of the case at hand” by exploring what participants think about a specific situation or how informants express their experiences regarding a particular circumstance (Gaber and Gaber, 1999, p.61). By uncovering and framing the perceptions of individuals in the study, the qualitative key informant interview and focus group methods identify explanatory variables that help to better address the subject at hand (Gaber and Gaber, 1999). Furthermore, qualitative methods pay more attention to context and the local circumstance. For the stated purpose of this study, it would seem that a qualitative and constructivist method of inquiry is desirable.

Unlike the positivist approach to evaluation, a constructivist or interpretive social scientific model of inquiry would help to better draw out community or local perspectives and perceptions regarding the role of planning or the role of the Community Planning Advisor in relation to the Kivalliq Community Planning Project. As Neuman states:

The interpretive approach is the foundation of social research techniques that are sensitive to context, that use various methods to get inside the ways others see the world, and that are more concerned with achieving an empathetic understanding of feelings and world views than with testing laws of human behaviour (Neuman, 1997, p.73).

“The goal of social research is to develop an understanding of social life and discover how people construct meaning” (Neuman, 1997, p. 68). Neuman suggests that interpretive social science or constructivist inquiry allows researchers to study meaningful social action. The interpretive approach to inquiry is founded on the idea that “life is based on social interactions and socially constructed meaning systems” (Neuman, 1997, p. 69). In developing an evaluation of the Community Planning Advisor Program, the key informant interview and focus group methods of inquiry are designed according to the nature of interpretive social science inquiry in that they are intended to establish an understanding of internally experienced senses of reality as they pertain to the subject at hand. It is important to remember that multiple realities do exist and that the inquiry process must ascertain these various realities and perceptions for the evaluation of the Community Planning Advisor program to be successful. The key informant interview and focus group instruments are expected to adhere to this principle.

Fourth generation evaluations are carried out within the ontological and epistemological presuppositions of the constructivist method of scientific inquiry (Guba and Lincoln, 1989). Constructivist or interpretive scientific inquiry employs relativist ontological questioning based upon the fact that multiple realities exist (Guba and Lincoln, 1989). Additionally, what can be known is socially constructed and truth takes the form of shared constructions between knowledgeable participants. The constructivist paradigm is

also characterised by monistic, subjectivist epistemological questioning where the inquirer and the participants are interlocked and what is known is the creation of the inquiry process itself (Guba and Lincoln, 1989). Finally, the constructivist paradigm encompasses the use of hermeneutic methodological questioning. In this respect, knowledge is generated through iteration, analysis, critique and reiteration resulting in emic knowledge constructions (Guba and Lincoln, 1989). The key informant interview and focus group methods of inquiry are conducive to hermeneutics and the construction of natural (emic) knowledge and are of value because they are exploratory in nature.

The constructivist paradigm is based on the idea that multiple realities are meaningfully and appropriately conveyed through the hermeneutic dialectic. As part of interpretive science, the hermeneutic dialectic is a process of coming to an understanding of multiple realities or understandings of “something”. In this way, the dialogical process of hermeneutics better articulates emic constructions in the inquiry process and enables the formation of new and consensual constructions.

The use of probes in both the key informant and focus group interviews is important in conducting an evaluation based upon constructivist scientific inquiry. Probes facilitate the process of hermeneutics, while promoting the generation of natural or emic knowledge. The use of probes in the evaluation process encourages a more meaningful and accurate evaluation concerning the subject at hand. The use of probes provides the interviews with more flow, depth, range, specificity and context (Zeisel, 1984). The use of probes in key

informant interviews and focus groups is key to a qualitative, fourth generation of evaluation.

As a constructivist method of evaluation, the key informant interview and focus group techniques look to define the various experiences and emic knowledge constructions that exist within the community with respect to the existing state of the Community Planning Advisor Program and the Kivalliq Community Planning Project. It appears that these methods of evaluation fit nicely within the ontological, epistemological and methodological characteristics of constructivist science. The methods employed for this evaluation are conducive to this type of inquiry and best serve the stated intention of the evaluation.

Furthermore, key informant interviews and focus groups are easily designed and employed to meet the entry conditions of constructivist inquiry, facilitating the process to serve the intention of the study. Guba and Lincoln suggest that:

Entry conditions are the basics on which the constructivist must insist if the constructivist inquiry is to have any hope of success. Time/context frames determine and are determined by constructions; hence, carry out the study in its normal natural setting. The inability to specify what is salient requires an adaptable instrument, which, while not pre-programmed, can nevertheless ferret out what should be examined more quickly. The use of a human instrument suggests that the methods employed should be primarily those that are congenial to humans – qualitative methods. Finally, to serve the end of adaptation, the human instrument must have the privilege of drawing on his or her tacit knowledge, without which the inquiry will quickly bog down (Guba and Lincoln, 1989, p.177).

A qualitative and flexible evaluation may be designed using key informant interviews and focus groups to create an environment that is conducive to the process of hermeneutics and constructivist inquiry. Because the selected methods meet the entry requirements of a constructivist inquiry relatively easily, the probability of completing successful evaluation is increased.

The result of constructivist inquiry and the hermeneutic dialectic is a set of knowledge constructions based upon vicarious experience. Vicarious experience conveys the idea that through dialogue and interaction, one can understand part of another's reality. This vicarious experience is important for two reasons. First, it provides an effective mechanism for learning from humans (Guba and Lincoln, 1989). Second, it is an effective vehicle for disseminating, applying and aggregating knowledge (Guba and Lincoln, 1989). A key informant interview and focus group creates a situation that facilitates vicarious experiences, supporting the constructivist method of inquiry, promoting the generation of information and knowledge in manner that would not be possible under the umbrella of a conventional or positivist method of inquiry.

### **3.6: Good Evidence**

Defining the precise nature of good evidence is important to the evaluative process as it underlies the tangible research results. The definition of good evidence has continually evolved throughout the inquiry process to ensure that the results are, indeed, tangible and applicable to the stated intention of the research. The idea of good evidence, therefore, is

continuously rearticulated so that it relates to the purpose of this inquiry. Upon reflection, it is clear that a key attribute of good evidence in any setting is that it fits the research context. However, the present study involved more learning on the part of the research worker than is likely the case in situations where cultural differences play a smaller part.

In general, the notion of good evidence is important to a fourth generation type evaluation as the product of the inquiry process is not only insight into the local impact of the Community Planning Advisor Program but also an agenda for negotiation of those claims, concerns, and issues that have not been reconciled through the hermeneutic dialectic exchange. It is this hermeneutic dialectic that, in essence, is a measure of goodness or quality of that which is being evaluated, based upon trustworthiness and authenticity (Guba and Lincoln, 1989). In this respect, analysis based upon good evidence is more telling of the contextual appropriateness of the Community Planning Advisor Program as it relates to the Kivalliq Community Planning Project.

### **3.7: Evaluation Implementation**

Based on communication, dialogue and consensus through the hermeneutic dialectic, the constructivist evaluation serves the stated intention of the study. The intent of the evaluation is to assess the contextual appropriateness of the Community Planning Advisor program through the analysis good evidence regarding the local impacts and the role of planning in the Kivalliq Community Planning project. The constructivist evaluation, however, has to take into account culture and context in both design and implementation. Without some level of sensitivity for culture and context, the evaluation

will fail both in producing good evidence in generating and tangible research results.

Given the constructivist and qualitative design of the evaluation, and taking into account cultural considerations regarding direct questioning and the diversity of knowledge, the evaluation design and implementation are effective in producing tangible results based upon vicarious experience and hermeneutics.

Two particular methodological challenges are addressed. First, it could be argued that an evaluation framework might not yield the best results, as discussions with Inuit are not typically conducive to direct questioning. The empirical research must encompass a more culturally appropriate mode of research questioning. This was accomplished in this multiple method evaluation through the use of informal dialogue and natural communication that facilitated and encouraged the vocalization of realities and constructions as they relate to the topic at hand. The evaluation, in this respect, employs a hermeneutic process of attaining good evidence in the most natural and informal manner. Interviews and discussions were designed to ensure that this happened. Examples would be the creative approaches to informal group discussions via kitchen table meetings, radio shows and town hall meetings, focus group discussions on the land and key informant interviews with municipal administrators at their place of work. Every attempt was made to ensure that the setting for the discussions and interviews was as natural or informal as possible, so as to encourage the vocalization of the best possible results. Even the interview and discussion instruments were conceived based upon the idea of good evidence. The objective of employing these selected instruments in the evaluation was to make sure that evaluation produced results that served the intention of the study in a

manner that represented truth and legitimacy from the perspective of the community and those who participated in the study. Questions and discussion topics were strategically designed so that participants felt free to talk about the subject at hand and not simply subjected to direct questions that would produce less meaningful results.

The informal group discussions and the focus group interviews employed indirect questioning in an informal manner. These interviews, by design, encouraged participants to talk generally about their interests in community building and the local impacts of the Community Planning Advisor program. The key informant interviews used a more direct line of questioning to provide more precise insight on the local impacts of the Community Planning Advisor program and the role of planning in healthy community building. Avoiding the potential problems associated with direct questioning, the research process supported the construction of more appropriate and tangible results based upon the nature of the study.

Second, this evaluation is based upon principles of communication, consensus and negotiation in hermeneutics. It is important to remember that consensus, communication and negotiation are processes in; as well as products of; the evaluation. Empirical research and suggests that the Inuit typically possess and value a diversity of knowledge. As processes and products in the evaluation, consensus, communication and negotiation produce tangible and workable results based upon the hermeneutic dialectic. Based on the concept of inclusionary argumentation, all knowledge and perspectives were considered

as valid for the purpose of this evaluation, respecting the culturally embedded notion of knowledge diversity.

### **3.8.1: Key Informant Interview Design**

According to Zeisel (1984) interviews are effective methods of inquiry as they allow the researcher to focus specifically on an issue and determine specifically how participants define a situation or circumstance. These types of interviews “find out in depth how people define a concrete situation, what they consider important about it, what effects they intended their actions to have in the situation, and how they feel about it” (Zeisel, 1984, p.137). For the purpose of this evaluation, the key informant interview inquiry is designed to focus specifically on the issue of what makes planning and community development initiatives, such as the Kivalliq Community Planning Project, successful in the community of Whale Cove. Given the intention study, the key informant interview is critical in the development and implementation of a meaningful evaluation as it creates a *conceptual map* “of the situation for which the interviewer is searching” (Zeisel, 1984, p. 138). This conceptual map is a definition of a particular situation according to the informants. This is important for evaluative practice based upon multiple methods of inquiry as “knowing how participants define a situation – the meaning they give it – helps to interpret data gathered through other methods” (Zeisel, 1984, p. 138). In this evaluation, knowing what makes planning successful allows data gathered through subsequent focus group interviews and small group discussions to be interpreted with more depth and meaning.

The key informant interview is important to an evaluative process as it creates a focus and context for supplementary, focused group interviews that are key to a constructivist, fourth generation evaluation. In this respect, it is only a component of the evaluation and acts as a basis for further inquiry and, ultimately, a start off point for the evaluation itself. This will ultimately ease the analysis of research findings and add value or legitimacy to these findings through a well defined, multiple method approach to the inquiry.

Developing a fourth generation type evaluation with key informant interviews requires a carefully crafted inquiry process. Successful focused interviews will have four basic characteristics (Zeisel, 1984). First, those that are interviewed will have concrete knowledge of a particular situation or circumstance. Second, the researcher will have identified significant elements of that situation or circumstance. Third, the researcher has developed an interview guide. And finally, the interview is conducted to define a specific situation or circumstance that is under investigation. Table 3.1 summarizes important considerations made in the development of the key informant interview inquiry based upon the intention of the crafted evaluation.

Participant knowledge of the situation	Key informant interviews with the Mayor and Senior Administrative Officer of Whale Cove who are well aware of the local impacts of the Community Planning Advisor Program and deal with the state of local affairs on a daily basis
Significant elements of the situation or circumstance	The role of community-based planning in allowing the planning process and product to take a form that is reflective of the context in which it is developed
Interview guide	Major areas of inquiry in the interview guide are based on the local impacts and experiences of the Community Planning Advisor Program and how these relate to the role of community-based planning in the community
Defining the situation or circumstance	Assessing the role of planning in relation to the local impacts of the Community Planning Advisor Program

Table 3.1: Considerations in developing the Key Informant Interview Protocol

The key informant interview protocol was designed to elucidate specific opinions regarding the success of planning as experienced in Whale Cove from the perspectives of those who are well attuned to the state of local affairs, namely the Mayor and Senior Administrative Officer. The specific questions used in the interview protocol were adopted to have the participants talk directly about the key components to successful planning and community economic development initiatives, what makes these initiatives successful and how planning may be better adapted to ensure the suitability of similar programs or projects in the future. In this respect, more direct questions were designed to ensure that participants spoke specifically about the successes and failures of community-based planning in Whale Cove. The interview discussions were held in the Hamlet Office and did not require a translator. Each interview lasted approximately 1 hour. Refer to *Appendix A* for a copy of the key informant interview protocol.

### **3.8.2: Focus Group Design and Informal Group Discussions**

A survey of planning literature that has documented qualitative focus group work in research has built further support for adding this method to this evaluation. Gladys and Jorge (1994, p.30) suggest that focus groups are “helpful in explaining how people regard and experience, idea or event”, giving a deeper understanding of what is important from the perspective of the participants. This type of understanding reflects the ultimate benefit of constructivist scientific inquiry and is required when evaluating the experiences of community members in relation to the Community Planning Advisor program and the Kivalliq Community Planning Project. The same authors also suggest that focus groups act as a good research technique because they require “relatively short preparation time

for conducting exploratory, qualitative research” (Gladys and Jorge, 1994, p.32).

Additionally, focus groups allow researchers to better connect with participants in the study, providing the opportunity to receive unbiased feedback regarding the subject at hand. There is also the benefit of being able to gather data in a personalized and informal manner. The focus group method was adopted as a research technique that is conducive to qualitative research in that it is telling of residents experiences, perspectives and knowledge regarding the Community Planning Advisor Program. With respect to conducting research in a northern, Inuit community, the focus group discussions were on the land and in the coffee room at the municipal office where participants will feel most comfortable. It is believed that this type of setting allows participants to feel free to speak naturally and truthfully in attempt to secure *good evidence*.

The process of conducting focus groups, however, requires considerable preparatory work. Small group discussions in the form of a town hall meeting, kitchen table meetings and open forums over local radio were conducted to introduce participants to the nature and intent of the study, while discussing the intricacies and impacts of community planning. This is important for a variety of reasons. Perhaps most importantly is the fact that the evaluation looks to gain insight regarding a subject that some may either perceive as foreign or unimportant. These discussions were not recorded to ensure as little formality as possible. In essence, the small group discussions serve as supports for the insight acquired in more formalized discussions in the form of focus groups.

The informal group discussions consisted of a town hall meeting, 3 radio call-in shows

and numerous kitchen table meetings. The town hall meeting was organized as a typical public meeting and was held in the Inuglak School gymnasium in August of 2003. 14 community members attended the meeting that lasted approximately 3 hours. Topics discussed during the meeting were recorded on a flip chart located at the front of the gym. Participants could see what was written on the flip chart and were encouraged to speak if their thoughts, ideas and experiences were not adequately or appropriately represented. Although the attendance of 14 community members provided productive representation, a larger number of community members needed to be engaged to acquire the necessary input into this qualitative research.

In addition to the town hall meeting, 3 forums over local radio were hosted. Radio shows varied in duration from 30 minutes to an hour. The intent of the radio shows was include as many community residents in the research process as possible. Typical to the north, community radio is the most effective way to engage residents in an informal and indirect manner. A translator was used to ensure that elders and those who felt more comfortably speaking in their native tongue could speak Inuktitut on radio. In this respect, the translator was conducive to active participation of a variety of community residents typically excluded from the unilingual nature of planning. Results from the radio show were recorded according to coding and categorization.

Finally, the kitchen table meetings were employed to ensure that all residents in the community had the opportunity to participate in both the planning and the research process. Kitchen table meetings are very informal discussions held in a variety of

informal settings. The meetings were held over cups of tea at a resident's house, in the coffee room at the Hamlet Office, or out on the land while fishing or picking berries. Over two dozen of these informal discussions were employed, varying in duration from 10 minutes to an hour. The idea was to make the research process inclusive by engaging those individuals who would not normally participate or feel comfortable with other methods of research engagement. The kitchen table meetings were not recorded to ensure that the discussions remained comfortable and informal. Instead, major topics of discussion were recorded in a field book. The objective was to employ a very informal, qualitative research method that supported the principle of inclusion. The kitchen table meetings, by being inclusive, added to the validity of the research while providing both additional and supporting insight that was critical to the inquiry process.

Informal group discussions were employed as a supplemental qualitative inquiry instrument in this constructivist evaluation. The intent of the informal group discussions was to supplement focus group interviews and key informant interviews by providing a context for the evaluation. In other words, the informal group discussions were designed and carried out to solicit local opinions, perspectives and experiences regarding what precisely defines a healthy community and what constitutes healthy community building. Triangulating these results with those from the key informant interviews and the focus group discussions, it is possible to determine whether or not community building occurred and why. In this respect, the informal group discussions provide a measuring stick for the evaluation. The questions used help to determine the criteria for community building and to describe some of the opportunities and threats that exist in relation to

community building in Whale Cove. These supplement the focus group discussions by establishing whether or not the local impacts of planning have indeed reflected the community building interests of the community. For the purpose of this evaluation the informal group discussions were carried out on local radio or through kitchen table meeting and public meeting forums. Refer to *Appendix C* for a copy of the informal group discussion protocol.

According to Kruger (1988) the process of conducting focus groups consists of three critical phases. The conceptualization phase is perhaps the most critical to the success of the focus group. This phase gives consideration to the purpose of the study as well as intended use of the information. In determining the purpose of the study the researcher must:

- Decide why such a study must be conducted
  - Decide what type of information is of particular importance
  - Decide who wants the information
- (Kruger, 1988 p.52-53)

In determining the intended use of the information developed through a focus group the researcher must:

- Identify who will use the information
  - Decide what information is needed
  - Know why the information is needed
- (Kruger, 1988, p.53)

As previously mentioned, the study is intended to investigate the experiences of one Hamlet with respect to responsive, short and long-term program considerations and development as they relate to the Community Planning Advisor Program and the Kivalliq Community Planning Project. The information generated from the focus groups will be used to modify the Community Planning Advisor Program to better meet the objectives

of the Kivalliq Community Planning Project and promote planning in a way that is more contextually appropriate. The ultimate goal is to strengthen the relationship between short term CPA program modifications and the long term objectives and directives of the Kivalliq Community Planning Project in an attempt to strengthen the role of contextually appropriate, community-based planning. Establishing intent is important as it directs the remainder of the study and offers legitimacy to the selected method. Table 3.2 summarizes the intentions of the research based upon the focus group criteria outlined by Kruger (1988, p. 52-53) and formed the foundation to the use and design of the focus group protocol.

Why such a study should be conducted?	To draw out community perspectives regarding the Community Planning Advisor Program in relation to the goals and objectives of the Kivalliq Community Planning Project
What information is of particular importance?	Information that allows the Community Planning Advisor Program to be redefined to better relate to the Kivalliq Community Planning Project
Who wants the information?	Communities in the Kivalliq Region of Nunavut, Program partners including HRDC, the Government of Nunavut and the Department of City Planning at the University of Manitoba

Who will use the information?	Those responsible for program coordination and implementation including the Department of Sustainable Development and selected Hamlets throughout the Kivalliq region of Nunavut
What information is needed?	Community perspectives regarding the local impacts of the Community Planning Advisor Program
Why is the information needed?	To allow for short and long term modification of the Community Planning Advisor Program

Table 3.2: Considerations in developing the Focus Group protocol

This initial phase in the development of the research method provides a directional foundation for the study. The focus group method will take a form that is based upon

these intentions. As Kruger (1988, p.58) notes, this plan of intentions acts as “a road map to achieving a successful design”.

The second phase in conducting focus group methods is the conducting phase and consists of the three distinct tasks of “developing the questions, learning interviewer skills and selecting group participants” (Kruger, 1988, p. 49). The most important task in this phase is the development of the focus group questions as “quality answers are directly related to quality questions” (Kruger, 1988, p. 59). As the questions ultimately determine the nature and success of the focus group, the process of developing the questions is key. The process of asking questions in a focus group involves more than general questioning. As the name suggests, the method involves “asking well thought out questions in a focused environment” (Kruger, 1988, p.64). The goal of the focus group is to ask broad questions that help build a context for the study while determining direction for more specific questions of critical interest to the study. Kruger refers to this as the art of focusing questions.

The conception of the questions for this study takes into account the focus group process itself. When considering how to ask the questions in this focus group, the researcher built the questioning technique to create an environment that is conducive to this focused and qualitative method of inquiry. In focusing the questions from general to specific, the researcher hopes to effectively engage and “warm-up” the group asking questions. This encourages respondents to speak freely and naturally as questions focus in on more specific areas of interest. Referring to *Appendix B* it is apparent that the focus group

protocol designed for this evaluation had participants speak generally and freely about their experiences with their community, their likes and dislikes, successes, opportunities, threats and so forth. This proved important in warming participants up to talking more specifically about items of key interest. From this the focus group discussions developed a focus around changes that have occurred in the community over the past year and whether or not these reflect the interests of the community. This type of focus was adopted as it is telling of the local impacts and contextual appropriateness of the community-based planning from the perspective of local residents. Refer to *Appendix B* for a copy of the focus group protocol.

The final task in the conducting phase involves the selection of focus group participants. In the discussion regarding group selection Kruger identifies the following salient considerations:

The focus group is characterized by homogeneity, but with sufficient variation among participants to allow for contrasting opinions. Most commonly, homogeneity is sought in terms of occupations, social class, educational level, age, education, or family characteristics. The guiding principle is the degree to which these factors will influence sharing within the group discussion (Kruger, 1988, p.92).

Further to this, Kruger (1988, p.101) mentions, "the researcher must determine the nature of the homogeneity based on the purpose of the study". For the purpose of this study, homogeneity is based upon contemporary groupings typical to Inuit communities. Focus groups were conducted with men, women and elders from the community. The reasoning for this contextual definition of homogeneity is that the study is evaluating a program that, in essence, integrates the perspectives of a variety of people within the community.

Each focus group interview lasted approximately an hour and a half. A translator was present at all focus group meetings to support inclusivity among participants and to ensure that communication flowed meaningfully with no language based misunderstandings. Focus groups with the men and women consisted of 7 members in each group. The focus group with the elders consisted of 5 participants. It was intended that the focus groups would be held in the fall of 2003, however, traditional Inuit pursuits such as fall sewing and caribou hunting delayed the availability of participants until the winter of 2003.

### **3.9: Summary**

Assessing the local impact and contextual appropriateness of the Community Planning Advisor Program requires the careful cultivation of an evaluation framework. Evaluating the experience of the Hamlet of Whale Cove in relation to the Community Planning Advisor Program and the Kivalliq Community Planning Project requires a more qualitative and interpretive inquiry. Developing an evaluation according to constructivist scientific inquiry allows for members of the community to express their opinions, experiences and perspectives as processes of communicative action allow participants to socially construct their world as they see it. The evaluation will generate insight regarding the contextual appropriateness and local impacts of the Community Planning Advisor Program. From this, it is possible to determine whether or not a community-based planning process will take a distinct form that is relevant to and useful for the context in which it is developed. In this respect, insight from the evaluation may be used

to redefine the nature or role of planning so that it is more reflective of and meaningful to individual communities in Nunavut.

## **Chapter 4: Research Results and Analysis**

### **4.1: Preamble to Research Results and Analysis**

Results from the key informant interviews, informal group discussions and focus groups that formed the basis of this evaluation were compiled and organized through content analysis, coding and triangulation. The results represented a variety of experiences and perspectives as they relate to the local impacts of the Community Planning Advisor Program and the Kivalliq Community Planning Project. The results were then interpreted to determine whether the Community Planning Advisor Program supports the goals and objectives of the Kivalliq Community Planning Project by creating an internal, community-based planning process that is reflective of the context in which it is developed. Research suggests that through communication and participation a locally based, collaborative planning process develops that is unique to the specific context. The process and its outcomes, therefore, are reflective of the setting in which planning is cultivated.

### **4.2: Research Results**

The design of the constructivist, fourth generation evaluation was appropriate when considering the nature of study and the results that were born through the evaluative process. The respondents provided insight regarding the local impacts of the Community Planning Advisor program, eventually conceiving ways in which planning and development initiatives, such as the Kivalliq Community Planning Project, may be redefined or reconstructed to better meet the needs and priorities of individual

communities such as Whale Cove. These shared constructions are the end of result of a constructivist method of inquiry based on hermeneutics and vicarious experience.

Key informant interviews with the Mayor and Senior Administrative Officer of Whale Cove provide insight into the role of community-based planning in healthy community building. Informal group discussions provide a context for assessing the local impacts and contextual appropriateness of community-based planning in the Kivalliq Community Planning Project. Results from the focus group discussions put forth the means for a valuable assessment of the experiences with the Community Planning Advisor program in Whale Cove. For ease of analysis, the results from the key informant interviews and focus groups have been recorded and transcribed.

As a language barrier did exist between the researcher and many of the participants, a translator was used to ensure that communication adequately represented the ideas, experiences and perspectives of participants in the research process. In addition, the researcher continually restated, verified and clarified key elements to participant responses to ensure that the results of the inquiry process were genuine representations of what was discussed. The researcher always considered the communication context when implementing and designing the inquiries. Questions were designed in plain language and participants were always asked to verify their responses to ensure that communicated ideas were not misrepresented or misinterpreted.

### **4.3: Informal Group Discussion Results**

The informal group discussions served more as a tool to supplement results from key informant interviews and focus group discussions. The objective of these discussions was to introduce participants to the intent of the Community Planning Advisor Program and to informally discuss perspectives on healthy community building. The informal group discussions were held on local radio, in a kitchen table manner or in town hall meeting style to ensure that communication and dialogue flowed naturally and insightfully supporting principles of inclusion and participation in an informal setting. Questions asked during these discussions solicited responses and discussions that help serve the intention of the evaluation by defining what exactly community building means to residents in Whale Cove. This was accomplished through the design of a questioning protocol that had participants speak on their likes and dislikes regarding the community, and suggestions for what can be done to make the community a better place to live. The informal discussions were qualitative and in nature as they produce meaningful insight into the idea of healthy community building as experienced or perceived from the perspective of the community. The discussions were also constructive in nature as they produced some consensual or mutually derived responses that were telling of community building.

These informal group discussions acted, and continue to act as the medium upon which community planning is practiced in Whale Cove. The discussions are critical to the evaluation as they, in combination with subsequent focus group discussions, indicate whether or not the local impacts of a community-based planning process have indeed

reflected the interests of community residents. This type of assessment is attainable through a multiple method approach to evaluation where results from a variety of methods, specifically key informant interviews and focus group discussions, are triangulated with one another. The informal group discussions offered insight into various perspectives and experiences regarding community and residents relationship with their community. This constructivist approach to defining context is a crucial requirement for both collaborative approaches to planning and constructivist approaches to evaluation. The discussions seemingly define the parameters within which planning and evaluation are to operate.

Organized through categorization and coding, and for the purposes of this evaluation, the informal group discussions defined training and education, relationships with the environment, youth, culture, mental health, public consultation and participation and information support as key components to a healthy community in Whale Cove. In this respect, the results from the informal group discussions suggest that social and community development are priorities in the community. Participants, however, identified some need for economic development in Whale Cove through the development of the mixed economy. Identified priorities to support this type of economic development in the community included the expansion of the local commercial fishery through full community ownership of the business, value added and secondary processing and product diversification. Participants also mentioned the development of a local tourism industry through guiding, outfitting, eco-tourism and experiential tourism. These items were continuously mentioned or built throughout the discussions. Often, items were mentioned

that were relatively specific yet fit into one of these categories. For example, one participant mentioned that “the community needs an arctic college” while another participant stated that the community “needs more skills development and skills acquisition programs”. Although these are different items they fall into the category of training and education. The results were organized through this process of categorization.

Interpretive inquiry identified the underlying themes to these responses with a focus on capacity building, empowerment and inclusion as they relate to community building and development issues. There was a shared notion that before any type of development can take place, the community must build a locally-based foundation for community building that facilitates inclusion while supporting the nurturing of empowering capacities.

Economic development was perceived as a relatively long term goal whereby the community must focus on a type of community building that will support future development in a proactive manner. In this case, social and community development were said to be of immediate importance to the community. Participants in the informal group discussions conveyed the sentiment that economic development will always be limited and that healthy community building in Whale Cove is more conducive to; and reliant upon social and community development that focuses on the cultivation of empowering capacities.

#### **4.4: Focus Group Results**

Triangulating the results of the informal group discussions with those from subsequent focus group interviews, it is possible to comment on whether or not the local impacts of

community-based planning reflect these interests as expressed by the community. Combined with focus group interviews, insight is gained regarding of the role of planning in creating a form of development that promotes healthy community building according to the interests and circumstances of the community. In essence, this provides a commentary on the contextual appropriateness of locally based, collaborative planning in addressing issues associated with community building and well being.

The results from the focus group discussions offered additional insight regarding the evaluation of the Community Planning Advisor program. The key informant interviews discussed what makes planning and development initiatives successful in the community of Whale Cove. The focus group discussions detail, from the perspective of community residents, the local impacts of the Kivalliq Community Planning Project, and more specifically the Community Planning Advisor Program. In this respect, it is possible to define the success and contextual appropriateness of the Community Planning Advisor Program as well as the degree to which the program promotes the goals and objectives of the Kivalliq Community Planning Project.

The study included 3 focus groups with men, women and elders in the community. Supplemented by other research methods employed in this study, the focus groups produced results that served the stated intention of the evaluation. For ease of analysis, the results from the focus groups have been recorded and transcribed.

The results from the focus group discussions highlight some of the direct and indirect local impacts of the Community Planning Advisor program. Responses did vary between participant groups, however, the variances were attributable to differences based upon the particular nature of the selected groupings, with the underlying themes, as they relate to this study, remaining the same. In speaking on positive changes in the community that have resulted either directly or indirectly from planning efforts, the men identified things such as tool making projects, carpentry classes weather reading classes, and youth land skills. The men did mention, however, that planning, as a support to the Kivalliq Community Planning Project did not address issues pertaining to the lack of local employment. There was mention that community-based planning did help to address the need for more public consultation but much more work is required in this regard.

In discussing experiences regarding the local impacts of planning, the women talked of the prenatal nutrition program, the opening of the community's first daycare facility, traditional food preparation programs and the ladies' sewing project. The women did mention that more involvement from the community is required for community economic development to encourage any community building in Whale Cove. There was a brief discussion that suggested this is occurring but could be more effective and pronounced in the future.

Elders generally spoke of a mix of local impacts including what the men and women spoke of but also discussed elders' gatherings and youth programs. The elders discussed the importance of programs such as the land skills program and the ladies' sewing project

in not only preserving their culture but in teaching the people a means of making a living in a community that is so economically challenged. The elders also mentioned that planning and the Kivalliq Community Planning Project did little to address issues concerning infrastructure in and around the community. There was mention that training, education and programming are important to community building but without appropriate infrastructure such as trails, roads, buildings, computers, appropriate communication and so forth, it is difficult to make any progress.

Across all three groups there were similar discussions of local impacts including adult education programs such as computer programs and high school preparation and upgrade classes. Participants seemed to indicate that a majority of these impacts were indeed related to community well-being developed through a social development approach to community building, with fewer of the outcomes having any effect on economic development or infrastructure provision in the community.

Group participants commented on planning helping to increase the level of community and social development including in the community. Specific examples of the local impacts of planning as a result of the Community Planning Advisor program discussed during the focus group interviews include: a year long women's sewing project, a men's tool making and weather reading project, various youth land skills programs, elders gatherings with the youth, a prenatal nutrition program, more adult education and skills development training, a youth committee that is working towards providing the community with a youth and elders drop-in centre, the creation of the Akulliriit Daycare

Society which helped the community to open its first daycare facility and the establishment of the Igniriq Development Corporation which is responsible for developing and implementing projects and programs that relate to community building and community economic development.

Although a majority of the outcomes did represent the interests of the community as expressed during the informal group discussions, planning and the Kivalliq Community Planning project did not address issues pertaining to a lack of economic development or physical infrastructure in the community. As Whale Cove did not receive any of the economic benefits of government decentralization, there was a shared concern over the lack of economic development and employment in the community, and the inability to address these issues through a locally-based, collaborative approach to planning. In the same respect, there was also a shared concern over the lack of physical infrastructure in the community including adequate housing, trails to hunting and fishing grounds, community facilities such as a community hall, Arctic College, and a carpentry and sewing shop. Discussions regarding these inadequacies or inabilities in planning focused on the need for more funding to smaller, more disadvantaged communities in Nunavut. More funding would help to cover the relatively large costs of developing infrastructure while expanding the opportunities for education and training to build the necessary social capital that is a prerequisite for economic development. Typically the territorial government, and to some extent the federal government, are responsible for this type of development in communities in a top down manner. This makes it difficult for communities to take control over these issues and improve their situation as they have

little jurisdiction and limited resources. Additionally, such inadequacies cannot be addressed in the short term and therefore, an evaluation based upon changes in the community over the past year may not be completely telling of how planning has addressed these specific issues.

Participant groups also conveyed the need to increase reliance on public consultation, leadership, education and collaboration for community-based planning to support any type of development and community building in the future. Despite the aforementioned limitations to community planning and the Community Planning Advisor program, participants discussed and shared the sentiment that community building is better addressed through a planning process that supports and cultivates leadership, participation collaboration and learning. It is believed that through increased leadership, education and collaboration through a variety of partnerships, planning can better address neglected issues in community building.

#### **4.5: Key Informant Interview Results**

Key informant interviews were conducted with the Mayor and Senior Administrative Officer in Whale Cove. The key informant interviews were designed to elucidate the defining factors in successful planning and development initiatives, programs and projects in the community. In this respect, the key informant interviews are telling of the role of planning in healthy community building. The key informant interviews are critically important to a multiple method evaluation as the results help to interpret data gathered through other means via content analysis and triangulation. The key informant

interviews therefore, create a *conceptual map* for the evaluation of the community planning advisor program (Zeisel, 1984) that is redrawn as other sources of inquiry are used during this evaluation.

They key informant interviews identified the importance of communication in community-based planning. Interviews with the Mayor and Senior Administrative Officer of Whale Cove seemed to support the idea that planning is indeed a communicative and dialogical activity. Results from the two separate interviews were relatively consistent with each other, placing emphasis on the role of communication in planning and the need to engage the community to adequately address the integrated and holistic concept of community building and community economic development.

The interviews seemed to suggest that communication may have been lacking prior to the placement of the Community Planning Advisor in Whale Cove and that the community was not properly informed regarding the intent or objective of the project. Those interviewed believed that the planner's role was to research and support potential economic development in the community. However, these participants felt that Hamlet Council should have been given more detailed advice on how the program was run in other communities before the placement of a planning advisor, enabling them to give better support for planning at the local level. Informants agreed on the idea that the planning advisor should research and support economic development in the community in some way. Both participants, however, expected the planner to engage the community so as to acquire an understanding of the state of local affairs and approach community

building in a way that is not simply limited to economic development. This type of engagement would create a forum for social learning and communicative action as the planning theory discussed in Chapter 2 suggests.

Commenting upon some of the outcomes of the Community Planning Advisor program, key informants inferred that the majority of the outcomes were the direct result of participation from, and communication with, the community. Participation and communication allowed planning to focus or develop within a community defined context. Most of the local impacts of the Community Planning Advisor program were built directly upon the perspectives and interests of the community as communicated during the planning process. The creation of the non-profit Akulliriit Daycare Society, the Igniriq Development Corporation and research into the feasibility of a variety of potential economic development projects were indicative of planning outcomes that represented the perspectives and intent of Hamlet Council and the municipal administration who are mandated to represent the interests of the community.

Informants conveyed the idea that the potential for economic development in the small, isolated community of Whale Cove is significantly limited, providing some reason as to why the majority of the community's interests and objectives lie in social and community development. The idea is that well-being and community building cannot be achieved through economic development alone. Planning is to address this holistic or integrated nature of community building by focusing on the realities and perspectives of the community as communicated during the process. The key informants suggested that this

could be accomplished through the nurturing of empowering capacities that lay the foundation for this holistic concept of community building. According to informants, the introduction of empowering capacity in community building that supports community economic development came in the form of the Akulliriit Daycare Society, the Igniriq Development Corporation and continued support for a community-based planning process through frequent radio shows and town hall style meetings. The end result or local impacts were a form of development that promoted a healthy community, as communicated and defined by community members, through things such as land skills programs, sewing projects, a daycare and elders facility, support for the mixed economy, education and training. Interview participants seemed to believe that this type of circumstantially appropriate development would not have occurred without effective and creative approaches to community engagement.

#### **4.6: Further Analysis**

The results of the key informant interviews, informal group discussions and focus groups have been analyzed through content analysis, coding and triangulation. Content analysis provides a means in which data is organized through the identification of responses that are categorized and coded according to similar views, perspectives, experiences, opinions and so forth. Gaber and Gaber suggest that:

Often qualitative data is viewed as messy...to deal with the issues of messy data, many researchers employ a method of content analysis as a way of organizing qualitative data into units of analysis. Further, by using mixed (multiple) methods for obtaining data, one may attempt to triangulate (converge) on a single phenomenon, thereby increasing the validity and credibility of the researchers results (1999, p.61).

Additional analysis of research results employed a procedure of “analytic coding of the interviews to search for the similarities, themes, exceptions and other types of information that were immediately evident” (Morse and Richardson, 2002, 119).

For further analysis, key concepts from the literature regarding the role of dialogue, communication and learning in community-based planning have been triangulated with results from the key informant interviews, informal group discussions and focus groups. According to Gaber and Gaber (1999), this type of analysis increases the legitimacy of the research results by converging relevant results of the multiple inquiries and the literature review.

The employed research methods for this constructivist evaluation created a set of constructions or ideas through the hermeneutic dialectic as elucidated by Guba and Lincoln (1989). The constructions created through the evaluation are easily organized into categories that support the stated intention of this study. First, are constructions that are telling of what residents in Whale Cove consider to be healthy community building. Second, there are ideas that relate to the local impacts of the community-based planning in Whale Cove as experienced with the Community Planning Advisor Program. Finally, there are results that provide insight into the role of planning in healthy community building. In compiling these results, it is possible to comment on the contextual appropriateness of community-based planning in Whale Cove and the applicability of

southern or western planning concepts in other northern or Aboriginal settings, rural or urban.

Through content analysis, results from key informant interviews, informal group discussions and focus groups effectively defined local perspectives regarding community economic development and healthy community building. Participants and informants offered a holistic perspective on healthy community building in community economic development. In discussing the role of planning, the local impacts of community-based planning and the contextual appropriateness of the planning process itself, participants and informants seemed focused on a relationship between the people, the health of the people and the well-being of their environment. The specifics of the responses seemed to vary yet there existed some level of consistency in the fact that these responses seemed to deal with holistic perspectives regarding well-being and healthy community. This holistic perspective is inclusive of the people, the health of the people and the health of the environment.

The community-based planning process was designed and implemented so that these holistic perspectives may be defined and addressed as planning is nurtured from the local level. The idea of a healthy community and community building, as expressed during the empirical research, is more of a desired product of the planning process. Community-based planning is to take control of local affairs given the pre-defined context, working towards a locally defined vision or outcome of planning that represents the healthy community building.

The informal group discussions acted as the basis for assessing the local impacts of the Community Planning Advisor program. Held during the planning process itself, these group discussions talked of what is important to Whale Cove in relation to building a healthier, more sustainable community. These discussions spoke of community interests, priorities and concerns with respect to this notion of healthy community building.

Triangulated with results from the focus group discussions it was possible to highlight some of the local impacts of the Community Planning Advisor program while implying that these impacts have indeed reflected the interests and concerns of the community.

The local impacts of the Community Planning Advisor program seemed more oriented towards community development rather than economic development. Community economic development is a holistic developmental process that focuses on all aspects of economic and community development. Evidence from the empirical research suggests that the community planning process as born and nurtured through the Community Planning Advisor program has been directed mostly towards community development as the potential for economic development in the community is rather limited. Key informant interviews suggest that community development is required in order to allow people to provide for themselves through means other than economic development.

Supporting the dialogical theories of collaborative planning, the role of planning in the Kivalliq Community Planning Project is primarily a communicative activity. Perhaps the most tangible result from the empirical research is the importance of communication in

planning. Content analysis has shown that respondents believe that residents of the community know what is best for their community and that planning should take this into account. Triangulating this with planning theory, it is possible to determine the value of communication and dialogue in planning. Only in this way, is a planning process or initiative able to achieve its goals.

With respect to the Community Planning Advisor Program, planning has played a role whereby communication has been nurtured. The local impacts of the Community Planning Advisor Program strongly suggest that planning has taken a form that is distinct to the context in which it is developed. The assumption can now be made that contemporary southern planning concepts are sufficiently open-ended and they indeed work in a variety of contexts, including that of a northern, Inuit community.

Key informant interviews stressed the importance of communication in developing a planning process that is reflective of the setting in which it is developed. In this respect, planning, as a communicative and inclusionary process in community building is contextually appropriate.

#### **4.7: Summary**

The qualitative, constructivist evaluation of the Community Planning Advisor program produced insightful results regarding the local impacts of planning and the role of community-based planning in healthy community building in the eastern arctic. Results from informal group discussions, focus groups and key informant interviews were

organized based upon the idea of good evidence where content analysis and triangulation allowed for the interpretation of tangible results according to the stated intention of the study. The inquiry produced a set of constructions that suggested communication in planning creates a setting for community building that is indeed contextually appropriate.

The evaluation implies that a majority of the local impacts of planning and the Community Planning Advisor program were geared towards a social and community development approach to community building. Results from the evaluation inferred that planning is indeed a communicative activity. Respondents suggested that this why planning in Whale Cove developed the social and community development focus that it did. It was believed that communication in planning uncovered the limitations of economic development in community building and therefore developed an alternative planning approach to community economic development that resulted in valuable outcomes as defined from a community perspective. Finally, the evaluation determined that community planning effectively addresses issues in community building only if the process supports participation, education and empowerment. It is these ingredients to communication that make planning more contextually appropriate, supporting the interests, priorities and objectives of individual communities and should be the focus in strengthening community-based planning initiatives and programs in the future.

## **Chapter 5: Conclusions and Recommendations**

### **5.1: Preamble to Conclusions and Recommendations**

Results from the evaluation of both the role and local impacts of planning in the Kivalliq Community Planning Project seemingly support planning theories that suggest planning is a collaborative and communicative activity. In this respect, planning will take a form or develop according to the setting or context in which it is intended to serve. The role of planning, therefore, is to foster the development of empowering capacities through creative and adaptive communication and stakeholder participation processes, methods and techniques. Communication and approaches to inclusion and participation in the planning process are equally important as a process as they are outcomes of that process. For planning to be truly contextual in developing the necessary empowering capacities in community building, communication and participation must be meaningfully adapted into the process itself.

The role of planning in the Kivalliq Community Planning Project is to create a setting whereby communication and participation foster the cultivation of empowering capacities. Introducing communities to their own empowering capacities through the participative and communicative processes of locally based, collaborative planning creates a foundation for community building. When this occurs, the planning process will reflect the interests of the community in promoting the community building goals and objectives of the Kivalliq Community Planning Project.

Redefining or rethinking collaborative, community-based planning practice, it is important to focus on the process itself as much as the outcomes or objectives of that process. The role of planning, therefore, is to be reconceived as a process that is primarily communicative and adaptive in its implementation as to best promote the ideals of inclusion. With this in mind, the goals and objectives of the Kivalliq Community Planning Project need not be defined as some function of community building. It would seem more appropriate for these goals and objectives to be oriented around flexible and creative approaches to communication and participation in planning for the purpose of developing empowering capacities via the Community Planning Advisor program. In this way, the planning process, as well as the goals, objectives and outcomes of that planning process are truly contextually appropriate and applicable to the individual communities in which planning is to serve.

More generally speaking, collaborative efforts that best serve their purpose through inclusion and communication can be applied in a variety of situations. This idea and its constituent ideals, hold tremendous value when applied to a variety of planning related situations and contexts, be it inner city, suburban, neighbourhood, rural, urban, aboriginal, non-aboriginal, north or south. The concept of community-based planning, therefore, has broad applicability that is important not only to the planning profession but the communities in which planning is intended to serve.

## 5.2: The Role of Planning

The empirical research verifies theories in planning suggesting that collaborative, community-based planning is more than anything a communicative activity that takes a form that is unique to the contest in which it is developed.

As an emerging paradigm (Innes, 1995), the idea of planning as communicative action turns its back on the model of technical rationality and systematic analysis in favour of a more qualitative and interpretive mode of inquiry, seeking to understand the unique and the contextual rather than arriving at general rules for proactive (Sandercock, 1998, p. 64-65).

For community-based planning to be contextually appropriate and reflective of the setting where it is developed and nurtured, creative approaches to communication must be employed that promote the development of the necessary empowering capacities for healthy community building. The role of planning, therefore, is to ensure that a collaborative approach to planning is conducive to communication in planning. As Sandercock suggests, "the emphasis is less on what planners know and more on how they use and distribute their knowledge; less on their ability to solve problems, more on opening up debate about them" (Sandercock, 1998, p. 96). The constructivist evaluation of the Community Planning Advisor program puts forth the idea that to promote communication, and hence support more contextually appropriate planning practice, requires creative and adaptive approaches to empowerment and participation. This is accomplished by giving "attention to imbalances of information, to lack of representation. Make sure all the major points of view are heard, and not only those of the most articulate or powerful" (Sandercock, 1998, p. 65).

Analysis of the research into the local impacts of the Community Planning Advisor Program suggest that planning, if practiced as a an adaptive and creative communicative activity supporting the ideals of inclusion and education, adequately reflects the interests of the community that is involved in developing the process. Research results indicate that, to some extent, this occurred in Whale Cove with respect to the Community Planning Advisor program attempting to achieve the community building and community economic development goals of the Kivalliq Community Planning Project.

Through community inclusion and communication, a collaborative and community-based planning process took a form that was distinct to the context in which it was developed. This was proven true as a majority of the local impacts of planning and the Community Planning Advisor program related to the nature and context of healthy community building as defined by residents in Whale Cove. Planning as a communicative activity occurred through a variety of medium and is best summarized in figure 5.1.

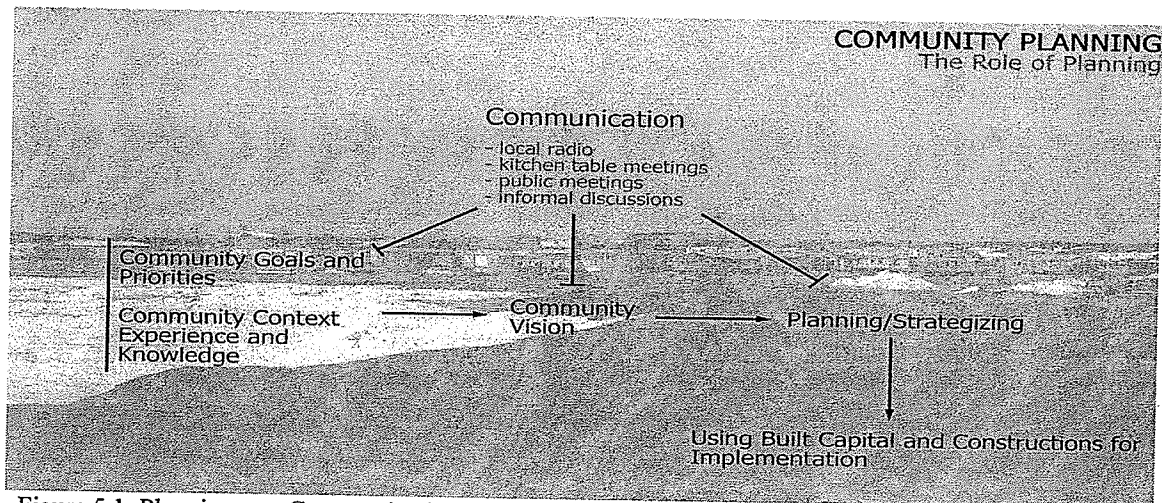


Figure 5.1: Planning as a Communicative and Participatory activity

Communicative planning through local radio, kitchen table meetings, public meetings and informal discussions fostered a planning process that was reflective of the community. The opportunity was given for all to be meaningfully included in the process through different communicative and participatory settings that are applicable to the local context. The various mediums of communication proved flexible and creative as to encourage community participation in the process. Communication, in this respect, facilitated inclusion and allowed planning to develop by the community, for the community. The end result being the creation of empowering capacities that support locally defined and consensually based community building.

Given that collaborative, community-based planning is primarily a communicative and participative activity, a reconstruction or redefinition of the role of planning is possible. For community planning to be a communicative activity, it must also be conceptualized and practiced as an inclusive and educational process that introduces communities to, and is nurturing of, the empowering capacities required for contextually appropriate community building. Communication and approaches to communication, therefore, must be flexible and supportive in facilitating participation and building a forum for constructive learning through some sort of hermeneutic process.

Planning as a communicative activity must be redefined as a process that engages communities. Planning, therefore, is to be constantly reevaluated and rearticulated so that community engagement fosters communication and participation. It is difficult to discuss the intricacies of this engagement process, as each community is different. Part of the

communication and mutual learning that occurs in collaborative, community-based planning efforts helps to determine the most effective means of communication and participation. In this respect, planning and planners need to key in on focal points and key players in community in attempting to ascertain the most effective and meaningful methods of engagement.

With this in mind, the role of the planner shifts from that of a more technical expert to that of an individual that possesses a core understanding, skill set or expertise that can build an environment to accommodate the processes and intricacies of planning. The planner, in addition to the more traditional role as expert, is a facilitator, mediator, organizer of public, one who possesses the capacity, aptitude and ambition to learn the more teachable of planning skills.

### **5.3: The Kivalliq Community Planning Project and The Community Planning Advisor Experience**

From a community perspective, experiences with the Community Planning Advisor program and community planning were positive. The program and the planning process did have some meaningfully beneficial impacts on the community considering the context in which planning was to develop and operate. Not only did planning and the Community Planning Advisor program make a contribution to community building through community and social development, it created a form of enduring planning capacity that will help to nurture and sustain planning into the future in a continuing effort towards healthy community building. In this respect, planning is better able to

address the holistic nature of community economic development and community building as the process continues to develop and is rearticulated according to the locally defined context or setting. Community planning, therefore, is able to contribute to other issues over the long term as the process is nurtured and local capacity and social capital are built.

Recent experiences with the Community Planning Advisor program in Whale Cove suggest that planning has been able to address immediate concerns as they relate to healthy community. From a Whale Cove perspective, the goal is to continue to develop social capital, capacity and planning competence and confidence so that more long term and involved planning objectives, such as economic development, are attainable.

It is important to note that each community in Nunavut is different and that some communities may be more advanced in their community building and planning processes than other communities. Goals and priorities will indeed differ and the local outcomes and experiences with community-based planning will also be different. Communicative processes allow planning to develop in a contextual manner, best serving the needs and priorities of individual communities in the development of empowering capacities that are intended to fulfill place specific notions of community building.

Planning, as practiced via the Community Planning Advisor program, does have an important role in promoting the community building goals and objectives of the Kivalliq Community Planning Project. Understandably, the goals and objectives defined by the

Kivalliq Community Planning Project are not entirely a conceptualization of community specific priorities and interests. Without local input, it could unlikely be otherwise. The goals and objectives of the Kivalliq Community Planning project emphasized community building and CED by focusing on economic development. It seems that the economic focus of community building, as outlined in the goals and objectives of the Kivalliq Community Planning Project, need adaptation and mitigation with local interests in the different Kivalliq communities to ensure that the program works productively, even in the smaller, have-not communities. Evidence from this evaluative experience shows there is an opportunity to focus on community building by relating the local input received through the Community Planning Advisor Program to the community building goals of the Kivalliq Community Planning Project. To this effect, community building will reflect the interests, priorities and opportunities of each individual community.

The communicative focus of the research results and the theoretical literature review would suggest that there should be no imposed terms of reference for planning as practiced via the Community Planning Advisor program. Each community has their own situation, opportunities, strengths, weaknesses and so forth. Each community, therefore, can define their own idea of what constitutes a healthy community, as the idea of community building is often ambiguous. Seemingly more ambiguous is the existing level of capacity and level of empowerment that exist in individual communities.

Communication and participation helped to address this ambiguity by defining the local context while establishing an inventory of the existing capacities and empowerment.

With respect to the goals and objectives of the Kivalliq Community Planning Project, there is little focus placed on implementation protocols or procedures and no means to ensure that community planning does serve its purpose in addressing the ambiguous nature of community building at the ground level. The Kivalliq Community Planning Project is a community development initiative that focuses on community building through the creation of partnerships, the strengthening of community control in local affairs and the promotion of long term planning. The Kivalliq Community Planning Project needs to be redefined, placing more value on the ideas of communication and participation in planning as to promote community building through collaborative efforts, relationship building or partnering, support for local control and long term decision making. There exists an opportunity for the Community Planning Advisor program to bridge the gap between the community building concept of the Kivalliq Community Planning Project and the creation of a contextually appropriate planning process that nurtures the development of empowering capacity as described above. The Community Planning Advisor program must have a defined focus on communication and participation in planning to act as a ground level component of the Kivalliq Community Planning Project, thereby creating a constructive relationship between the two programs. The Community Planning Advisor program is a project that is conceived to support and nurture this community development objective at the community level. Communication and participation are critical to the success of the Community Planning Advisor program and, therefore, are key to achieving the community building goals of the Kivalliq Community Planning Project. Only through communication and participation in planning

will there be a constructive relationship between the Kivalliq Community Planning Project and the Community Planning Advisor Program.

With this in mind, there needs to be a concerted effort to approach community building and community economic development through engagement. When considering the goals and objectives of the Kivalliq Community Planning Project, engagement through communication and participation offers a community-based definition of community building and CED. This provides a foundation or framework within which planning is to be developed and operate. In this way, communication and participation in planning uncover the community building and CED goals of the Kivalliq Community Planning Project as opposed to working towards something that may not be applicable to some communities.

With respect to the Community Planning Advisor program, engagement allows the process to be cultivated according to the aforementioned community building and CED goals. Planning, in this respect, should focus more on building support for engagement as to appropriately address the issue of context in community building. This is done by creating support networks and developing communication and participation techniques in communities that promote the ideals of engagement. Planning needs to be developed in a manner that encourages getting involved, talking, listening, learning and coalescing. It is difficult to specifically state how this is done as it is once again an ambiguous idea. Planning, as practiced in via the Community Planning Advisor program, must recognize and address this ambiguity through engagement. The focus should not be on

contemporary community planning practices and knowledge. The focus should be more on working with the community to establish a context for how planning is to develop and address community building, which may involve a variety of planning activities such as developing partnerships, inventorying capacities, creating plans, securing funding, economic development, social development and so forth. Furthermore, planning is to use engagement to develop the necessary capacity and empowerment required in carrying out these various planning and community development practices. Planning, in this way, must be sustainable and ongoing.

It is important to remember that there is a role for the planner in supporting communication and participation in collaborative and community-based planning efforts. The planner is to encourage and support the practice of engagement in the planning process. The planner could be viewed as a catalyst and facilitator in the process. It is the planner who is responsible for developing creative and flexible approaches to communication and participation in the process. With respect to the Community Planning Advisor program, the planner is responsible for exploring communication media such as local radio, kitchen table meetings, public meetings even informal discussions over a cup of tea or while taking part in various community activities such as fishing trips or tool making classes. There should be no limit to the parameters of community engagement. The planner must also recognize the inter-connectedness of the community and the role that everyone can play in planning and community building. Participation must include the experiences, knowledge and perspectives of the entire community; the youth, the

elders, men and women. Once again, there should be no constraints to the parameters of community participation.

Key informant interviews suggested that the Community Planning Advisor program needs to better support the community building and CED objectives of the Kivalliq Community Planning Project through increased communication and participation that is supportive of education and empowerment. Now that the role of planning in the Kivalliq Community Planning Project has been defined and rethought, it is time to use what is known to create a more effective and contextual planning process. The evaluation of the Community Planning Advisor Program yielded 4 key concepts in engagement that need to be integrated into any community planning initiative for it to be successful in community building and CED.

First, the process must be locally-based from inception through implementation all the way to its evaluation and subsequent reconstruction. The engagement process is to promote communication and participation throughout the entire process. Key informants stated that there is no monitoring or evaluative component inherent within either the Community Planning Advisor program or the Kivalliq Community Planning Project. It is difficult to ascertain whether or not these initiatives play any beneficial role in healthy community building if there is no means of program monitoring or evaluation at the community level. Not only are communities best able to plan for themselves, they are best able to determine whether or not planning has helped to build community. The evaluation answers the question of why and allows for a useful redefinition of planning

and a construction of more tangible planning practices. The communication and participation loop must be continuous. Future Community Planning Advisor initiatives must involve some sort of community specific evaluation. Not only does this speak of the success of the program at the community level, it offers some important collective insight into the value of planning and planning initiatives in a more general sense. With this type of feedback, planning and planning initiatives may be rethought and redefined to better meet the community building and CED needs of communities.

Second, as the Community Planning Advisor program is the implementation tool of the Kivalliq Community Planning Project, it needs to ensure that there is some sort of ongoing planning support. It is difficult to develop necessary planning capacities in the short 12-week duration of the program. Considering the engaging nature of the program, there needs to be more time to introduce communities to; and help communities in developing; their own empowering capacities. The planner is to act as a support and facilitator to this process and therefore, must offer prolonged support to ensure the viability of the process. Either the planner stays for an extended period of time in the communities or is to work exclusively with a local individual who can champion and support the planning process into the future. Regardless, there need be some mechanism for supporting and modifying the process into the future beyond what the community is able to accomplish. In this respect, ongoing technical support is needed. Additionally, lengthening the duration in which planning is to operate through ongoing planning support would help to expand the boundaries of participation in the process. The longer that planning is carried out, the more people that can be included in the process.

Third, planning must be conscious of the problems associated with communication. Usually planners from the south are unable to speak or write in Inuktitut. Somehow, planning must deal with this issue of language to ensure that effective communication and participation occurs. In addition to placing the planners into communities, the Community Planning Advisor should take into account the need for translators and translation services. Additional program funding should be secured to hire a local individual for translation on a part-time basis. The community planning process is completely ineffective if it alienates the community by neglecting the issue of language in communication.

Finally, both the Community Planning Advisor program and Kivalliq Community Planning Project would benefit from greater information dissemination. Both key informants suggested that adequate information regarding planning and these initiatives were not given to the communities before hand. In this respect, the community of Whale Cove was not able to make the most of planning from the start of the program. Informing communities before hand would not only help to alleviate some of the previously mentioned problems, it would allow communities to work more effectively with the planner in engaging the community. Information, in this respect, would use foresight in developing and nurturing a more appropriate and useful locally based planning process. Informing communities regarding planning and the intent of the Community Planning Advisor program would also encourage greater participation in the process from the

community as people are more likely or willing to get involved with something if they knew more about it.

#### **5.4 Summary and Concluding Remarks**

Community-based planning, if nurtured through creative and adaptive approaches to communication and participation, will take a form that is distinct to the context in which it is developed. The result being a process and set of outcomes that is contextually appropriate given the circumstance or situation in which planning is intended to operate and serve. Successful community-based, collaborative planning is based upon the development of empowering capacities through communication and inclusion. This idea and the concept of communication in planning were tested and their importance was verified through a constructivist, fourth generation evaluation of the role of planning in the Kivalliq Community Planning Project.

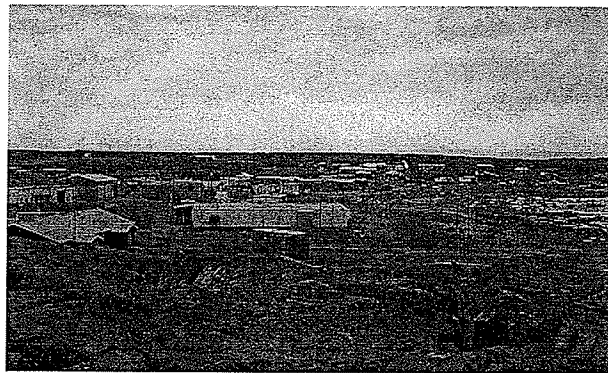
The role of planning, therefore, is to promote the development of empowering capacities through communication. More important is the need to nurture communication as to create a setting for learning and participation in the process. To take full advantage of the role of planning in building communities in Nunavut, the Community Planning Advisor program needs to be further adapted through constant monitoring and evaluation, ongoing planning support, increased and more applicable communication techniques and greater information dissemination. The end result being a planning process and product that is reflective of the community in which it is intended to serve. Indeed, those best able to

plan their community are those that live within that community. Community planning as a communicative activity will ensure that this does occur.

Contextually appropriate community planning as a communicative and participatory activity that develops empowering capacities in communities has general applicability. The idea is a planning concept that is applicable to a variety of contexts and purposes at a more general level. Clearly the concept has a role in community building in northern Inuit communities but is also applicable in a variety of other Aboriginal and cross-cultural settings. Taking this a step further, the functionality and benefit of contextually appropriate planning through communication serves a role in many different planning scenarios be it urban, rural, inner city, suburban, north, south, environmental, economic, social, physical, design based and so forth. The role of planning as a communicative activity holds tremendous value, transcending numerous boundaries with the shared goal of making places and spaces better places to live for the people who occupy them.

This idea of nurturing appropriate community-based planning to address a specific context for the common good of the community is a lot like dancing. The right foot and the left foot harmonize different rhythms under a common beat to create an artistic form of dance. Communication and participation in community planning creates the capacity and empowerment to recognize and address, or harmonize, the various realities that exist in the community in an effort to build towards the common good, a defined community beat. True, there is a left and a right foot, much like there is a traditional and contemporary lifestyle in the north. But there is also a common beat or common good

that defines their movement, coordinating a movement that transcends the invisible border between contemporary and traditional, between aboriginal and non-aboriginal. A collaborative exhibition of fancy dancing perhaps. And true, there is an invisible border between the left and right foot that has resulted in fancy dance and a war of raw nerves as Alooook Ipellie may suggest. But for the good of the common beat, this invisible border will cease to exist. Community planning provides true harmony that allows the beat to go on.



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## **Appendix A: Key Informant Interview Protocol**

1. What did you know about the Community Planning Advisor Program before the Hamlet Council requested a planning advisor?
2. What were some of the things that you as the Senior Administrative Officer (or Mayor) expected the Community Planning Advisor to do?
3. What did you expect from the Community Planning Advisor in terms of working with the community?
4. In your opinion, what were some of the local impacts that the Community Planning Advisor program has made in the community?
5. How well do these contributions reflect the interests and needs of the community?
6. What are some of the most important priorities and concerns for Whale Cove?
7. What opportunities are there in Whale Cove to build a stronger and healthier community?
8. In what way could a Community Planning advisor help to better address some of these concerns or build upon some of these strengths?
9. How can the Community Planning Advisor better work with the community to best meet their needs and interests?
10. What can other project partners, such as the Department of Sustainable Development or the University of Manitoba, do to allow this project to better meet the needs of the community?
11. As the Senior Administrative Officer (or Mayor), what would you like the Community Planning Advisor to do if they were to work with the community again?

## Appendix B: Focus Group Interview Protocol

1. What do you like about Whale Cove?
2. What do you dislike about Whale Cove?
3. What is important to the people of Whale Cove?

(probes: mentioning some of the perspectives discussed in previous interviews. Ask for clarification, alternatives and further detail.)

4. Have there been any changes in the community over the past year?
5. In what way do these changes reflect what the interests and concerns of the community?
6. What have been some of the things that have happened in the community over the past year?

(probes: mention some of the opinions discussed in previous interviews. Ask for clarification, alternatives and further detail. Probe for both positive and negative changes)

7. What do you think can be done in the community to make Whale Cove a better place to live?

## **Appendix C: Informal Group Discussion Protocol**

1. What makes Whale Cove a good place to live?
2. What is important in helping to make Whale Cove a better place to live?
3. What are Whale Cove's goals and priorities right now?
4. What are the Whale Cove's strengths?
5. How can Whale Cove use its strengths and assets?
6. What are the threats and weaknesses in Whale Cove that prevent the community from achieving its goals or desires?
7. Can you tell us about community initiatives, programs or projects that have been successful in the past?
8. What made these projects successful?
9. What changes should be made to have successful community projects in the future?