Evaluating Community Development Programs:

Who speaks? Who listens? Who cares?

by

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Abstract

Different types of evaluations, including utilization-focused, participatory, collaborative, and empowerment, have commonly been used to evaluate community development programs. None, however, appear to be entirely suited to community development programming due to the varying levels of stakeholder participation in the evaluation process. The purpose of this study was to understand how program evaluation can support community development programming. The evaluation processes of two programs operated by the Sexuality Education Resource Centre (SERC) were examined through semi-structured interviews, document analysis and participant observation. Findings showed that SERC successfully implemented evaluations that enhanced and supported community development programming through the development of strong partnerships with the community. The thesis provides additional strategies within a community development framework to highlight practices that may be useful for other community development programs.

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Chapter One: Introduction

Community development is a term applied to social or educational interventions that operate out of *the community*. The definition of community is often tied to a place or location, such as a neighbourhood or small town (Bradshaw, 2008; Goodsell, Brown, Stovall, & Simpson, 2008; Lindsey, Stajduhar, & McGuinness, 2001; Shaw, 2007; Zautra, Hall, & Murray, 2009). However, with the advent of globalization and technology, community has also come to mean a feeling of belonging or sense of community where individuals no longer share a common location, but a hobby or interest (Bradshaw, 2008; Goodsell et al., 2008). Community development aims to understand and strengthen a community so, as a collective, it can support the individuals who are part of it, and create a healthy environment for all.

Community development as a discipline is popular among non-profit organizations, yet what comprises community development practice continues to be explored and examined in both academia and in the field. Though the definition of community development practice is frequently debated, there is consistency in the underlying values and beliefs of what community development work strives to accomplish. These underlying values include empowerment, a sense of ownership, valuing the knowledge and expertise of the community, community participation, and agency (Parada, Barnoff, Moffatt, & Homan, 2011). However, there is not a universally accepted theory through which to understand community development, who constitutes the community, or how to measure community development. As large numbers of organizations, research studies, and policies utilize the notion of community development, it is important to have an understanding of not only the major concepts underlying the work but also a definition of community development. Part of the struggle of defining community development is the nature of the work: Community development is often understood by practitioners as working with a community on its own terms (Moore, 2002). As these terms change with each group, it becomes difficult to identify clearly and specifically what community development is, and more so, what is *good* community development.

This difficulty does not mean that practitioners of community development are not familiar with academic theories or skilled to work with communities, in fact, the opposite is true. Many community development practitioners successfully work with communities on a daily basis; but this work is rooted in the values, needs and ideas stemming from within the communities, not a community development theory per se (Moore, 2002). Identifying which theory this type of community-based knowledge falls under, or creating a theory to capture the interplay of community-based knowledge and relevant theories, is not often a priority for practitioners who are focused on supporting a community (Barr, 2005).

The lack of consensus on a definition of community development practice has not inhibited funders from requiring evaluations from the programs they fund, nor has it stopped organizations from evaluating community development programs (Carmen, 2007). Evaluations are conducted on community development programs even though the evaluations may not fit a community development approach and, as such, are less likely to provide an organization with information needed to guide program improvements or to make judgments. A variety of evaluation types including utilization-focused, participatory, collaborative, and empowerment have commonly been used to evaluate community development programs (Carmen, 2007; Craig, 2002; Dryden, Hyde, Livny, & Tula, 2010; Hanssen, Lawrenz, & Dunet, 2008; Sanchez, Carillo, & Wallerstein, 2011; Patton, 2008). Each evaluation type supports and emphasizes specific concepts prevalent in community development work such as empowerment and participation but these evaluation types do not encompass all aspects of community development equitably. The extent to which these models fit a community development approach vary as the depth and breadth of stakeholder involvement, amount of power between evaluators and stakeholders, and utilization of evaluation results differ with each type of evaluation (Cousins & Whitmore, 1998; Hanssen, et al., 2008; Holte-McKenzie, Forde, & Theobald, 2006; Patton, 2008; Sanchez et al., 2011; Wallerstein, 1999). As well, practitioners and researchers for the most part do not agree on the most appropriate types of evaluations to be used for community development programs. Thus, an evaluation framework specific to community development initiatives may provide the guidance needed for community development programming.

Structure of the Study

This initial chapter introduces the main topic of the thesis and provides an overview of community development and program evaluation. It reviews the theoretical framework used to guide the study, symbolic interaction, and explains the purpose and focus of the study. The chapter closes with background information on the Sexuality Education

Resource Centre (SERC) and the two community development-based programs that were the focus of this study, *Our Families Can Talk about Anything* and *Our Selves, Our Daughters*.

Chapter two highlights some of the discussions found in the community development literature, research and practice. For the purposes of this study, a definition of community development based on solidarity and agency coupled with key concepts found within the community development literature is determined to be the most appropriate definition. A figure is provided to help integrate the key concepts with the definition of community development chosen for this study. Program evaluation types: utilization-focused, participatory, collaborative, and empowerment are briefly discussed to provide an understanding of the differences and similarities among them, as well as how these types may not support *good* community development work.

The third chapter details the research methodology and procedures. It provides information about the five interviews conducted for the study, the document review process (documents consisting of program proposals, reports to funders, internal staff communication, community reports, and program documents), and the participant observation of a program planning meeting. The chapter concludes by discussing the data analysis process, as well as the limitations of the study.

Chapter four describes the evaluation process at SERC and identifies the people involved in the evaluation process. The most successful strategies used by SERC are also highlighted. Benefits to conducting evaluations that support community development are discussed in tandem with the limitations, including the impacts of conducting evaluations that support community development.

Chapter five details an evaluation framework that is embedded in and supports community development work. The details of the evaluation framework arose out of the findings of the study and Patton's utilization-focused evaluation process. This evaluation framework may help community development practitioners to implement evaluation processes that support community development.

The sixth, and final, chapter examines the ways in which SERC does *good* community development work. SERC's evaluation process is also examined, highlighting the aspects of the process that align with utilization-focused evaluation. Additionally, implications for SERC, service providers, program participants, community members, funders and future research are discussed.

Theoretical Framework

Symbolic interaction is based on the premise that "everyone is a meaning-making person" (Gusfield, 2003, p. 122) and that "human experience is mediated by interpretation" (Blumer, 1969 as cited in Bogdan & Knopp Bilken, 2007). Symbolic interaction theory centers on the idea that all humans interpret and understand objects, events, situations, and other people through their personal experiences; it is through this process that humans ascribe meaning to phenomena.

The world in which an individual lives – the time, the place, the political and economic context – is integral to how a person interprets a phenomenon (Farberman, 1991). As individuals live in a certain time, in a specific place, meaning-making is also subject to the specific moment and context in which the phenomenon occurs. Consequently, if the time, place or context were different, the meaning ascribed to the phenomenon would likely be different.

Additionally important to the meaning-making process are things pertaining to the individual: past experiences, socioeconomic status, gender and language spoken (Farberman, 1991). Other people and their perspectives also have an effect on the meaning-making process. All of these factors, among others, influence the meaning-making process and the individual creating meaning. Thus the meaning an individual assigns to a phenomenon is created by the individual. Consequently, an object, event, situation, or living being does not have meaning in and of itself, but has meaning placed on it by an individual (Bogdan & Knopp Bilken, 2007; Gusfield, 2003). Symbolic interaction does not ignore nor take for granted the factors that affect how and why an individual ascribes meaning to a phenomenon; however, it emphasizes the interpretation and meaning-making processes and the individual – *the self*.

Although the world influences an individual's interpretations, the creation of meaning is still a solitary process that the individual undertakes to understand a phenomenon, including the self. *The self* is how an individual makes meaning of oneself. It is the definition by which a person identifies and understands herself (Bogdan & Knopp Bilken, 2007; Farberman, 1991). It is the individual who places a particular meaning on an object, event, situation or living being (Bogdan & Knopp Bilken, 2007). Humans, due to their reflexive nature, are continuously and intentionally assigning meaning: developing perspectives that pertain to a specific time and context and at times, to a specific person (Gusfield, 2003).

Assigned meanings and perspectives can be shared or distinct. Shared perspectives are common and usually result from shared interactions between individuals who experience the same object, event, situation or person and where the object, event, situation, or people involved are discussed (Bogdan & Knopp Bilken, 2007; Gusfield, 2003). However, as identified previously, individuals interpret experiences and ascribe meaning based on their own experiences, so variation in interpretation is common (Bogdan & Knopp Bilken, 2007; Gusfield, 2003). Yet, differing perspectives do not indicate that one person must be incorrect or that only one perspective can exist at one time. In fact, symbolic interactionists wish to understand the differences in perspectives and how these differences come about. The process of meaning-making is of great interest to researchers as the creation of meaning provides additional information from which the researcher may acquire a richer understanding of people.

Purposes of the Study

The first purpose of the study was to understand how the evaluation process at the Sexuality Education Resource Centre (SERC) supports community development programming. The study examined the perspectives of SERC staff and key community informants involved in two community development-based programs: *Our Families Can Talk about Anything* (*Our Families*) and *Our Selves, Our Daughters* (*Our Daughters*). Understanding the processes, outcomes and significance of implementing program evaluation from those directly involved provided a rich understanding of the benefits and limitations of conducting evaluations intended to support community development work.

The second purpose of the study was to develop an evaluation framework that supports community development. The framework is based on the experiences of the study participants and staff, a review of program documents, participant observation during a program planning meeting and reviews of the community development and evaluation literature. The framework may be useful for community development practitioners to use as a guide for evaluating Community development programs. Community members who wish to be involved in evaluations of programs may find the framework useful for providing examples of ways to incorporate greater community participation in the evaluation process. Funders may find it a useful tool to encourage funded community-based organizations to conduct evaluations that support community development. Finally, it may help practitioners, community members and funders to anticipate the amount of resources required to conduct an evaluation that supports community development.

Sexuality Education Resource Centre

The Sexuality Education Resource Centre is a community-based, non-profit, pro-choice organization that has been operating in Winnipeg, Manitoba for over 40 years. An additional SERC site is located in Brandon, Manitoba. SERC currently has four full-time staff members and ten part-time staff members. SERC staff provide advocacy, education, and facilitation on sexuality and reproductive health to community groups, couples, parents/guardians, youth, and health and social service professionals. As a community-based organization, SERC works closely with communities within Winnipeg and Brandon to address specific needs while ensuring culturally appropriate services and programs.

The Winnipeg Regional Health Authority provides core funding for SERC that includes operating costs and staff salaries. The United Way of Winnipeg also provides on-going financial support. Individual projects and services are funded through various year-to-year funding agreements with provincial and federal funding sources as well as many different foundations. Two staff members are primarily responsible for applying for non-operational funding, the Special Projects Coordinator (SP Coordinator) and the Evaluation and Research Coordinator (ER Coordinator). This study examined the evaluation processes of two community-based programs operated by SERC: *Our Families* and *Our Daughters*.

Our Families Can Talk About Anything

Intergenerational communication conflicts can arise because of the challenges associated with settlement in a new country and subsequent cultural, social and linguistic differences. More often than not, children will adapt into the new culture with more ease and at a faster rate than their parents. This can lead to conflict between children and their parents, also known as intergenerational conflict. Following a series of individual discussions with community members and a community needs assessment in 1998, SERC determined that a program providing communication and coping skills, in addition to sessions on healthy sexuality and parenting styles, was needed to support positive communication between immigrant and refugee parents and their children. A community advisory committee was created to provide feedback and support on the development and implementation of programming. The community advisory group was in place for the first year to monitor the initial phase of implementation of the project. Once the project proved to be achieving its outcomes, the community advisory group was no longer deemed necessary. Originally called Intergenerational Communication, the later named, *Our Families Can Talk about Anything* workshop began in 2001 and continues to operate in Winnipeg.

Our Families Can Talk about Anything includes multiple groups that last from two to ten weeks in length depending on the topic area and the participants targeted, though the majority of the groups are an intensive eight to ten weeks in length. Programs are delivered both on-site at SERC and in the community, with the majority of workshops delivered in the community. Groups are based on ethno-cultural groupings, gender, and topic. Group topics include: service provider workshops (1 day in length), parenting (5, 8 or 10 weeks in length), relationships (6 weeks in length), youth (4 or 10 weeks in length), and men's and women's health access and reproductive health (2 weeks each for men and women). The health access and reproductive health sessions are offered to past participants in an effort to strengthen programming and address any gaps men or women have in their knowledge of sexual and reproductive health issues.

Of the six parenting groups taking place in 2013, four groups will provide interpretation in the participants' first language. The remaining two parenting groups will conduct programming in English without interpretation. Child care will be available at five of the six parenting groups. All of the parenting groups will be held off-site in the community; in total, 80 individuals will be able to participate in the parenting groups.

One relationship group will be held in 2013 on-site at SERC. The group will be conducted in English without interpreters and child care will not be provided. Fifteen individuals will be able to participate in the relationship session.

Two youth groups, each with 13 individuals, will be held in 2013. One four-week group will be held off-site while the other 10-week group will be held at SERC. Both groups will be conducted in English and no interpretation or child care will be provided.

Three separate men's and women's health access and reproductive health groups will be conducted on-site at SERC in 2013. Ten men and 10 women will participate in each two week group. Each group will be conducted in English with one interpreter present. Babysitting will not be provided at any of the three groups.

Our Selves, Our Daughters

In 2009, a woman who had participated in *Our Families* programming as an interpreter suggested partnering with SERC to create an educational program on female genital cutting (FGC) for women from her community. This woman was educated, trained and had worked in her home country and one other country as a nurse in anti-FGC programs and, as such, brought great knowledge and experience to SERC. SERC had been interested in delivering a program on FGC for many years but without direct support from the community SERC staff did not believe the program would be effective. This partnership was what SERC had hoped would come about as trust was built with the community through the delivery of other sexual health programs. Later that year, SERC staff began the process of securing funding. *Our Daughters* has been running in Winnipeg for four years; with each year, the program has evolved, providing services to women, men, youth, and health and social service providers and expanding into different communities.

After the first year of programming, groups of men, male youth, and female youth participated in individual educational sessions on *Our Daughters* and female genital cutting at the suggestion of participants who wished to share this information with their whole community. In light of this, community-based researchers (one man, one male youth and one female youth) were hired and trained by SERC to carry-out research that identified the needs of the greater community being served by the *Our Daughters* program. The community-based researchers conducted five different focus groups to gather information on the current perceptions of female genital cutting and on the perceptions of changing this practice. The research was compiled and shared with the community and then used to inform programming and on-going work with the community.

The results of the research led SERC staff to the conclusion that a more encompassing service model was needed to fully address women's wellness, specifically for FGC education and prevention. This "whole community approach," as coined by SERC staff, involved women, men, youth and elders in program development and evaluation and prevention education. As a part of the whole community approach, and identified through participant feedback, SERC expanded the service delivery model once more, to include health and social service providers working with women affected by FGC. SERC conducted one-day service provider workshops to social service providers, medical professionals and community health workers; presented to students at the University of Manitoba as a part of the Faculty of Nursing curriculum and as a part of the Sex and Sexuality course in the Department of Anthropology; and hosted a conference on FGC attended by educators, medical professionals, and service providers from across the world.

For the 2013 program year, funding for *Our Selves, Our Daughters* has yet to be confirmed. In previous years, this program was delivered on-site at SERC in participants' first language. Groups were based on ethno-cultural groupings with approximately 10 participants. Programming was 10 weeks in length and child care was provided.

Using symbolic interaction theory to guide the research process and examination of *Our Families* and *Our Daughters*, the evaluation processes for these programs are detailed and framed within a definition of community development practice. In addition, strategies utilized by SERC staff to implement evaluations that support community development are provided. Finally, a framework for evaluation embedded in the program cycle is offered to community development organizations. However, it is first necessary to explore the community development and evaluation literature.

Chapter Two: Community Development and Evaluation Literature Review

This chapter briefly explains the history of the definition of community development and concludes with Bhattacharyya's (2004) definition of community development based on supporting social relations. To provide a robust understanding of community development, the concepts of empowerment, ownership, power and capacity building are also presented. Following the discussion on community development, program evaluation is examined. Evaluation types often used in community development programming are reviewed to determine if the evaluation type would support community development programming based on Bhattacharyya's definition.

Community Development

Community development has been stretched, compacted, debated, ignored, extrapolated, and simplified, and yet, consensus on the definition has yet to be achieved by researchers, community development practitioners, and community members (Barr, 2005; Bhattacharyya, 2004; Goodsell, et al., 2008; Shaw, 2007; Zautra, et al., 2009). Some researchers believe it is imperative to the practice of community development that a clear definition not be identified as it would focus community development work too narrowly and, subsequently, may be inappropriate for different communities (Bhattacharyya, 2004). Goodsell and colleagues (2008) detail a history of community development as "imagined representation" (p. 19) that can be identified through the measurement of community satisfaction and community attachment. While many other interpretations of community development exist, some researchers do not even attempt to define community development. Instead, they postulate a variety of concepts linked to community development work.

Concepts found in the literature include: empowerment, collaboration, participation, power, and capacity building; each one is discussed as either a beacon or component of community development to be measured in order to distinguish good community development work. Occasionally, researchers define the concepts in great detail and provide histories and clear examples while other researchers discuss the concepts without an attempt to define them. Many discussions do, however, detail the supposed benefits, differences, and superiority of one concept over another. The description and use of each concept is often blurred and indistinct from the others. This borrowed patchwork design creates another version of the concept that is less vulnerable to scholarly critique. For example, a discussion on the definition of empowerment may include aspects of participation, collaboration, acknowledgment of power, and capacity building, yet a researcher may choose to identify the process solely as empowerment.

Promoting one concept while borrowing from other concepts without the proper recognition may leave community development practitioners, researchers, and community members in a state of confusion, territoriality, and false divides. Thus, there is neither an agreed upon definition of community development, nor consensus on the integral concepts linked to community development. While researchers posit and argue the definition of community development, community development programs around the globe continue to operate. Practitioners often base their work on the needs of the community; thus, to these practitioners, community development is based on a specific community-based knowledge (Moore, 2002). This knowledge base is often integrated with theories from other disciplines to create a unique blend of theory relevant to practitioners and the communities they serve (Moore, 2002).

Though practitioners work closely with communities and address their needs, it is still necessary to define community development since a definition creates the borders of practice, research and evaluation in any field (Bhattacharyya, 2004; Hustedde & Ganowicz, 2002). Defining community development paves the way for stronger practice, research, and evaluation outcomes which in turn, may lead to better programming and greater support in the community and in academic and funding worlds. Further, many Canadian community development programs are funded at least partially through taxes (Craig, 2002); with this in mind, rigorous evaluations can potentially strengthen taxpayer support, thus increasing the possibility of longer term support and funding for community development programs.

Without defining community development, without an idea of what community development work is and how it should be achieved, how can community development-based programs be said to be effective? What terms or understandings are available for comparison of community development programs without conceptual boundaries? How can a program be accountable to community members and other stakeholders?

A Sense of Community Defined

Community development definitions of the past were tied to geographic boundaries or places (Bradshaw, 2008; Goodsell, et al., 2008; Lindsey, et al., 2001; Zautra, et al., 2009) where small town communities with long family histories were "heralded as the model communities where social cohesion" dominated (Bradshaw, 2008, p. 6). These communities, known as communities of location (Zautra, et al., 2009), were held as the gold standard because it was supposedly common for the community to work together collectively to address an issue or celebrate (Bradshaw, 2008). This collective action and concern for others in the community was thought to create strong networks of social connections and support.

With modernization (Bradshaw, 2008) and globalization (Goodsell, et al., 2008) the ways in which people created social connections changed. People began to make strong connections with others who had shared values and interests outside their communities of location. As a result, the definition of community development expanded to include these non-place communities where social ties are strong but a common geography is not mandatory for creating or maintaining these relationships (Bradshaw, 2008: Lindsey, et al., 2001; Zautra, et al., 2009). Communities of interest share values or ideals (Zautra, et al., 2009) and may include political movements, gender identification, religion or hobbies (Bradshaw, 2008; Lindsey, et al., 2001).

Thus, communities have come to mean a place – physical or not – where social connections grow into relationships that form a network of social support and cohesion based on shared values and interests. These relationships, whether created through proximity, travel or use of technology, provide those involved with a sense of solidarity (Bradshaw, 2008). Bhattacharyya (2004) identified solidarity as one of two key concepts used to define community development.

Solidarity aims to capture the feelings and connections created by a community with shared values that distinguish it from other types of relationships (Bhattacharyya, 2004). Solidarity is based on shared identity, meaning and norms, and as such, community solidarity can be identified and measured in communities of location as well as communities of interest (Bhattacharyya, 2004; Bradshaw, 2008; Hustedde & Ganowicz, 2002). As solidarity is found in both community types, it may not bring people to act collectively (as distance between individuals may inhibit travel), though it can encourage collective action.

Using solidarity as a key component to define community allows one to identify how much community they have: low, medium or high levels (Bradshaw, 2008). This runs in opposition to the more restrictive view of community where one is either in or out, a member or not a member, of the community (Bradshaw, 2008). Providing for flexibility in one’s community identity likely represents a more accurate reflection of how one interacts, creates, and maintains relationships with community members and communities. For example, an individual’s involvement in any particular community may increase or decrease over her lifespan due to changes in perspective, resources, and/or life events. Further, one may also enter or exit any number of communities throughout her lifespan.

The second key concept Bhattacharyya (2004) used to define community development is agency. Giddens (as cited in Bhattacharyya, 2004) defined agency as one's ability to choose to act or not act in order to influence an event or process. It is important to understand that while an individual does have agency, it is agency within the constraints present in any given social context (Bhattacharyya, 2004). Meaning that individuals, while having the ability to make a choice, do not make this choice within a vacuum but, instead make choices within the particular context of the society in which they live. Choosing to act or not to act means individuals must have knowledge of the event and know there are choices to be made and actions to be taken. Additionally, individuals must have the desire and ability to engage in the process of choosing. If the event or process does not concern or affect the individual, if the individual does not take ownership of the event or process, it is unlikely that the individual will become engaged (Bhattacharyya, 2004; Lachapelle, 2008). If, however, the individual does take ownership of the event, it is likely that the individual will make a choice and, based on that choice, take certain actions.

Bhattacharyya (2004) combined the two concepts of agency and solidarity to frame a definition of community development. Defined as "the fostering of social relations that are increasingly characterized by solidarity and agency" (Bhattacharyya, 2004, p. 14), this definition creates boundaries in which the diverse field of community development work can be tested, compared and examined. In addition to the definition, Bhattacharyya (2004) details three interconnecting and mandatory principles of community development: self-help, felt needs and participation. Self-help is identified as the natural state of being for humans; it is the desire to be productive, to care for oneself and others, to give, share and create (Bhattacharyya, 2004). Humans are agents that must identify their own problems in order to solve them (Bhattacharyya, 2004). Felt needs highlights the key issue of responding “to people’s needs as they see them; they should be demand-based” (Bhattacharyya, 2004, p. 22). Finally, participation is the total inclusion of an individual in processes at both the micro and macro levels; including involvement in “the production of collective meanings” (Bhattacharyya, 2004, p. 23). These three principles together create a framework for working within a community development approach.

What of empowerment, ownership, power and capacity building; those concepts so frequently identified in the academic literature and in the community development field? These concepts would seem to fit within Bhattacharyya’s definition yet, he does not name them as a part of his framework. Instead, he provides three principles of community development that, when combined with agency and solidarity, seem to cover these unnamed concepts.

Major Concepts in the Community Development Literature

The concepts commonly found in the community development literature but not identified as such in the above definition include empowerment, sense of ownership, power, and capacity building (Adamson, 2010; Bhattacharyya, 2004; Craig, 2002; Lachapelle, 2008; Lindsey, et al., 2001; Parada et al., 2011; Pigg, 2002; Zautra et al., 2009). Understanding the role each concept plays in community development is necessary in order to discuss types of evaluations that may support community development. As Bhattacharyya's (2004) three principles are interconnected, so too are the four concepts to be discussed. To highlight the overlapping nature of each concept with Bhattacharyya's (2004) three principles of community development, an integrated discussion follows.

Craig (2002) defined empowerment as "the creation of sustainable structures, processes, and mechanisms, over which local communities have an increased sense of control, and from which they have a measurable impact on public and social policies affecting these communities" (pp. 125-126). Pigg (2002) highlighted a personal aspect of empowerment by defining it as the "means to give power to another, to provide the means of exerting or asserting power as a behaviour practiced by individuals" (p. 109). Pigg (2002) further discussed the three faces of empowerment found within the empowerment literature: self-empowerment, mutual empowerment and social empowerment. He argues that all faces of empowerment are interconnected, interdependent, and necessary components to true empowerment (Pigg, 2002).

Self-empowerment is created through a motivational approach to knowledge attainment, a sense of personal power (or efficacy) and adoption of certain behaviours and attitudes (Pigg, 2002). Many community development programs focus on providing empowerment opportunities to community members. Mutual empowerment is based on interpersonal relationships and enabling and encouraging others to harness and utilize their power to gain access to resources (Pigg, 2002). The final face of empowerment as identified by Pigg (2002) is social empowerment. Social empowerment is the process of collective action to address barriers or inequality in the larger structure of society (institutions such as education, governance, and health care). These barriers are overcome through the use of power and resources. Social empowerment often leads to communities having a voice and power over what happens in their communities at these higher levels (Pigg, 2002).

Both Craig's (2002) and Pigg's (2002) definitions align with the principles of self-help and felt needs as empowerment is a process individuals use to harness control and power over events that impact or affect them. Extrapolated further, empowerment can be seen as a process individuals go through to be able to care for themselves and others, identify and solve problems, value their personal skills and abilities, and identify their needs. Additionally, social empowerment is similar to the final stages of self-help where individuals act collectively to address the barriers and inequalities found in society (Bhattacharyya, 2004; Pigg, 2002).

Coupled with the three faces of empowerment are two interconnected concepts: sense of ownership and power. Lachapelle (2008) detailed the importance of a sense of ownership as a key component of participation in community development. Lachapelle (2008) identifies "three essential characteristics and related questions: (1) a sense of ownership in process (who has a voice and whose voice is heard); (2) a sense of ownership in outcome (who has influence over decisions and what results from the effort?); and (3) a sense of ownership in distribution (who is affected by the process and outcome?)" (p. 53) that outline the ways in which ownership influences participation in community development and hints at the possible outcomes of that participation. Lachapelle's (2008) discussion of ownership and power easily explains the connection between, and importance of, a sense of ownership and voice within a community.

A sense of ownership is related to the principle of self-help as it provides a way for researchers and practitioners to identify those community members who may need more assistance in developing self-help when systemic or individual barriers have stripped them of their agency (Bhattacharyya, 2004). The sense of ownership concept also provides context to practitioners when power, ownership and self-help discussions are convened with communities. Finally, a sense of ownership in outcome and distribution is similar to felt needs, where needs are identified by individuals within the community, ensuring the diversity of individuals is captured and understood, and, the identification of needs is not directed by persons or structures with greater power than those individuals (Bhattacharyya, 2004).

As power differentials exist within every community, it is imperative that community development practitioners be aware of the disparity in levels of ownership and power among community members (Holte-McKenzie, et al., 2006; Parada et al., 2011). These power differentials within the community may create a participation stratum in which those community members who hold the most power and voice make all of the decisions, while community members with less power and voice have little opportunity to be heard (Holte-McKenzie, et al., 2006). Thus, it becomes imperative that community development practitioners address the power dynamics directly with community members in order to provide the space necessary for all members to become empowered (Craig, 2002; Pigg, 2002; Parada et al., 2011; Wallerstein, 1999). Such a discussion should also include the real and imagined power that community members perceive community development practitioners and other professionals in the community possess (Wallerstein, 1999).

Many community development programs do not fully address the three types of empowerment, especially social empowerment (Craig, 2002). This may be due to community and practitioner attitudes such as community development practitioner discomfort in discussing and seemingly engaging in power dynamics in the community, or it may reflect a lack of government support or interest, or it may be due to a dearth of resources to tackle social empowerment (Adamson, 2010: Craig, 2000). Yet, each type is critical in creating and maintaining empowerment of individuals and communities (Pigg, 2002). However, a community first needs to have the capacity to engage in empowerment processes or in any of the aspects identified as integral to community development.

Some researchers argue that a community cannot meaningfully engage in empowerment or participatory processes without first having the opportunity to build their capacity to do so (Adamson, 2010; Telfair & Mulvihill, 2000). In order for a community to have the "capacity to engage with an empowerment process," community development practitioners and organizations must have the ability to work respectfully and sensitively in accordance with the community (Adamson, 2010, p. 120). Community development practitioners can ensure they work sensitively by recognizing and adhering to the three principles of self-help, felt needs, and participation (Bhattacharyya, 2004).

Capacity building helps eliminate some of the barriers to participation and encourages a partnership between community development practitioners and the community, creating a sense of community development directed by and for the community. After all, creating a program based on community empowerment does not mean that the community will automatically become engaged and, subsequently, be empowered to effect change in their lives. To create community capacity, an organization must be willing and able to provide support to the community through training, funding, appropriate staffing, and structural supports in addition to government supports (Adamson, 2010).

Community Visioning and Community Coaching

Community visioning and community coaching are two methods used within community development and community planning that have recently been discussed in the literature as important components in community capacity building, empowerment, and subsequent community change. (Cohen, Higgins, Sanyal, & Harris, 2008; Steffensmeier, 2010). Community visioning takes the community through a process of examining, defining and outlining where the community wants to be in the future (Steffensmeier, 2010). This process, when led by the community, provides the opportunity for the community to identify its needs and potential solutions. The community takes ownership of its strengths and weaknesses and is able to identify the methods of achieving positive community change. Steffensmeier (2010) emphasizes the importance of reflection and learning throughout this process. Communities must be able to reflect on the current *what* and *how* and focus on changes towards the *what* and *how* that will be necessary to achieve their vision.

Community coaching is "an adaptive practice tailored to unique community contexts to guide systemic change via participant empowerment" (Cohen, et al., 2008, p. 71). Community coaching is used to enhance community participation and build the community's capacity for change through mentoring or guiding. The community coach acts as guide within the community, providing tools and processes through which the community can envision a more positive future (Cohen, et al., 2008). It is helpful to have a community member act as a co-coach in collaboration with an outside resource person so local knowledge can shape the approach taken to better reflect the community's values (Cohen, et al., 2008). Including a member of the community can also provide a level of trust, which needs to be built if one hopes to be accepted into a community as a helper or resource person.

Part of the work a community must do to make a positive change is look at and assess community strengths and assets instead of deficits or risks (Cohen, et al., 2008; Spatig, Swedberg, Legrow, & Flaherty, 2010; Zautra et al., 2009). Further, communities need to be committed to a future that is “less reliant on outside resources to determine needs and direct change, and initiating a process of generating positive systemic change based on their own vision of a desirable future” (Cohen, et al., 2008, p. 78). Community coaching and visioning can facilitate the building of a community’s capacity to change and subsequently, enhance both community development and the evaluation process (Cohen, et al., 2008; Hanssen, et al., 2008; Spatig, et al., 2010). Figure 1 illustrates the understanding of community development for the purposes of this study.

Though multifaceted, the previous section provides a framework in which community development, a complex and constantly evolving process, can be understood. Bhattacharyya’s definition of community development as solidarity and agency built on three principles: self-help, felt needs, and participation coupled with the other key community development concepts: empowerment, sense of ownership, power, and capacity, will be integral to the discussion of evaluation types appropriate for community development programs. Only through a strong understanding of community development can an evaluator conduct an evaluation that supports community development.

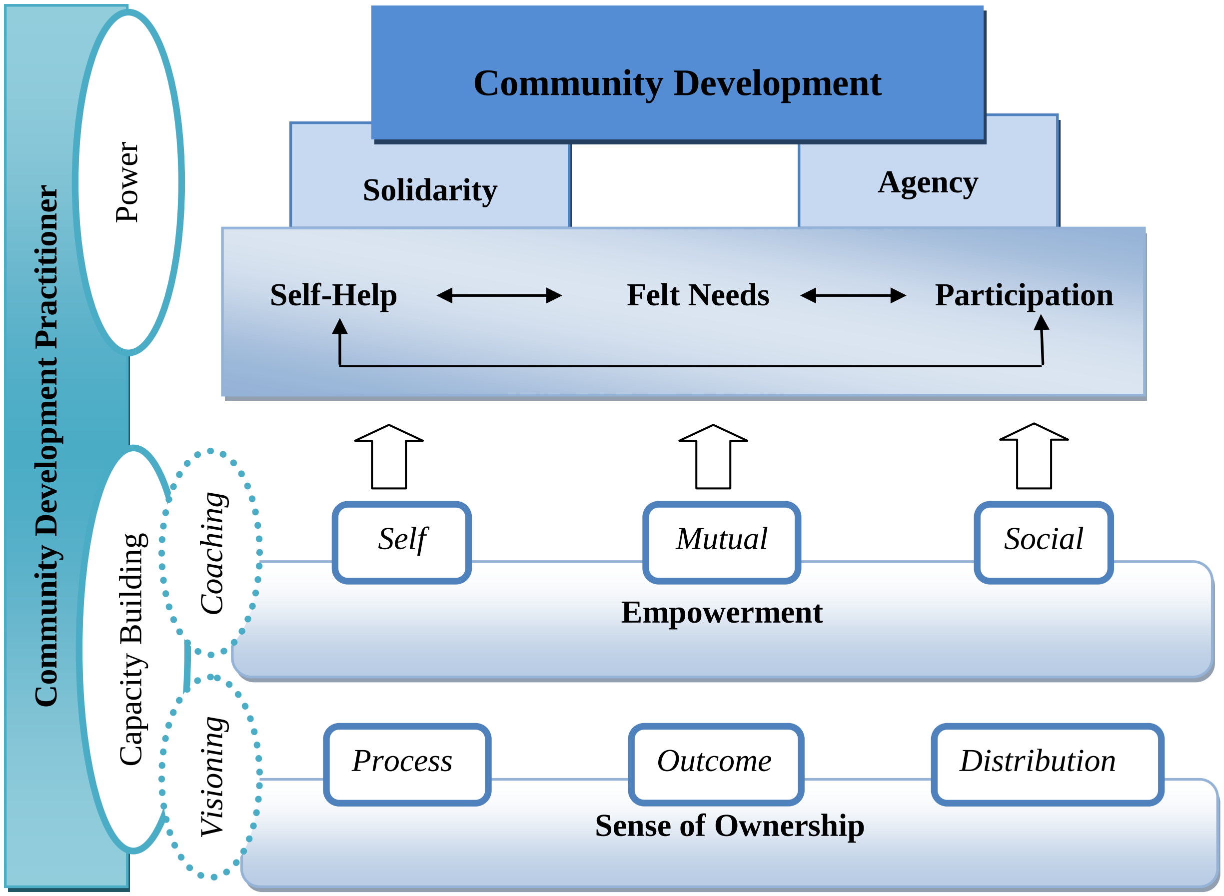

Figure 1. Community Development

Program Evaluation

Program evaluation was born out of the massive spending on social programs and the education system in the United States during the 1960s and 1970s (Patton, 2008). There was a growing concern about the usefulness of programs and the ongoing ability to fund programs that were largely funded through public taxation (Craig, 2002; Patton, 2008). Concern over how much money was being spent, and whether it was being spent wisely, focused these initial evaluation efforts primarily on the financial aspects of programs and, as such, a successful program was identified through fiscal responsibility and cost-effectiveness (Patton, 2008; Telfair & Mulvihill, 2000).

With greater attention to the importance of evaluation, the field continued to grow through both practice and theory. Evaluators, researchers and practitioners saw the potential for evaluation to become a mechanism through which program improvements could be identified and implemented (Craig, 2002; Patton, 2008). Through this broader conceptualization of evaluation, evaluators and researchers were able to examine other aspects of programs that would not only identify cost-effectiveness, but also the merits of programs and their outcomes. The expansion continued to include such elements as program effectiveness, health outcomes, program processes, and staff capacity building (Mancini, Marek, Byrne, & Huebner, 2004; Patton, 2008; Preskill & Boyle, 2008). Evaluations are considered a scientific, systematic way to address program issues, improve programs, and implement solutions. There are a multitude of definitions of evaluation and a variety of evaluation purposes, types, designs and methods, and almost as many opinions on the most appropriate type of evaluation to conduct in any given situation (Carmen, 2007; Patton, 2008). The type of evaluation used is based on many factors, including the organization’s goals and reasons for conducting an evaluation, available resources, and type of programming (Carmen, 2007; Craig, 2002).

Some types of evaluations are more suited to community development programs than others due to shared theoretical perspectives, such as an emphasis on participation and empowerment. Additionally, some evaluation types may be more suited to community development programming based on the use of evaluation results, participation levels or preferred methodologies. Utilization-focused evaluation, participatory, collaborative and empowerment evaluation are such types and will be examined to understand how evaluation may support community development.

Utilization-Focused Evaluation

Patton (2008) provided evaluators with a comprehensive, yet flexible, definition of evaluation. He stated the practice of evaluation involves “the systematic collection of information about the activities, characteristics, and outcomes of programs to make judgments about the program, improve program effectiveness, and/or inform decisions about future programming” (Patton, 2008, p. 23). Patton’s definition of evaluation will be used for the purposes of this study.

Patton also identified an evaluation type that focuses on participation and use of evaluation results. “Utilization-focused program evaluation . . . is evaluation done for and with specific, intended primary users for specific, intended uses” (Patton, 2008, p. 23). Highlighting the important role of stakeholder participation in the use of evaluation results, Patton encourages evaluators to take a utilization-focused approach to evaluation, regardless of organization type, evaluation design or methods.

In the first step of the eight-step process detailed by Patton (2008), stakeholders must decide what the purpose of the evaluation will be; though it may take time to narrow down the purpose of the evaluation, determining the purpose is an essential first step in the evaluation process (Patton, 2008). See Table 1 for a summary of the eight evaluation steps. This step may be completed prior to an evaluator coming on board, as some organizations request evaluations with a distinct purpose already in mind. Other organizations may have the evaluation purpose dictated as a requirement of funders. Still other organizations will decide the evaluation purpose in collaboration with the evaluator. Patton (2008) details six evaluation purposes: overall summative judgment, formative improvement and learning, accountability, monitoring, developmental, and knowledge generating. Overall summative judgment attempts to judge the "overall merit or worth" of the program; formative improvement and learning aims to improve the on-going program; accountability tries to show whether resources are used efficiently and effectively with the desired results; monitoring focuses on internal program reporting and detection of program issues or concerns early on; developmental explores and measures program adaptation in a changing environment where outcomes may or may not be known; and knowledge generating tries to extrapolate successful and unsuccessful aspects of the program to other programs or evaluations (Patton, 2008, pp. 139-141). After the stakeholders have reached consensus on the purpose of the evaluation; the second step is to identify primary intended users (Patton, 2008).

Table 1. Overview of Patton's Utilization-Focused Evaluation Process

Step	Purpose
1. Stakeholders identify evaluation purpose.	Better ensures the evaluation process is useful to the stakeholders.
2. Stakeholders identify primary intended users of the evaluation.	Evaluation process and results are more likely to be useful and used; creates motivation for staff and others involved to participate meaningfully in the evaluation process.
3. Stakeholders identify the evaluation questions.	Creates motivation for staff and others to participate meaningfully in the evaluation process; increases chance that evaluation will provide support to improve or understand programming.
4. Stakeholders and evaluator identify design and measurement methods.	Design and measurement are important to decide together as the practicalities of conducting any design need to be accounted for; creates buy-in for those helping to collect data.
5. Stakeholders and evaluator conduct data collection.	May potentially reduce resources needed to collect data; staff are likely to have knowledge about the types of information collected during programming and the ease of gathering this information.
6. Stakeholders decide how to share the evaluation outcomes.	Provides the opportunity for greater meaning to stakeholders; pride in ownership and use of results.
7. Stakeholders participate in understanding the meanings of the findings.	Stakeholder interpretation ensures greater understanding of the program and evaluation process; may increase implementation of changes to daily work or programming if stakeholders understand the meaning of the findings.
8. Using the results.	Ensure benefits of the evaluation process; to identify if the evaluation process did what was intended and if the process had the intended outcomes.

Identifying primary intended users is done so that the evaluation is guided from the beginning towards usefulness (Patton, 2008). There is no reason to collect data and conduct an evaluation if the results have no meaning or are of no use to the stakeholders. Evaluation done for the sake of evaluation is not utilization-focused, and staff that are called upon to collect data or participate in other ways are less likely to participate in the process if the reasons for participating are not evident. This may be particularly true in community development organizations where resources are perpetually short and time to conduct evaluations is time taken away from working with the community.

The third step concerns stakeholders identifying the evaluation questions (Patton, 2008). This process can be fraught with power imbalances and struggles between stakeholders as they decide upon the evaluation questions. However, getting the stakeholders to identify the evaluation questions increases their involvement and encourages ownership of the evaluation. Design methods and measurement decisions, the fourth step, are then made collectively with stakeholders based upon the questions, data sources, and resources, and with an eye for utilization of results at the end of the process (Patton, 2008).

In the fifth step, data collection, data can be collected by staff, other stakeholders and/or the evaluator. Patton (2008) noted that it is important for evaluators to remember that data collection can interfere with programming, and thus, data collection processes must be reviewed carefully. Additionally, many programs track inputs and outputs; it would be well worth an evaluator's time to ask the organization what types of information have been collected to identify the value of using these existing data (Patton, 2008).

After the data have been collected it must be organized and analyzed. The evaluator may organize the data for the stakeholders or may involve stakeholders in the organization of the data (Patton, 2008). For this sixth step, the evaluator and stakeholders will make judgments regarding the presentation of the data so they best fit the needs of the evaluation and will make sense to other stakeholders. Depending on the type of data collected, the evaluator and stakeholders may decide to share stories, numbers, graphs, pictures, videos or reports.

Closely related, the seventh step involves stakeholders in interpreting, understanding and facilitating the meaning of the findings (Patton, 2008). Finally, the evaluator encourages the use of findings by collaborating with the stakeholders on ways to present the evaluation findings (Patton, 2008). In this eighth step, evaluators are called upon to ensure results are used, often resulting in a mini meta-evaluation to identify if, how, when, why, and by whom evaluation results are used. Comparing the use of evaluation results with the intended evaluation purpose together with stakeholders provides important feedback about the evaluation process undertaken. While the Utilization-Focused Evaluation process is presented in a linear fashion, the actual process may not be linear, and steps may be revisited during the evaluation process (Patton, 1997; Patton 2008).

Patton's definition of utilization-focused evaluation and process for conducting evaluations can guide evaluations that support community development while ensuring the validity and meaningfulness of the evaluation. Additionally, Patton's emphasis on evaluation conducted with individuals aligns well with community development. However, Patton's utilization-focused evaluation limits stakeholders to primary users, indicating that other users exist but their participation in the evaluation is unnecessary. Encouraging all stakeholders to participate meaningfully in the evaluation increases the time, work and effort expended, but excluding stakeholders means the evaluation process cannot be considered reflective of the entire nature of the program. Additionally, in community development where voice, power, agency and participation are attended to, providing the opportunity to all community members to participate in the evaluation is necessary when conducting an evaluation that supports community development.

Participatory, Collaborative and Empowerment Evaluation

Even though participatory evaluation was first identified in the 1960s, its presence has gained strong attention only over the last ten years in response to demand from program funders requesting outcome-based evaluations (Preskill & Boyle, 2008; Telfair & Mulvihill, 2000), an increase in community-based health services (Lindsey, et al., 2001) and other community-based social service programs that value collective efforts (Leff et al., 2010; Nation et al., 2010). Participatory evaluation is sometimes used as an umbrella term for evaluation types that focus on stakeholder participation in the evaluation process (Cousins & Whitmore, 1998; Dryden, et al., 2010; Patton, 2008). Under this definition, other types of participatory evaluation include empowerment evaluation, capacity-building evaluation, cooperative inquiry, school-based evaluation, developmental evaluation, democratic evaluation, and stakeholder evaluation (Cousins & Whitmore, 1998; Dryden, et al., 2010; Patton, 2008). Cousins and Whitmore (1998) identify participatory evaluation as a distinct and separate type of evaluation that includes stakeholders directly in the evaluation but has two sub-types: practical and transformative.

Practical participatory evaluation focuses on including stakeholders in the evaluation process and working collaboratively towards program improvements, problem solving or organizational decision-making (Cousins & Whitmore, 1998). Transformative participatory evaluation is based on principles of “emancipation and social justice” and aims to empower individuals “who are less powerful than or otherwise oppressed by the dominating groups” (Cousins & Whitmore, 1998, p.6). Transformative participatory evaluation was primarily created in the developing world as a response to the traditional models of research and evaluation. Sprung from participatory action research, transformative participatory evaluation shares the same value of creating collective social change (Cousins & Whitmore, 1998). Though practical and transformative participatory evaluations have distinct purposes and histories, a commonality exists in the effort to work collectively with stakeholders (Cousins & Whitmore, 1998).

Similar to participatory evaluations, collaborative evaluations are defined as evaluations where stakeholders and evaluators work together (Patton, 2008). Cousins and Whitmore (1998) distinguish participatory evaluation from other collaborative forms of evaluation, including the list of evaluation types found above that some researchers have categorized as participatory evaluation. Other researchers do not distinguish between participatory or collaborative evaluations but see them as the same type with two different ways of referring to them. Still others separate the two types based on the level of stakeholder involvement, with participatory evaluation valuing and utilizing more involvement and thus, giving more power to stakeholders in the evaluation process than collaborative evaluations (Patton, 2008).

Cousins and Whitmore (1998) discuss three areas in which participatory evaluations can be located on a continuum: who controls the technical decision-making (how much say and control do the stakeholders have), who chooses who will be involved in the evaluation, and depth of stakeholder involvement in the evaluation. Though the continuum was designed for participatory evaluations, it could easily be used as a guide in collaborative evaluations as well. The continuum could prove useful for collaborative and participatory evaluations if an evaluator used these three areas as borders of practice to better ensure that the evaluation is in fact, participatory.

The idea behind participatory or collaborative types of evaluation is that the quality and utilization of the evaluation are increased when stakeholders have a say in the evaluation process (Cousins & Whitmore, 1998; Dryden, et al., 2010; Holte-McKenzie, et al., 2006; Leff, et al., 2010; Patton, 2008; 2011). Token participation or identifying the wrong stakeholders to participate in the evaluation will lead to poor participation or to underused evaluation results. Thus, stakeholder participation should begin by identifying the evaluation purpose and end with the use of evaluation results and having built capacity among stakeholders (Hanssen, et al., 2008; Sanchez et al., 2011). However, obtaining and maintaining participation from all stakeholders is challenging, and many strategies may need to be employed to gain full participation (Sanchez et al., 2011). Community members must value the work being done in order to become and stay involved (Strong et al., 2009). If this occurs, staff members involved in the evaluation may feel increased ownership leading to greater willingness to gather data or participate in the evaluation, instead of fearing or resenting the process (Patton, 2008). This may be especially true in community-based programs where funding and other resources are woefully short, leaving staff no choice but to choose which project or task will get their full attention and energy (Carmen, 2007; Shaw, 2007).

Empowerment evaluation is identified by Patton (2008) as an evaluation that is "conducted in a way that affirms participants' self-determination and political agenda" (p. 193). Wallerstein (1999) furthers this definition and positions empowerment evaluation in the context of communities; "empowerment evaluation is intended for community members to acquire the skills to improve quality of life in their communities" (p. 42). Therefore, the focus of empowerment evaluation is on community members participating in the evaluation and learning new skills that will improve their own lives, providing an opportunity for participants to empower themselves through the process of evaluation. Wallerstein (1999) distinguishes empowerment evaluation from other types of evaluation through its two primary purposes: "identifying a set of questions related to the processes and outcomes of empowerment, or 'what' is to be evaluated; and developing an empowering relationship between communities and researcher or 'how' the evaluation is to be conducted" (p. 42). This highlights the importance placed on empowerment of community members through the evaluation process. While empowerment evaluation seems to be a good fit with community development work as it focuses and prioritizes the empowerment of participants, it has the same limitations as utilization-focused and participatory evaluations: the possibility of limited stakeholder participation.

Participatory, collaborative and empowerment evaluation pose many challenges, yet a large number of these types of evaluations have been implemented. Unfortunately, the wide array of evaluation types is all too often identified incorrectly, used inappropriately, or conducted within only the barest hint of a guiding framework, doing very little to prove the value and importance, or even the possibility, of conducting a successful evaluation (Carmen, 2007; Cousins & Whitmore, 1998; Patton, 2011). Faced with such a challenging reality of evaluating community development programs, it is paramount that researchers and practitioners continue conducting research to better understand ways of evaluating community development organizations and programs.

With the disagreement on terms in both community development and evaluation, it is not surprising that evaluating community development-based programs is challenging. Add to the lack of consensus on the definition of community development, long-term funding concerns, resource shortages, differing expert opinions on the purposes of evaluation, and constantly evolving programming, and it is a wonder that evaluations of community development programs are completed. However, community development programs must be evaluated and these evaluations should strive to be a seamless part of programming, meeting the needs and philosophies found in that particular community development-based program.

Chapter Three: Study Methodology

The study used an emic approach as the purpose of the study was to capture the perspectives of study participants. An emic approach focuses on the "informant's view of reality" (Morey & Luthans, 1984, p. 29); it is used to center and emphasize the study participants' experiences and understanding as opposed to the researcher's experiences, academic positioning or understanding. The data used were qualitative in nature: semi-structured, open-ended interviews, document analysis, and participant observation. Qualitative research as defined by Bogdan and Knopp Biklen (2007) is "an approach to social science research that emphasizes collecting descriptive data in natural settings, uses inductive thinking, and emphasizes understanding the subject's point of view" (p. 274). These three components work in concert to provide researchers with a rich understanding of the subject matter.

Research Design

Natural settings refer to the environment in which the subject matter exists. Natural settings provide the context for the subject matter, and as such, the natural setting becomes integral to understanding the subject matter. In order to better understand the context in which *Our Families Can Talk about Anything* (*Our Families*) and *Our Selves, Our Daughters* (*Our Daughters*) exist, the researcher conducted an in-depth review of program documents, interviewed two SERC employees on-site and conducted participant observations during a program planning meeting.

Inductive thinking is used in qualitative research to allow the analyzed data to define the subject matter (Bogdan & Knopp Bilken, 2007). The researcher interprets the data without having first created a hypothesis in an effort to ensure the results of the study are “grounded in the data” (Bogdan & Knopp Bilken, 2007, p. 6). While the researcher did not create a hypothesis as a beginning step in the research, an extensive review of the community development and evaluation literature was conducted. Main themes found in the review were then used to guide the research design. Thus, while inductive thinking is part of qualitative research, the starting point for this study was based upon a body of knowledge that influenced the study.

Qualitative researchers believe that how individuals interpret experiences is unique and valuable. “In rejecting the existence of a single reality or truth, the qualitative researcher acknowledges that variations in situation and context influence interpretation” (Hansen, 2006 as cited in Birks, Chapman, & Francis, 2008, p. 71). It is this interpretation that defines the subject matter, hence the emphasis placed on understanding a phenomenon from the study participant’s point of view. Further, researchers utilizing symbolic interaction theory should strive to understand the perspectives of those involved in the study prior to developing specifics of the study design and carrying out data collection or analysis to ensure there is the ability to conduct the research from each participant’s perspective (Bogdan & Knopp Bilken, 2007; Gusfield, 2003). Emphasis for this study was placed on understanding the use of evaluation in community-based programs from the perspectives of those involved in the process. In order to understand the context of programs, the researcher reviewed public information available on the internet about

SERC, *Our Families* and *Our Daughters* prior to data collection. This helped the researcher have a sense of the study participants' experiences in the program, an important aspect of SI theory and qualitative research. Inasmuch as the literature and study participant perspectives have influenced this study, so too have the researcher's perspectives.

Researcher Positioning

All humans interpret objects, events, situations, and people based upon their personal experiences. These interpretations influence their perceptions of the world, from socioeconomic status to spirituality, from politics to food preferences, from language to parenting practices and so on. Accordingly, researchers' perceptions influence their work from the beginning stage of identifying a research area, to the end stage of presentation and use of the study results. In recognition of how personal experiences may influence a research study, some researchers identify and detail their perspectives in order to account for the ways in which their beliefs shape the research project.

The researcher of this study is a Canadian, heterosexual woman whose education is in Human Ecology with a concentration on child and adolescent development. She is conducting this study to fulfill the requirements of her Master's of Science degree in Family Social Sciences. Currently, she is employed by a provincial government as a Program Analyst; her main duties are to provide administrative support and consultation in the areas of programming, research and evaluation to community-based organizations supporting under-represented and under-privileged youth in their efforts to graduate from high school and post-secondary education.

The SERC Evaluation and Research Coordinator met the primary researcher and her thesis advisor at an evaluation workshop held in Winnipeg, Manitoba. During the workshop, the thesis topic was discussed with the SERC Coordinator. As SERC has a strong reputation for working with communities and self-identifies as a community-based organization that values program evaluation, it was identified as a good organization to study. The Evaluation and Research Coordinator was interested in the project and discussed with management SERC's participation in the project. Approval to use two SERC programs as a study case was received and the SERC ER Coordinator was asked to be part of student's thesis committee.

Participant Recruitment

In line with the importance of understanding the perspectives of participants in a rich, in-depth manner, the study used purposeful sampling to recruit study participants. In order to understand the evaluation process of the two programs (*Our Families can Talk About Anything* and *Our Selves, Our Daughters*) the researcher had wanted to meet with a number of key informants (stakeholders): SERC staff and community members involved with the development, implementation and evaluation of the program, program participants, community members, community leaders and funders. It would not have been sufficient to interview the first people who contacted the researcher as they may not have represented the different stakeholders involved in the evaluation process. For this reason, key informants were purposely identified: the SERC Evaluation and Research Coordinator and Special Projects Coordinator, the nurse who partnered with SERC to develop *Our Daughters,* a funder that has provided funding to one of the programs for a majority of the time the program has operated, a past program participant, and a key community informant.

The ER Coordinator and SP Coordinator assisted the researcher in contacting these individuals. A recruitment poster (Appendix A) was forwarded to the ER Coordinator for the purposes of sharing with the above identified key informants. Additionally, the SP Coordinator shared the recruitment poster with one of the funding representatives. In order to meet the study criteria, interviewees were required to have participated in at least one of the following: development of, or participation in, the evaluation of *Our Selves, Our Daughters* or *Our Families Can Talk about Anything*. These individuals were interviewed to gather their experiences on their involvement and interest in evaluation, use of evaluation results, and the importance of being included in an evaluation. Further, study participants were asked about the ways in which they were included in the program development and evaluation process at SERC and the ways in which their participation may be further encouraged and enhanced.

Participants

Four people volunteered to participate in this study: the Special Projects Coordinator, the Evaluation and Research Coordinator, Etta (pseudonym), a nurse who helped create and deliver *Our Daughters* programming, and Kyla (pseudonym), a past *Our Families* participant. The ER Coordinator continues to manage and evaluate *Our Families* and *Our Daughters*. Etta continues to facilitate *Our Daughters* and, consequently, help with the evaluation of *Our Daughters*. Kyla has continued contact with SERC through her professional occupation.

All of the study participants interviewed are women; three of the women self-identified as immigrants to Canada. Each of these three women spoke English as a second or additional language. Both Etta and Kyla self-identified as members of communities that *Our Families* and *Our Daughters* were created to serve. Kyla is identified as a community leader by women within her community; however, she does not feel that she is a leader and thus identifies herself as a community member with a good understanding of the needs of her community. Both Kyla and Etta remain heavily involved in their communities for work and personal reasons.

Research Question

The research question to be answered through this research project was: Can program evaluation that supports community development be successfully implemented? This question was answered through the following four objectives:

(1) Describe and examine the evaluation process for *Our Families* and *Our Daughters*

(2) Identify the impacts of conducting evaluations that support community development programming and those who were affected: community members, funders, community development practitioners and other stakeholders.

(3) Identify strategies the organization used to conduct evaluations that support community development programming, as well as limitations and benefits to utilizing these strategies.

(4) Based on the above three objectives, create a framework for conducting evaluations that support community development.

Ethics

Ethics approval for this study was obtained through the University of Manitoba Joint Ethics Review Board. Informed consent to participate in the study was obtained from each individual study participant. The informed consent documents (Appendix B and Appendix C) identified the purpose of the research, length of time necessary to participate, method of data collection, and how the data would be used. It was explained to study participants prior to the interview that they could withdraw from the study without penalty or prejudice. The study participants were informed in the consent form and verbally before each interview how to withdraw from the study if they chose to do so: The subjects simply had to contact the researcher and their data would be withdrawn from the study. The study participants were assured that they could refuse to answer or elaborate on any question during the interview without penalty or prejudice.

Study participants were assured that all responses would remain anonymous and that their names would not be included anywhere in the results. The study participants were given, or chose, pseudonyms that were used in the transcription of the interviews. The digital voice recordings of the study participants' interviews and the typed notes from the participant observations were destroyed immediately after the transcripts and notes were typed. The typed transcripts are kept in a password protected file on the primary researcher's computer.

Data

The sources for the document analysis for both *Our Families Can Talk about Anything* (*Our Families*) and *Our Daughters, Our Daughters* (*Our Daughters*) were the following: funding proposals, funder reports, internal staff communications, formal evaluation reports, program materials, and reports to the community. All of the final reports and evaluation reports are accessible on the SERC website. "Document analysis is a systematic procedure for reviewing or evaluating documents" (Bowen, 2009, p. 27) that "involves skimming (superficial examination), reading (thorough examination), and interpretation" (Bowen, 2009, p. 32). The researcher reviewed the documents by program in chronological order.

Our Families documents were dated from 2001 to 2012. However, no documents from 2002, 2003, and 2004 were available. One hundred and thirteen *Our Families* documents were included in the original document collection. Of these, 61 documents were included in the document review. Table 2 provides an overview of excluded documents by year, type, and reason for exclusion from the study.

Table 2: Overview of *Our Daughters* Document Review Exclusion

Year	**Type**	**Reason for Exclusion**	**Number of Documents**
2009	Funding Proposal	Draft	1
2009	Letter of Support	Duplicate	3
2009	Letter of Support	Repetitive[1]	3
2009	Funding Proposal	Repetitive	2
2009	Program Implementation	No valuable information	4
2009	Funding Proposal	No valuable information	2
2009	Funder Report	No valuable information	2
2010	Consultation Report	Draft	4
2010	Consultation Report	Duplicate	3
2010	Financial Report	No valuable information	1
2010	Funder Report	No valuable information	2
2010	Program Planning	Duplicate	2
2010	Program Planning	Repetitive	1
2010	Program Planning	Draft	1
2010	Funder Report	Duplicate	1
2010	Financial Report	Duplicate	1
2010	Funder Report	Draft	1
2010	Program Implementation	No valuable information	2
2010	Internal Staff Communication	No valuable information	1
2010	Meeting Agenda	No valuable information	2
2010	Funding Proposal	Draft	4
2010	Letter of Support	Duplicate	1
2010	Funding Proposal	No valuable information	4
2011	Meeting Agenda	No valuable information	3

2011	Program Implementation	No valuable information	1
Total number of documents excluded			**52**

1. Repetitive documents were documents that were similar to other documents included in the study that did not contain additional information.

Our Daughters documents were dated from 2009 to 2011. One hundred and nineteen *Our Daughters* documents were included in the original document collection. Of these, 67 documents were included in the document review. Table 3 provides an overview of excluded documents by year, type, and reason for exclusion from the study.

Table 3: Overview of *Our Families* Document Review Exclusion

Year	Type	Reason for Exclusion	Number of Documents
2007	Funder Report	Draft	1
2007	Program Implementation	No valuable information	3
2008	Funder Report	Draft	4
2008	Program Implementation	No valuable information	9
2008	Community Engagement	Draft	1
2009	Program Implementation	No valuable information	1
2009	Funder Report	Draft	3
2009	Monthly Financial Report	No valuable information	2
2010	Funder Report	Duplicate	4
2010	Funder Report	Draft	5
2010	Program Implementation	No valuable information	2
2011	Funder Report	Duplicate	2
2011	Newspaper clipping	No valuable information	1
2011	Program Implementation	No valuable information	10
2011	Funding Application	No valuable information – blank	1
2011	Funder Report	Duplicate	3
Total number of documents excluded			**52**

These documents were reviewed to: determine how evaluations were conducted; identify strategies, challenges and benefits in conducting those approaches; examine the inclusion of stakeholders in evaluation; understand the use of the evaluation results; and identify which stakeholders benefit from the evaluation process and results. Finally, the extent to which the evaluations supported community development was also examined.

The researcher interviewed the Evaluation and Research Coordinator and the Special Projects Coordinator at SERC before interviewing the two key community informants, Etta and Kyla. The semi-structured, open-ended interviews took place at SERC at a time set by each SERC employee. The researcher interviewed each woman separately to understand their perspectives on the programs and the purpose of evaluating these programs (Appendix D). Each interview lasted approximately one hour. The researcher interviewed the ER Coordinator for a second time after the document review, interview, and participant observation data were analyzed. The interview guide for this second interview is located in Appendix E.

The researcher interviewed Etta, the nurse who collaborated with SERC on the development of *Our Daughters*, at her home. The semi-structured, open-ended interview lasted for just over an hour. Etta's interview was recorded on a digital voice recorder. Kyla, a past *Our Families* participant, was interviewed over the phone in a semi-structured, open-ended interview for one hour. Kyla's interview was recorded in writing by the researcher. Both interviews were transcribed by the researcher into a Microsoft Word document on the researcher's password protected laptop. Pseudonyms were used to protect study participants' identities. The interview guide for key community informants can be found in Appendix F.

Participant observation occurred at SERC during an *Our Families* program planning meeting for the upcoming 2013/14 fiscal year with seven staff members in attendance. The meeting lasted 45 minutes and included the following SERC staff members: SP Coordinator, ER Coordinator, Director of Programming, and four education coordinators for *Our Families*. Staff discussed the upcoming program year focusing primarily on the specific groups that would receive programming and who would be responsible for community engagement and facilitation of each group.

The observation provided a modest amount of new data, but more importantly, it was an opportunity to witness how SERC staff members include and value community members in program planning. Moreover, the observation provided an additional set of data which was compared to the data collected from the interviews and document review, allowing the data to be triangulated. Triangulating data is a simple way to strengthen the internal validity of a research project if research findings are consistent across data sets (Bowen, 2009).

The findings from the interviews, document review and observation were shared with study participants to verify the analysis and interpretation conducted by the researcher. All results shared were devoid of personal identifiers and completely confidential. Sharing the results of the analysis with the study participants, or member checking, better ensures the findings reflect the perspectives of the study participants and minimizes the researcher's bias.

Data Analysis

Guided by the need to have an understanding of the subject matter prior to data analysis, the researcher first reviewed the literature on community development and evaluation. Cursory reviews of the SERC website which had limited information on both *Our Daughters* and *Our Families* followed. This provided the context necessary to better understand the data, a key undertaking in symbolic interaction theory.

Analytic induction (AI) is a way of collecting and analyzing information as well as a way to develop and test a theory; document reviews, interviews and participant observations are commonly used methods (Bogdan & Knopp Biklen, 2007). Analytic induction places "emphasis on the development of theory through investigating a relatively small number of cases and adopting a flexible mode of operation in which theory emerges out of — and guides future —data collection and analysis" (Hammersley, 2004, p. 2). Analytic induction and symbolic interaction theory are compatible with the purposes of this study given that both focus on understanding a phenomenon and explaining it through in-depth investigation, allowing for the creation of a theory, in this case an evaluation framework, based on study participants' perspectives.

In AI, a researcher begins with a rough definition and explanation of a phenomenon and tests it against the first data collected (Bodgan & Knopp Biklen, 2007; Hammersley, 2004). In this case, the researcher conducted a review of the community development and evaluation literature to better understand evaluation of community development-based programs. Following the literature review, a cursory review of SERC and the two programs was also conducted. These two reviews were the basis for testing the first data collected: reviewing *Our Families* and *Our Daughters* documents. From the document analysis, the first understanding of evaluating community development programs was constructed.

After the initial, and each subsequent comparison, the researcher conducted further analyses. For this project, the second set of data analyzed was the ER Coordinator interview. If the analysis of the second set of data provides a different construct in comparison to the first construct, the construct must be changed to reflect these differences (Bodgan & Knopp Biklen, 2007; Hammersley, 2004). For instance, the analysis of the interview with the ER Coordinator expanded the construct of evaluating community development programs as a result of the document review. Negative cases, instances in which the data did not fit the construct, were not excluded from the construct, but were in fact used to further refine the construct. This process of data collection, analysis, comparison and construct refinement continued until the construct reflects all of the data collected (Bodgan & Knopp Biklen, 2007; Hammersley, 2004). Throughout this process, the researcher recorded all constructs and the makings of each construct through memos.

Memos were utilized as a research tool from the very beginning of the study. “Memos permit the recording of the natural progression of a study along with any changes in direction and the context from which these arise” (Birks et al., 2008, p. 70). While conducting the literature review, memos recording the researcher’s thoughts, ideas, and processes became a pivotal tool to understand the community development and evaluation literature. The researcher continued the practice of memoing throughout the research project to record everything from SERC program changes to research design choices to personal reflections during data analysis. “Through the use of memos, the researcher is able to immerse themselves in the data, explore the meanings that this data holds, maintain continuity and sustain momentum in the conduct of research” (Birks, Chapman, & Francis, 2008, p. 69). Memos provided the perfect medium in which the researcher collected and organized thoughts and progressions while maintaining a focused course throughout the research project.

Limitations of the Study

The primary limitations of the study design include the low number of people interviewed and the missing perspectives of funders and community leaders. Though the researcher sought participation from funders and community leaders, recruitment was unsuccessful. Each of these groups of people had significant involvement in program creation, implementation and evaluation during the time period examined. While some information was gathered through interviews and the document review, the study is lacking the unique perspectives of funders and community leaders. In particular, their insights would have provided a richer understanding of the impacts of conducting evaluations that support community development. Also O*ur Families* documents from 2002, 2003, and 2004 were unavailable and consequently not reviewed. However, the researcher was told by the ER Coordinator that all existing documents on O*ur Families* and *Our Daughters* held by SERC were provided for the document review. It is possible that the previous Special Projects Coordinator archived these documents prior to her departure, making the documents difficult to retrieve.

An additional limitation is that those interviewed have either a direct or indirect connection to SERC and, as such, may have felt pressured to provide only positive responses for fear of hurting the reputation of the organization, receiving poor treatment by others within the organization, violating cultural norms around politeness, affecting the ability of programming to continue or suffering some sort of ill outcome as a result of sharing negative opinions about the organization or process of evaluating. In an effort to reduce any potential pressure felt by study participants to share only positive responses, the researcher and ER Coordinator spoke at length to the study participants about being honest and the benefits of speaking openly. In fact, the ER Coordinator went so far as to tell all study participants that any negative feedback should be shared as it would help SERC to improve the evaluation process. Also, it was made clear to all study participants that no harm or punishment would happen as a result of participation in the research project.

Three of the study participants spoke English as an additional language. All three chose to participate in the interviews in English, but there were a few times when the study participants struggled to find the right phrasing in English. It is possible that a different interpretation of study participants' experiences would have been conveyed in an interview conducted in the study participant’s first language instead of the researcher’s first language, English.

Finally, there was no inter-rater reliability as the researcher was the only person to conduct the interviews, document review and observation. Further, the transcription and analysis of data was also conducted by the researcher. However, study participants were given the opportunity to validate the researcher’s interpretation of the data in an abbreviated report of the study results. Study participants agreed that the interpretation reflected their thoughts and beliefs as communicated to the researcher during interviews and observation, thus, mitigating some of the inter-rater reliability concern.

Chapter Four: Who Spoke? Who Listened? Who Cared?

This chapter details the findings of the study. Throughout the analysis of the data, the researcher identified important pieces of data and grouped similar pieces of data together into broad themes or categories. These categories were not created prior to analysis but emerged from the data through an emic process of analysis. However, the purpose of this study and the literature review informed the researcher's structuring of data collection. Data were initially grouped into five categories: evaluation impacts, evaluation involvement, evaluation types, evaluation decision-making, and evaluation sharing. These categories were then organized into three broad themes for the purposes of understanding the evaluation process at SERC: who spoke, who listened, and who cared.

The first area, *who spoke*, encompasses those who were involved from the beginning to the end of the evaluation process. Included are the ways in which people shared their thoughts on programming, evaluation design, and the purposes of evaluation as well as the ways in which people influenced the evaluation process. *Who listened* details the process for, and methods of, sharing results. Discussed are those who were interested in the evaluation and those who seemed uninterested in evaluation results. Finally, *who cared* highlights how evaluation results were used and who was impacted by the evaluation process and results.

The five categories were also used to formulate an evaluation framework that supports community development programming. The evaluation framework was first crafted after the documents were analyzed. Each subsequent set of data collected and analyzed (interviews and participant observation) further refined the evaluation framework.

Community Development at SERC

Before describing the evaluation process at SERC it is necessary to first share how SERC staff view their work with communities. The organization identifies as a community-based organization. When asked what a community-based organization meant to the SP Coordinator in her role at SERC, she stated:

> *Non-community-based programming from what I've seen, is strongly service provider driven and usually the lens through which you look at things is strongly coloured by organizational priorities . . . Sometimes it can be a pretty static model in non-community-based programming so hopefully in community-based programming it's that responsive, evolving process which I think we are really good at here in identifying . . . we'd go with what fits with the community or what would maximize people's input which I don't find as much in non community-based programming. It's just the philosophy and mentality is different, the approach is going to be different.*

All of the women interviewed gave a slightly different response to this question. Similarities existed in that all of the women identified community involvement in the development and evaluation of the program as part of being a community-based organization but no one mentioned the potential reasons community members would become involved. For political reasons, personal reasons, best interests, there was no mention of why the community was involved, how the community would be involved or the benefits of having community involved in the process.

The ER Coordinator struggled with SERC identifying as a community-based organization.

Do we do community-based work? Can we claim our program, our agency, is driven solely by this idea? I guess people have. You can fit in more or less anything but there are different degrees of involvement. From my perspective I think if you do community-based programming well, community – which is a problematic term by itself because no one can represent anyone else in a community – is when there is more engagement in the different processes of doing our work, our programs and activities. You see that in these two projects, there are different things happening, and they are different models.

The ER Coordinator and SP Coordinator both felt there was a difference in the models used for *Our Families* and *Our Daughters,* which is echoed in the evidence found in the document reviews, interviews, and even the participant observation. The ER Coordinator linked these differences to the type of programming provided, the number of years programming has existed, the number of communities involved in programming and the language used in programming. In *Our Families*, the type of programming provided is less sensitive in nature, it has been operating for over ten years, there are ten different groups and programming is provided in English with interpretation for most of the groups. Whereas, *Our Daughters* programming is very sensitive in nature, has been implemented for only four years, works with two different communities and provides programming in the participants' first language. She felt that these differences explained the different levels of community involvement in the programs.

In formal documents, SERC's identity as a community-based organization was often included in organization descriptions. Evidence of working with communities to develop, implement, and evaluate *Our Daughters* was found in internal communications, reports to the community, community consultations, and documents related to the community-based research undertaken in the second year of programming. However, there was little evidence of *Our Families* working closely with the community. As well, during the participant observation of the *Our Families* planning meeting, no community members were present nor was community member input included in the discussion for the upcoming program year. Furthermore, during her interview, Kyla suggested a number of ways that SERC could increase or incorporate community participation into the program cycle of *Our Families*. It would seem that the ER and SP Coordinators are correct in their assertion that the two programs follow different models.

The Evaluation Process at SERC

The first objective of this research project was to describe and examine the evaluation process for *Our Families* and *Our Daughters*. From this first objective, it was evident, throughout data collection and analysis, that evaluation was fully integrated into the programming cycle at SERC. Program evaluation frameworks accompanied funding proposals, ensuring that an evaluation process was in place from the beginning. Further, this inclusion was not cursory, nor was it merely a compulsory component of the proposal to ensure funding was secured. As a result, a portion of the funding received for each project was designated for evaluation purposes. This funding provided not only the resources for conducting the evaluation, it also highlighted the importance SERC placed on program evaluation and provided an additional impetus for programs to conduct the evaluation as funders could request evaluation results to ensure the funding was spent appropriately.

A strong commitment to, understanding of, and appreciation for evaluation were also present in the organization from the ER Coordinator's definition of evaluation:

Evaluation is a way of looking systematically, of understanding anything that we want to know about the program, be that: What is the benefit of doing it? What is the quality of the program itself? What are the outcomes for participants? There are many different types, there are too many questions…It is an intentional process through which we go, learning about something that occurs.

Additional evidence of evaluation and evaluative thinking was found in the review of documents, from internal communications between co-workers to formal communication with community members, to reports to funders. The commitment to evaluation was likely cultivated in part through the ER Coordinator's beliefs and practices surrounding program development and the role of evaluation in the programming cycle:

A few years ago I asked people what they felt was the value of evaluation in the agency. …people who responded said it was a positive thing in how they felt about program development as well. That it was coming from somewhere, it wasn't just a dream in people's head but as we brought more research and evaluation to the picture they were more confident of how they were building the programs, of what the building blocks of the program would be.

Additionally, there was a strong working relationship between the SP Coordinator and the ER Coordinator that was evident in the collaborative planning that occurred at the start of new programming and continued throughout the life of the project. The document review revealed a number of reports, meetings, consultations, and funding requests that both women worked on together. In addition, both women identified evaluation as an ingrained part of the program cycle, and as result of this, both women had to work closely together. The SP Coordinator stated, "*evaluation is very much an iterative process and is integrated into program design and (ER Coordinator) and I are always having a back and forth. They are actually inextricably linked. They aren't this branch or that branch."* This partnership ensured that other staff members involved in programming understood the purpose and importance of evaluation.

However, there were noticeable differences in the evaluation process for *Our Families* and the evaluation process for *Our Daughters*. In general, *Our Families* programming and evaluations did not appear to be as participatory in nature nor as responsive to community needs as *Our Daughters* programming was, particularly with the inclusion of community members in programming and evaluation. However, the ER Coordinator discussed the need for a process that relied heavily on working with communities for *Our Daughters* programming: "*Our Daughters, because of the sensitive nature of the topic, required more involvement of the community and therefore processes were developed to do that*." The ER Coordinator felt that the difference in programming, female genital cutting in a sexual and reproductive health framework (*Our Daughters*), and issues associated with raising children in a new culture (*Our Families*), necessitated the increased involvement of community in *Our Daughters* programming.

Yet, both programs began with community involvement: *Our Families* with a community advisory group and *Our Daughters* with community consultations. The level of community involvement in guiding decision-making in programming and evaluation for *Our Families* diminished over time. The SP Coordinator seemed to identify the lack of interest from the community as something that happens regularly when working with communities: "*as you become more entrenched with things, the participation of getting involved with the backstage things diminishes for community members."* The community advisory group lost interest in participating in the development of *Our Families,* and SERC did not pursue community involvement further as the community advisory group had served the purpose of advising the development and initial implementation of programming.

An additional challenge to community involvement in *Our Families* programming was the constantly changing population participating in the program. As the participants reflected the changes in immigration into Winnipeg, new communities were continuously being provided programming. The change in communities created a challenge for SERC as they had to build new relationships with communities frequently. The ER Coordinator stated that "*the identification of new communities was sometimes funder driven and in other cases (driven) by past participants, mostly community leaders, and less frequently by identification of incoming groups or new arrivals."*In an effort to deal with the challenge of building new relationships, SERC *"hired a staff member in 2007 onwards to establish and maintain connections with individuals and new groups."*

Though great efforts were put into building relationships with communities participating in *Our Families,* the ER Coordinator identified a difference between *Our Families* and *Our Daughters* in regards to the strong community involvement found in *Our Daughters,* stating there *"is a partnership with a community. There are more checks and balances:*

sitting together to plan the session topics and to plan the evaluation." The categorization of *Our Daughters* as a partnership was not stated explicitly by the others interviewed; however, the concept of partnering as a strategy will be addressed in greater detail below.

In addition, both SERC employees were not involved in the creation of *Our Families*. Though the ER Coordinator was hired as the project coordinator and then to evaluate the pilot project in 2001, she was not a part of the "*strategic planning and research done in communities."* The program came out of another project that dealt with violence against women, where women expressed difficulty in talking to their children and their intimate partners, a program in which she was not involved. The SP Coordinator stated *"when I came here, it (Our Families) was very much SERC driven so perhaps sometimes it's how things – the history of a project puts a stamp on it, perhaps. When you have the chance to start something new you have the opportunity to put a stamp on it."* Perhaps part of the difference in the level of community engagement also reflects the staff members' commitment to, and value of, community development – perhaps this is their particular stamp.

Sometimes the evaluation plan or specific evaluation questions were pre-determined by the funding agency. In cases where an evaluation plan was not pre-determined, the plan was created by the ER Coordinator based on program goals and objectives, current research and identified community needs. Evaluations of both programs followed a similar qualitative methodology based on the needs and preferences of the groups in the program. Typical methods included a focus group at the end of the program; facilitator logs to record significant happenings; regular discussions between the facilitator and program participants at the end of each weekly session; an anonymous comment box for program participants to share questions, concerns or feedback; and regularly scheduled SERC team meetings. Interestingly, SERC included the final focus group discussion as a part of a participant's contract when first signing up for a group.

Who Spoke?

The purpose, importance and process of the evaluation were presented to program participants by the program facilitator throughout the program. The facilitator also asked weekly questions that pertained to things such as the meeting time of the group or what topics needed to be covered in greater detail in upcoming sessions. Facilitators gave the option of responding to the questions in the larger group, one-on-one, or anonymously in writing. The value and importance of program participants' opinions in the evaluation process were clear to Etta: "*they are our mirrors. They are seeing what is happening, so it helps, and I try to give them options: Tell me, write, but no they say it's okay we can tell you."* As the facilitator of *Our Daughters*, Etta clearly communicated the benefits of evaluation to participants and did her best to prepare them to speak openly during the focus group at the end of the program.

On the final session I do a lot of prep work to get them ready for the evaluation. Tell them to think about any questions they have, prepare ideas, questions, anything. We use a binder for their materials and ask them to refer to the binders. Look at your materials, and think about what was happening. Please say it because it is very important for us.

Encouraging program participants to participate in the evaluation and share suggestions was easy; in every *Our Daughters* and *Our Families* group, participants stated that additional sessions should be added to the program. The participants were very comfortable with the facilitators, each other and the format of the program. They had many things they wished to discuss in further detail, and the environment created within the programs provided the non-judgemental atmosphere the women required to share concerns, thoughts and questions that some had kept secret for the majority of their lives. However, getting participants to provide critical feedback for improvements was challenging. The SP Coordinator grappled with this situation stating:

The focus group participants are willing to share and are engaged but they don't really offer critical feedback. Is that politeness? You know – a cultural premium on politeness? Of course, there's also if they criticize the program maybe we won't offer it again to the community, but I don't think that's a factor. It's just a feeling, but I can't say for sure. I think politeness is a bit of an issue, they've built such a relationship and great trust with the facilitators, and I also think there are almost no programs that offer a pretty open forum for getting personal or taboo questions answered.

Kyla echoed the SP Coordinator's thoughts on cultural premiums on politeness, *"in our culture, if someone is shy, you have to ask the person specifically to get them to respond…people don't want to say negative things, especially in front of a group."* Kyla felt that a different evaluation methodology should be used in Our Families to generate greater participation and richer discussion. Instead of one large focus group, Kyla suggested, *"small groups of three to four individuals could discuss the questions and record their responses."* Questions would be framed in such a way that people understood sharing suggestions for program improvements would not be considered negative and would not reflect negatively on the person who shared the suggestion. One person would be selected from each group to share responses with the rest of the participants in the larger group. She felt this would help people share their true opinions and encourage greater participation from all group members. This suggestion is evidence of the difference in community participation between *Our Families* and *Our Daughters*. *Our Families* programming, including the evaluation process, had much less participation from community members.

In contrast, community leaders and participants in the *Our Daughters* program were involved in the selection of program topics, in delivering programming in a culturally-responsible way, and in defining evaluation questions. Etta highlighted the strong community involvement present in *Our Daughters* stating that the program "*was designed by the women themselves, it was influenced by the leaders as well. We heard the women and the leaders. We brought them together to create it*." Community leaders, women, men and youth were also given an opportunity to share their concerns and hopes for the program.

The inclusion of program participants, community members and community leaders in the development, implementation and evaluation of *Our Daughters* programming highlighted SERC's strong commitment to working with the community. Furthermore, it showed that SERC was willing and able to share power and control with the community. "Whose knowledge and which data are considered valid are useful indicators about who has the power in evaluations" (Themessl-Huber & Grutsch, 2003, p. 95). Through SERC's commitment to asking questions the community put forward, answering questions asked by the community, collecting information with the community, and taking action on community feedback, the community had tangible examples of how much their involvement was valued by SERC.

Who Listened?

Our Families and *Our Daughters* evaluation reports were drafted by the ER Coordinator and SP Coordinator. These drafts were shared internally with other staff members to add information to the evaluation report where necessary. Often times these formal reports were created for the sole purpose of reporting to funders; however, the SP Coordinator and ER Coordinator shared high-level findings with all SERC staff members. More detailed findings were shared regularly with the staff directly involved with either program for reflection, program planning and development purposes. Although there was a very strong culture of sharing information within SERC, it appears that the sharing of knowledge outside of SERC was not highly prioritized by all SERC programs. In particular, sharing information with community members seemed to be the most difficult. The SP Coordinator determined that language barriers created a gap in the sharing of evaluation results with participants: "*the reality is, with our participants, when you see a hand-out it's grade 6 English or simpler, and it's wonderfully done. But to translate what we do it's – the question is the time, the effort and it does probably fall by the wayside."* She continued to describe the difficulties in creating and sharing evaluation reports with program participants and community members:

In Our Daughters, we do have communication with leaders and folks we've engaged with in the community, women who've come to the groups…like community meetings and so on. We share information on the groups and what we learned. That's people's chance to get feedback so in Our Daughters it's more built in, that process of giving back evaluative data to the community. But we don't have those mechanisms in Our Families because of the way it is structured. It's just not as community-based, not as much – that level of community development.

When probed further about the difficulty of sharing evaluation results with the community and questioned about sharing findings orally instead of through a document, the SP Coordinator stated that the time and resources required to do this with the community did not match her impetus to share those results. She made a clear statement that if there were additional resources available, the first activity that would be completed would be translation of program documents, not the creation of community-friendly evaluation reports.

Again a difference between *Our Families* and *Our Daughters* programs was noticeable. Who listened to evaluation reports varied markedly between the two programs. *Our Families* participants and community members did not have a formal mechanism or process for hearing evaluation results. Yet, *Our Daughters* had both formal and informal mechanisms in place.

Short evaluation reports were crafted after every evaluation of *Our Daughters*. These reports were routinely shared electronically with community leaders involved in the program. The reports were also to be shared by *Our Daughters* staff with anyone else who expressed an interest in the evaluation of the program. However, it is unclear which individuals or even how many individuals requested copies of either the short or full evaluation reports. Participants did not automatically receive a report nor did participants seem interested in receiving reports. Etta recalled that a few women over the years had requested reports, which she printed for them, however, most participants did not even inquire about the results of the evaluation.

Etta believes the women did not care to receive the written reports because the reports were written in English and the participants preferred oral discussions to written information. Additionally, Etta utilized the evaluation data to shape programming. As a result, it is possible that participants did not ask about the evaluation results because they experienced changes throughout programming that were based on their suggestions. Certainly this was true for Etta who felt the weekly feedback was essential to the success of the program as it enabled her to shape the program into what the participants said was needed. "*They say what they think of the previous week, they ask questions, and those questions help me see where they are at. And what they need…I tried to change a little bit of the structure according to the suggestions."* She incorporated the feedback from participants almost weekly in an effort to respond to the group's needs. *"The structure was pretty much the same but had little differences, like the time or day might change, and some of the topics and questions we would talk about more or less than other groups."* Clearly Etta listened and valued what was shared by participants as these suggestions were implemented into programming.

Who Cared?

In reviewing the documents and interviewing the study participants, it was evident that the main purpose of evaluating both programs was to ensure that programming was successful for each program. Program success was primarily defined in final reports to funders as program participants felt safe to speak truthfully and received culturally appropriate services and support on sexual and reproductive health issues. Participation from community members was strongly valued by SERC, though varying efforts were expended in order to have participation from community members in *Our Families* and *Our Daughters*. In particular, an increase in the involvement of *Our Families* community members and participants in the evaluation process was identified as important by SERC.

All of the women identified SERC as having the most to benefit from the evaluation process as results were used to make adjustments to programs, ensuring that each group would get their needs met. The ER Coordinator stressed the way staff use evaluation to provide programming that meets the needs of the participants stating, *"I see people evaluating all the time because they are becoming critical, stepping back a bit and doing their critical analysis of the programs and moving* (the program) *forward that way."* Additionally, all of the women stated that staff and community participation in programming and evaluation was necessary and in the best interests of the group. The ability for programming to be adaptive and responsive to participant needs was highlighted as important to the success of programming, something that may not have been as easily identified or shared if community participation was not a valued part of the evaluation process.

Etta stated that women and community leaders in particular were happy to be a part of the evaluation process, which was evident in their willingness to engage in evaluation and program discussions, *"…they show us with their feet. They come whenever we have a session to talk to them. They are happy to be a part of it. They ask questions and they report back to us."* The continued engagement in *Our Daughters* of community members, program participants and community leaders is likely indicative of their support for the program and evaluation process.

One funder was particularly interested in the program reports and made it clear to the SP Coordinator that the reports were of value; the SP Coordinator stated, "*they refer to it if needed, when it comes to making decisions, so I think there's some use, the one reads it very thoroughly and she often connects us to others so I think it's very useful in that regard."* However, it was not evident that the other main funder found meaning in the reports. This person, who represented the funding body, did not inquire about the evaluation process as long as the financial reporting aspect of the final report was adhered to as required by the funding agreement. Still other funders, particularly those providing funding for specific aspects of programming, did not even require or request a final report or follow up at the end of the funding period.

Still others benefited from the sharing of evaluation reports and outcomes, primarily service providers working with *Our Daughters* and/or newcomer communities in Winnipeg. For instance, SERC staff shared their expertise based on *Our Families* evaluation outcomes, on working with newcomer youth. As the ER Coordinator stated, "*we started doing more intentional work with service providers who work with youth. There is a lot of sensitivity around talking about sexuality with youth*." Additionally, SERC hosted service provider sessions to share information on working with families affected by female genital cutting and SERC still has a waiting list filled with service providers who would like to attend this workshop in the future. Even the local community physician was sent reports and updates on programming, including suggestions and concerns from women regarding their reproductive healthcare needs.

SERC staff also organized and hosted a symposium on working with communities affected by female genital cutting. Service providers from across Canada and from London, England attended the symposium "*to help us* (SERC) *to be more informed, to know what is happening but to also let them* (other service providers) *know what we are doing. We talked to settlement workers, social workers, nursing students*." Through sharing their evaluation outcomes and programming knowledge with other service providers, SERC created an opportunity to build capacity in SERC staff and other professionals who work with communities.

Benefits to the Evaluation Process

Perhaps the greatest benefit was that SERC staff were able to successfully implement an evaluation that supported their community development work. Through working with those who wanted to be involved in the process from question development to sharing results, SERC was able to obtain the information needed to work successfully with the community in providing FGC prevention and education. SERC was able to capture community members' needs, opinions, and perspectives on the program from the beginning, in both formal and informal ways.

Community members and program participants were able to speak in their preferred language to a program staff member who lived in the community, to SERC staff, to community leaders or through community-based researchers. There were a variety of opportunities to discuss programming throughout the span of the project: small group settings in the community, larger community consultations, one-on-one conversations with staff, written and verbal opportunities and focus groups to discuss how the program met the needs of the group. All of these options increased the likelihood of participation from the community. Due to SERC staff valuing participation and voice, efforts were directed at hearing the perspectives of everyone who wanted to participate and including their views in programming decisions. People who spoke were heard and their voices helped to shape programming.

All the information was recorded and shared with staff to ensure the program met the needs identified by the groups. Information gathered one week was implemented before the next session a week later. This is in part a response to working with a group where they are at; at the same time, it also reflects the evaluative culture of SERC programming. Every week the group was asked how the program met their needs and every week participants identified ways in which the program could change in order to better meet the needs of the group that week. This ability to have real-time data is a strong benefit to the program as it helps ensure the on-going flexibility of programming to meet the changing needs of participants.

All the work and perspectives of community members, participants and staff has resulted in a large amount of information. This information contains the trials, decision-making, understanding and most successful efforts throughout the evolution of the two programs. SERC has kept this thick, data rich evidence base well organized in order to better use the data for programming improvements and to understand the history of work on these two projects.

The detailed information on programming was provided to funders and other SERC staff members through traditional reporting methods such as quarterly and annual reports. Additionally, SERC has shared high-level programming information with the community, community organizations, and professionals who work with families affected by FGC and select other newcomer populations. As well, most of the informal and formal internal communications on programming have been compiled by the ER Coordinator.

(In Our Daughters,) *there are multiple levels of communication that all facilitate the very formal and informal types of feedback in evaluation or in the community and those come back to us so I think having that openness – that informal feedback, unstructured type, is also a part of the evaluation methodology per se. I like that and some may say it isn't a valid or proper way to do research or evaluation, but of course I think it is. It may not be representative, but if you hear enough people say X or Y then that's when you know – it just builds your wisdom about the project and any community feedback is really great.*

Both the ER and SP Coordinators return to this large volume of saved documents when preparing funding proposals and making program decisions. This information is useful to SERC staff in many ways, but it may also be useful to other organizations or communities who may wish to conduct similar programming or work with similar communities as they will have the benefit of knowing SERC's best practices for working with these communities.

Challenges in the Evaluation Process

The large volume of data collected for each program is quite impressive. Final reports for one program year are upwards of 70 pages. SERC staff believe it is important to *"honour the uniqueness of each group,"* by which they mean that each group is unique in what members have experienced, believe, wish to know, and want to discuss. In order to meet their needs, programming must be tailored to that group's uniqueness. Contributing to the uniqueness of each group are the "*tweaked pieces of the program*" that staff wished to share in reports to identify *"the richness of the things that occur in groups, to give it a context."* As a result, the SP and ER Coordinators asked staff members to document program changes for each group for the purposes of discussion with staff, knowledge translation, reflection, evaluation, and reporting.

However, this large volume of data that identifies the ways in which each group has been adjusted to meet the needs of participants was difficult to consolidate into shorter, more easily digestible reports. It was also considerably time consuming for staff to gather all the information, discuss the program changes with staff members and write the necessary reports. The ER Coordinator struggles with this issue, in particular, with the depth of information that must be shared with funders repeatedly to show the impact that the program has had. "*Every time that we need to report to funders, I wonder how to put to rest the fact that the programs have proven themselves to be worthwhile, and deal less and less with the level of detail that is there*." In an effort to counteract this problem, staff implemented different methodologies, timelines, and processes to reduce the length of reports and provide more time for reflection and knowledge translation. Thus far however, these efforts have been unsuccessful, primarily due to the belief that recording and sharing the uniqueness found within each group, including the corresponding reasons for program changes, was necessary.

An additional challenge brought forward by SERC staff and Etta was the depth of resources required to carry out evaluations with community participation at the level of involvement found within *Our Daughters* programming. Etta commented that the amount of time it takes to engage the community in the process was lengthy, stating, "*a lot of discussion has to happen . . . It takes so long to create . . ."* It is easy to understand how working with multiple people, in multiple languages, at multiple sites, to create a program that addresses the majority of the involved community's needs, is resource intensive, but as Etta said, *". . . the project is worth it. Community involvement must be."*

Impacts on Stakeholders and General Outcomes

The second objective of this research project was to identify the impacts of conducting evaluations that supported community development practice. As detailed above, the way in which SERC conducted evaluations did, in fact, support their community development work; however, it is hard to discuss the impacts on stakeholders separately because the positive impacts were felt by all involved. As a result, impacts must be understood as an interconnected whole, as opposed to independent impacts. Communities, SERC staff, program participants and funders seemed to have been positively affected by the strong partnership that was created.

Participants received information they needed in order to make their own decisions regarding their health and sexuality. They were able to take this information back to other people in the community, building knowledge and informal supports along the way. The ER Coordinator identified the impact on community members, particularly in their desire for continued engagement in the *Our Daughters* program: "*the number of people who want to…volunteer… because it is a sensitive topic, one that people don't talk about and suddenly people are volunteering and sharing this information with their communities, it is very interesting."* Participants also benefited from participating in the process of evaluation: learning new skills, helping to make a program better for themselves and others, and having an opportunity to share their perspectives.

Funders received evidence through reporting that the program successfully addressed the needs of participants and subsequently, the goals of programming. In addition to program accountability, funders would also be able to see how SERC worked with the community and involved community members throughout the program cycle. This information could be shared with other funded organizations that are trying to work with communities and conduct evaluations that support community development work.

The partnership between SERC and *Our Daughters* communities allowed for collaborative work to be done, ensuring that programming was able to do what it set out to do. The partnership built capacity among staff and the community with both experiences and skills to do further community development work. It provided a strong basis of understanding for other service providers as to how to work with communities in general, as well as how to work with these specific communities. Communities benefited from working with the organization, building relationships and the capacity to work with other organizations in the future. The overview of *Our Families* and *Our Daughters* as discussed highlighted the differences in community participation between the two programs. As there was greater community involvement in *Our Daughters* and full community participation is a key element of Bhattacharyya's (2004) definition of community development, the following chapter will focus primarily on *Our Daughters*.

Chapter Five: Strategies and the Evaluation Framework

Through strong commitments to evaluation and community development, SERC appeared to be successful in conducting useful, systematic evaluations that supported community development in the *Our Daughters* program. Strategies used by SERC and the community to conduct evaluations that support community development are explored below. These strategies are discussed within the definition of community development as a guide to frame how the strategies ensured that the evaluation process supported community development. Following this discussion, the evaluation framework for supporting community development work is presented.

Strategies Used by SERC

The third objective in this research project was the identification of strategies utilized by SERC that supported their efforts in conducting evaluations that support community development work. Four strategies were identified during the analysis of data. The first, over-arching strategy employed by SERC and the community was the creation of a partnership. Although only the ER Coordinator identified the relationship in *Our Daughters* between SERC and the community as a partnership, it appeared that the other interviewees categorized the working relationship with *Our Daughters* communities as different from the relationship with the *Our Families* communities. The relationship was defined as closer, more involved and more in-depth than the relationship with *Our Families* communities. The document review also highlighted the closer working relationship between SERC staff and the *Our Daughters* community in numerous community consultations, reports, and various communications both to and from the community and SERC. *Our Families* documents did not show the same intensity of communication between SERC and the communities involved.

Perhaps one of the reasons why the partnership was found primarily in *Our Daughters* and not in both *Our Daughters* and *Our Families* is that a community member came to SERC with the desire to create a program to address female genital cutting. As a community member with great experience and knowledge in female genital cutting programming approached SERC to provide the programming in partnership, the community began the work with a strong sense of ownership of the program and felt empowered to work with SERC to provide programming for the community. With both community ownership and empowerment as a strong base, the community and SERC were in a position to do some *good* community development work.

Led by one member of the community, additional community members identified the need for programming that addressed female genital cutting practices, beliefs and outcomes for their community. Community members provided SERC staff with the knowledge they needed, as SERC staff were not community members, to provide successful programming (Eversole, 2012). They also articulated the way programming should be conducted and the topics that needed to be covered. Participation in both the micro and macro levels of the development of the *Our Daughters* program helped the community and SERC create a collective meaning of the *Our Daughters* program. All three interconnected concepts of Bhattacharyya's (2004) definition of community development: self-help, felt needs, and participation, were strongly woven into the development of programming.

SERC valued the input, expertise and knowledge that the community held on female genital cutting and the community context. The community valued the input, expertise and knowledge that SERC staff held on programming. Both SERC and the community valued working closely together, and as a result, worked to sustain a high-level of involvement with each other throughout the project. The strong partnership provided an opportunity for the creation of shared meaning and identity – *solidarity*, and the opportunity for people to choose to be involved in the program – *agency*, the two necessary aspects of community development (Bhattacharyya, 2004).

The second strategy was the inclusion of community capacity-building into programming. Community capacity-building was evidenced in the hiring of community members as community-based researchers, interpreters, recruiters, facilitators, and contract program staff to prepare food and translate documents into first languages. SERC always hired from within the community to both provide an opportunity to individuals and build community capacity and involvement into programming. Creating opportunities for community members to become directly involved in programming through employment provided another opportunity for community and SERC to work together collaboratively, strengthening their partnership.

The third strategy was maintaining an equitable division of power between community, SERC and participants. Community members, SERC staff and program participants were involved in all aspects of program development, implementation and evaluation. While each group had a particular expertise, each respected the others' area of knowledge and worked to identify a program cycle that met the needs of participants. Decision-making power was distributed in such a way that participant-identified needs were placed above community-identified needs and SERC-identified needs. Funding requirements and constraints bounded the work that could be done, but within the boundaries of funding, programming was predominantly directed by participant needs.

The final strategy used to conduct evaluations that supported community development pertains to the evaluation itself. As stated previously, the ER Coordinator and SP Coordinator together created a respect among SERC staff for evaluation and evaluative thinking throughout the program cycle. The process of valuing both evaluation and evaluative thinking empowered staff members to take on their work in a way that required reflective thought, examining practices and decision-making processes. Staff members were encouraged to use these skills in everyday work, communicating their thoughts to others on their team and to management. This encouraged staff to understand, value, and participate in the evaluations.

Valuing evaluation also helped staff to encourage participants and community members to share their experiences both in a formal sense (e.g., at the end of the program when a focus group was conducted) and in informal ways (e.g., at the end of a session when participants shared feedback with the facilitator about the location or the content of the next session). All feedback, whether gathered during a formal evaluation or during the operation of the program, was valued, collected, shared and used to adapt the program to meet the needs of the current group of participants. Staff, participants and community members who shared their perspectives about the program would have easily identified the direct impact their perspectives had on programming as staff and community members worked quickly to incorporate the changes identified in order to better ensure the success of the program. This commitment to involve and create a program with the community provided tangible evidence to those involved that everyone who participated would share control and power in the program.

These four strategies provided both the community and the organization with the evidence of a relationship built on trust and shared goals – a partnership, emphasizing the value that each found in working together. As Eversole (2012) stated, “the challenge for community development practice is to think about participation from the other direction: about how to become participants in other people’s processes” (p. 37). In this case, SERC exemplified the ability to be a participant in another’s process.

The strategies that SERC and the community put in place created the opportunity for *good* community development work to happen. From this, SERC staff members were able to incorporate an evaluation plan into the program cycle that did not impede programming but in fact, enhanced and supported *good* community development programming. The following evaluation framework is situated within a program cycle that is based on the partnership work conducted by SERC and the *Our Families* and *Our Daughters* communities that came out of the research findings. Specific evaluation steps are detailed using Patton's (2008) utilization-focused evaluation process.

An Evaluation Framework that Supports Community Development

This framework provides the basis for conducting evaluations that support community development work without sacrificing the systematic nature of quality evaluations. The framework consists of four components: community, organization, program, and staff. Each component of the framework is guided by the overarching goal of partnership in programming. The framework is embedded in the program cycle and, as such, begins with the development of programming and continues through implementation and evaluation. It is important to understand that the evaluation framework is a part of the program cycle and not just an aspect of programming or a funding requirement that happens separately.

While it is not always possible, community involvement from the beginning of a project better ensures community buy-in and engagement. It is preferable that a community initiate a program; however, it is often an organization that initiates a program. When an organization starts a program, it is imperative that the community be included as soon as possible. The sooner a community is involved, the sooner work can be done collaboratively to engage the organization and community in a partnership.

A variety of strategies exist for encouraging community involvement in a project or program. Community leaders may be the right people to meet with first. Community leaders can lead an organization to people who have expertise in the subject area or within the community in general to begin discussing the project. Community leaders may be official leaders or may be people who have been identified by community members who can be trusted to make decisions that benefit the community as a whole, seeking a positive outcome for the entire community.

It is important to keep in mind that many community leaders may have their own beliefs and values that conflict with other community leaders, community members, participants or the organization. While the value of having community leaders to introduce an organization or program to a community can be helpful, it is important to consider a leader's motivation for participating to ensure the leader's support will in fact be helpful to building a relationship with the community as a whole. It is also important to consider the political and social context of a community to ensure that the community leaders chosen to work with the organization are committed to the same programming goals identified by potential participants.

After obtaining community leader support, community engagement on a wider scale is necessary. Participating in community activities (e.g., barbecues, community clean-ups, and cultural activities) is an easy way to meet people from the community and begin to find ways to discuss community needs, the possibilities of programming and the best way to go about talking about the program with community members. Once people from the community have become engaged, they can ask community members to speak with people from their own community about the possibility of a program or gather people together to have a discussion with program staff. Both formal and informal methods of communication are appropriate and necessary in involving multiple members from the community.

The community should be responsible for declaring the status of their community (e.g., is the community ready for programming?), who should be involved in the development of a program, mapping out the needs of the community and creating a plan with the organization as to how the development, implementation and evaluation of the program should be conducted. Leaders from the community should be asked to participate in these efforts. Through community leadership support, an organization will likely have a greater chance at intense involvement and sustained engagement throughout the life of the project, resulting in a successful partnership with the community.

Organizations must be committed to community involvement in programming, including involvement in evaluations. This commitment must be communicated throughout the organization with an emphasis placed on valuing the expertise and knowledge community members hold. Additionally, the organization must have staff trained in community development practice. A commitment to engaging and working with community from the beginning of programming is also necessary. Involvement must be meaningful to community members and should include theoretical and practical tasks such as deciding upon evaluation questions and program recruitment. Organizations must also provide the supports necessary for staff to build trusting relationships with the community.

Staff members must be trained and educated in the programming area and must be connected with the community and able to engage with community members on the programming topic area. Staff members must value community involvement and work to have community involvement throughout the project. A person who understands and is able to work in both areas – in the organization and in the community – is best positioned to support a strong partnership as this individual is able to “facilitate the journeys of both” the organization and the community (Eversole, 2012, p. 37). Ideally, a community member should facilitate the program to provide a richer understanding of the community and to provide programming that is comfortable for participants. The facilitator must pay attention to and follow the groups’ needs to ensure programming is as useful and beneficial as possible for participants. This person must also be able to create trusting relationships with participants to ensure the program is a non-judgmental place where participants feel safe.

The program structure must be flexible so that it can be adapted to fit the needs of the group. Changes to programming should be identified by the participants of the current group periodically but systematically. This is an opportunity for participants to share their thoughts, build trusting relationship with staff and benefit from changes to the program based on their needs. Multiple options for sharing their thoughts should be given to participants: verbal, whole group discussions, small group discussions, one-on-one discussions with the facilitator or anonymously through writing. The ability to adapt programming to the distinctiveness of every group is integral to the success of programming and to participants' engagement in the program and evaluation.

An important aspect of the program structure is to ensure enough time is built into the facilitator's schedule for report writing, reflection and sharing participants' feedback with other staff members and the community, where appropriate. It is a good idea to keep a written record of the feedback, both formal and informal, for program improvements and understanding the development of a program. This will provide the facilitator with time to reflect upon any changes and make any necessary adjustments to the program.

In Table 4, the chart used previously to describe the steps in Patton's (2008) utilization-focused evaluation process is elaborated to encompass the conditions and actions necessary to convert Patton's utilization-focused evaluation to an evaluation framework that supports community development. Additions have been typed in italics for ease of identification. Patton's utilization-focused evaluation process, when used to evaluate a program that practices *good* community development, can easily be adapted to provide a framework for conducting evaluations that support community development. However, this is only possible when the community development program is based on a partnership.

Table 4. Evaluation Framework that Supports Community Development

Pre-existing conditions: Organizations and communities have created a partnership; Stakeholders includes community members, program participants and staff who wish to be involved
Purpose: To ensure good community development work is happening

Evaluation Step	Purpose
1. Stakeholders identify evaluation purpose.	Better ensures the evaluation process is useful to the stakeholders.
2. Stakeholders identify primary intended users of the evaluation. *Full inclusion of community members, participants and staff will be sought by community members, participants, and staff.*	Evaluation process and results are more likely to be useful and used; creates motivation for staff and others involved to participate meaningfully in the evaluation process. *While not everyone in a community or organization will participate, the choice to participate at any point during the evaluation is up to the individual.*
3. Stakeholders identify the evaluation questions.	Creates motivation for staff and others to participate meaningfully in the evaluation process; increases chance that evaluation will provide support to improve or understand programming.
4. Stakeholders and evaluator identify design and measurement methods.	Design and measurement are important to decide together as the practicalities of conducting any design need to be accounted for; creates buy-in for those helping to collect data.
5. Stakeholders and evaluator conduct data collection.	May potentially reduce resources needed to collect data; staff are likely to have knowledge about the types of information collected during programming and the ease of gathering this information.
6. Stakeholders decide how to share the evaluation outcomes.	Provides the opportunity for greater meaning to stakeholders; pride in ownership and use of results.
7. Stakeholders participate in understanding the meanings of the findings.	Stakeholder interpretation ensures greater understanding of the program and evaluation process; may increase implementation of changes to daily work or programming if stakeholders understand the meaning of the findings.
8. Using the results.	To ensure benefits of the evaluation process; to identify if the evaluation process did what was decided and if the process had the intended outcomes.

The modification of step two to include all stakeholders who are interested in being involved is a small change that has a large impact on conducting evaluations that support community development as it re-conceptualizes the decision as to who is a stakeholder. This is to be decided by the individual, not by the evaluator or the organization or the community. The full commitment of community members, participants, and staff to the program cycle, including evaluation processes, is key to a successful partnership, and a successful partnership must include those who choose to be involved, not just those chosen to participate by someone else.

Chapter Six: Discussion and Interpretation

In detailing the evaluation process at SERC, it was clear that *Our Daughters* fit the definition of community development practice chosen for this study. As a result, *Our Daughters* is the focus of this chapter in order to position SERC's responsibilities and actions within community development practice. The figure provided in Chapter Two will be used to discuss each component of community development. Specific examples will illustrate how SERC did *good* community development work.

Lachapelle (2008) identified three aspects of an individual's sense of ownership in community development participation: a sense of ownership in process, outcome and distribution. In examining these three aspects, it is clear that community members had a sense of ownership in the creation, implementation, and evaluation of *Our Daughters*. Considerable community involvement was found within *Our Daughters* as the project came from a community member and programming was developed by the women in programming and their community leaders.

It was the women who had the loudest voice, and it was the women who were heard. Lachapelle (2008) identifies ownership in process as community members whose voices are shared and heard. Those whose voices are shared and heard are more likely to participate in community development efforts. However, community development practitioners must pay attention to who is speaking and who is not speaking (Hotle-McKenzie et al., 2004). Ensuring that all who wish to participate have the opportunity to do so is key to successful community participation.

For instance, women felt different content items were more important to include in the program than some content chosen by community leaders. SERC staff were able to diplomatically work with both groups while ensuring the content women wished to include was included. Through the on-going implementation of *Our Daughters*, women voiced their opinions on programming content and process to staff, and in response, staff based program decisions on their opinions. This is evidence of the influence women had over decision-making processes that positively impacted them and their communities: a sense of ownership in outcomes and in distribution (Lachapelle, 2008).

Distribution: women were able to create a program that created positive change in their lives and in community members' lives

Outcome: women's opinions were used by SERC staff to tailor programming

Process: women shared their opinions throughout the program cycle

Sense of Ownership: women and community members participated throughout the program cycle

Figure 2. Sense of Ownership

Pigg (2002) identified three interconnected aspects of empowerment that must be present if true empowerment is to be attained: self-empowerment, mutual empowerment, and social empowerment. Self-empowerment is a personal sense of power held by an individual who exhibits certain behaviours and attitudes (Pigg, 2002). Self-empowerment was evident in the willingness of SERC staff members and community members in becoming involved in the first place but also through mutual empowerment which happened quickly, perhaps due to the strong desire to work together, to meet the needs of the community (Figure 3). The partnership that formed between the community and SERC provided an opportunity for both groups of people to use their power collectively to gain support and resources for the creation of *Our Daughters*. Social empowerment is an extension of mutual empowerment but the outcome is farther reaching (Pigg, 2002).

Social empowerment is attained when a group acts collectively to address barriers in the larger systems in society, such as education or healthcare systems (Pigg, 2002). Though *Our Daughters* brought some change to social services and healthcare providers through the education of employees who work with this community, the community has not fully attained social empowerment. If the community is able to direct the types of services being provided by these systems in their communities they will have reached social empowerment.

Social: education of health and social services providers

Mutual: partnership that led to on-going support of *Our Daughters*

Self: individuals involved had the self efficacy to participate in the process

Empowerment: the creation of *Our Daughters*

Figure 3. Empowerment

Self-help, felt needs and participation are the three principles of community development (Bhattacharyya, 2004). Self-help was exercised by Etta when she brought the idea for *Our Daughters* to SERC. She wanted to offer a program to her community that would provide an opportunity to improve women's well-being (Figure 4). Her desire to help and be a productive member of her community exemplifies the principle of self-help.

Felt needs is the principle that highlights the importance of the community identifying its needs and solutions as opposed to service providers identifying the need and solution (Bhattacharyya, 2004). Women felt that all of the community must be included in identifying the current female genital cutting practices and beliefs, and whether any changes to the current practices and beliefs were necessary. Women believed strongly that in order to change a long-standing cultural practice all members of the community must be included in defining the change. SERC responded by securing more funding to research the whole community approach that would be undertaken for *Our Daughters*.

Participation is the total inclusion of community members in both the macro- and micro-levels of decision-making processes (Bhattacharyya, 2004). The whole community approach coupled with the focus placed on capacity building for community members ensured community participation throughout the program cycle. Capacity building can encourage participation by creating a sense of "by and for the community" (Adamson, 2010). Capacity building provided another opportunity for community members and SERC staff to build trust in their relationship, resulting in a stronger partnership.

Self-Help: Etta wished to create a program that would increase the health and well-being of women in her community

Felt Needs: community identified needs and solutions

Participation: community capacity building and whole community approach

Figure 4. Self-help, Felt Needs and Participation

Solidarity is the feeling that comes from relationships based on shared identity and meaning (Bhattacharayya, 2004; Bradshaw, 2008; Hustedde & Ganowicz, 2002). SERC and the community worked together to provide an education and prevention program that would improve health outcomes, both physical and mental, for women in this community (Figure 5). Based on their mutual interest in improving women's well-being and shared respect for differing opinions on the cultural practice, SERC and community members were able to provide a place where women felt safe to speak of their experiences and discuss ways of improving their health outcomes. These relationships provide a sense of social cohesion and support that distinguishes them from other types of relationships (Bhattacharyya, 2004). Agency is the ability for an individual to choose to act or not act (Bhattacharyya, 2004). By providing a multitude of ways in which community members could participate in *Our Daughters*, SERC was giving those who wished to participate more than one opportunity to do so.

Solidarity: shared goal of working together to create positive change in women's well-being

Agency: encouraging full participation for all who wished to be involved

Figure 5. Solidarity and Agency

The previous section shows specific examples of how *Our Daughters* was conducted within the definition of community development as defined in this study. These examples also show how other organizations can conduct *good* community development work. Knowing how organizations conduct good community development work, including the specific actions undertaken, provides the information needed to conduct evaluations that will also support community development work.

While the evaluation framework presented confirms that utilization-focused evaluation is not entirely suited to community development programming, the development of a completely new evaluation type is not necessary. With the simple modification of encouraging greater participation by allowing all stakeholders to chose to be involved or not involved, utilization-focused evaluation can support community development programming. Though the modification seems simple, the implementation of the modification may prove challenging (Sanchez et al., 2011). However, the strategies implemented by SERC provide a blueprint for engaging and sustaining community involvement.

Implications for SERC

Throughout the analysis of data, it became clear that SERC does not operate *Our Families* in the same way or with the same benefits as it operates *Our Daughters*. In order to operate *Our Families* like *Our Daughters,* SERC must be willing to invest more time and effort in involving the community in the programming cycle. A good starting point may be the creation of another community advisory committee that is willing to guide the process of re-engagement with the community.

An additional item that emerged from the research is the instrumental, committed work of the SP Coordinator and ER Coordinator in leading community involvement in SERC programming. While community involvement is a positive aspect of programming, it is unsustainable in its current form as it depends on the leadership of two employees who could choose to leave SERC to work elsewhere. Formalizing the priority of community involvement through policy is a positive step towards sustaining the efforts spearheaded by the SP Coordinator and ER Coordinator.

Finally, best practices, like how and when to share information, should be transferred into specific processes for all SERC staff members to follow when working with communities. Formalized policies, objectives, and best practices for working with communities would ensure the current program strengths are not only connected to two staff members but also adopted by all of the staff and simply become a way of working.

Implications for Service Providers

For those working with communities, there are many models of community development to choose from, but as SERC has shown, one of the best efforts an organization may make is to spend time creating trusting relationships with community members. A high level of trust will not magically eradicate tensions or misunderstandings, but it will create the opportunity for partnerships, out of which will emerge the desire to work well together. Nurturing relationships with community members is integral to the successful development of building trusting relationships with a community. Both the community and the organization should feel comfortable discussing programming. Regular communication, through appropriate channels, is also necessary and will help to nurture the relationship. Meeting community at least halfway – and more when possible – ensures the community will be more engaged in the process.

Conducting program evaluation as part of the program cycle and part of the culture of the organization provides staff and other stakeholders with the support needed to conduct evaluations that support community development. A clear policy on working with communities that outlines the responsibilities of program staff and the organization will help ensure that the relationship continues to be supported.

Implications for Participants and Community Members

Given the opportunity, community members who participate in programming are often more than willing to provide feedback both formally and informally to program staff. However, program participants and other community members may need to push themselves to share their thoughts about all aspects of programming, especially those areas that can be improved. Program staff need to hear the ways in which programs can better serve the needs of participants. Additionally, participants and community members should encourage programs currently being delivered to support involvement from the community in the development, implementation and evaluation of those programs. Community members have a specific knowledge of their community that is invaluable to programs and organizations. Community members and participants should be confident in their expertise and be willing to share it with organizations.

Implications for Funders

The voice of the funder in this study was noticeably absent. However, it is clear that funding greatly impacts the ways, depth, and length to which organizations can go to engage and sustain community involvement in programming. Where funders support community development projects, it should be understood that evaluations of such programs should reflect the nature of the programming and thus, may require more intensive resources than non-community development-based programs. Moreover, funders who wish to support community development programming should encourage funded organizations to conduct evaluations that support community development. Where community development organizations simply report program outputs such as participant attendance, days of programming, and program attrition, funders should be able to provide the supports necessary to organizations to evaluate programs in other ways. Finally, funders should support and, where possible, provide for the additional resources: time, money, and staffing that are necessary to conduct evaluations that support community development.

Implications for Future Research

The small scale focus of this study allowed for in-depth analysis of the programming cycle. However, participation was not as robust as it should have been. Funder and community leader participation would have provided a better understanding of evaluations that support community development. In symbolic interaction theory, it is believed that humans assign meaning individually (Bogdan Knopp Bilken, 2007). It is also recognized that meaning-making and the resulting perspectives of the same phenomena by different people can be shared or distinct (Bogdan & Knopp Bilken, 2007; Gusfield, 2003). As a result, it is possible that funders and community leaders could have different interpretation of the evaluation process, the strategies used by SERC, and the framework for conducting evaluations that support community development practice. For this reason, research that encompasses all stakeholders in a community-based project should be conducted. While it is nearly impossible to hear all the perspectives within a community, further research should attempt to hear from more community members and stakeholders involved in community-based programs.

An additional area to consider for future research would be to shift the focus of the study from the organization to the community and funder. This study focused on an organization and the strategies developed by the organization to evaluate community-development programs. It would further enrich the field to understand and review the strategies created by communities and funders to work with organizations in the same capacity.

Conclusion

Community development organizations that define their work within the parameters of Bhattacharyya's (2004) definition of community development as solidarity and agency, built on self-help, felt needs and participation, are poised for *good* community development practice. Community development organizations that couple this definition of community development work with the four strategies of partnering, capacity building, attending to power, and creating a respect for evaluation and evaluative thinking in the program cycle will likely be successful in conducting an evaluation that supports community development. Though the resources required to conduct such an evaluation may be significant, the benefit of working closely with the community will be greater than the cost of the additional resources. If one of the goals of the organization is to provide *good* community development work, in the words of Etta, *"it must be done."*

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Appendix A Recruitment Flyer

Jackie Redekop
414 Parr Street
Winnipeg, MB R2W5E9
204-944-1097

September 2012

Dear Madam/Sir:

My name is Jackie Redekop and I am a Masters of Human Ecology student at the University of Manitoba. I am writing to invite you to participate in a research study I am conducting for my Master's thesis titled: Evaluating Community Development Programs: Who speaks? Who listens? Who cares?

The research project is focused on evaluation and community-based programs. I would like to understand the ways in which evaluation can be used in community programs and how people in those programs view evaluation. I would like to have a one hour long interview to hear your experiences.

I will ask you questions about your involvement in *Our Daughters*, *Our Daughters* and/or *Our Families Can Talk about Anything*. Questions will focus on your involvement and interest in evaluation of the program, the use of evaluation results, and the value of being a part of the evaluation. I would also like to ask you how your participation in the evaluation of the program may be changed for the better.

Participating in this study is voluntary and you may withdraw from the study at any point. To withdraw, you need only contact me and I will withdraw all your information from the study.

If you are interested in learning more about the study and perhaps participating in the study, please contact:

Jackie Redekop

redekop@hotmail.ca

944-1097

Appendix B Participant Interview Consent Form

UNIVERSITY OF MANITOBA Faculty of Human Ecology
Family Social Sciences

Winnipeg, Manitoba
Canada R3T 2N2
Phone: (204) 474-8065
Fax: (204) 474-7592
mignonej@cc.umanitoba.ca

______, 2012
Research Project: Evaluating Community Development Programs: Who speaks? Who listens? Who cares?
Primary Researcher: Jackie Redekop, (204) 944-1097
Research Supervisor: Dr. Javier Mignone, (204) 474-8065

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The purpose of this research study is to understand how program evaluation is conducted in community-based programs and identify ways that the evaluation process may be improved. This study is being conducted to meet the requirements of a Master's of Science degree at the University of Manitoba. The results of this study will be presented at the University of Manitoba as a requirement of the completion of the degree and as a presentation to the staff of the Sexuality Education Resource Centre to share results of the study and ways to improve the program evaluation process.

Four to six people who have participated in *Our Daughters*, *Our Daughters* or *Our Families Can Talk about Anything* at the Sexuality Education Resource Centre (SERC) will be asked questions about their experiences in the program in an interview for about one hour. A time, date, and place for the interview will be decided upon by the participant that is also good for the primary researcher. Each person will be asked the same questions in a one-on-one interview with the primary researcher, Jackie Redekop. Participants will be given $5 for transportation costs and up to $5 per child under 12 per hour to pay for childcare costs while at the interview. To make sure the data collected during the interview is recorded properly, a digital voice recorder shall be used in addition to possible handwritten notes taken by the primary researcher. After the interview, the primary researcher will answer any additional questions the participant may have about the study or use of results.

To protect your confidentiality, the digital voice recording of your interview will be destroyed as soon as the primary researcher types a copy of the interview. Until such time, the recording will be kept in a locked cabinet in the primary researcher's office. The typed copy will be kept in a password protected file on the primary researcher's personal computer. The transcripts will be destroyed no later than September 2013.

In the typed copy, analysis of data, and final reports all of the participants' names and identifying information or phrases will be taken out. The names of the communities receiving programming will not be included at any point during the study or when sharing the results of the study. Participants will be given a false name to hide their identities, which will be used in the analysis of data, findings, reports, and presentations. As this study is part of a Master's thesis, the primary researcher will be supervised throughout the study by a professor within the Faculty of Human Ecology and as such, he will have some access to the interview transcripts (data) and will have complete access to the findings and final report.

Participants will be given the opportunity to attend a meeting with the other study participants where the primary researcher will share the results of the study in an effort to verify the results as accurate and reflecting what was shared during the interviews. At this meeting, all of the data and results will remain confidential.

At any point you may choose to withdraw from the study without fear of penalty or prejudice. All you have to do is contact the primary researcher and your information with be taken out of the study and then all of your information will be destroyed. You do not have to give a reason for withdrawing from the study.

Participants will be emailed a final copy of the report upon completion of the study (by the end of September 2013) if they so choose. If you would like to receive a final copy of the report, please fill out the request form at the bottom of this sheet.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Joint Faculty Research Ethics Board (REB). If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Coordinator (HEC) at 474-7122. A copy of this consent form has been given to you to keep for your records and reference.

____

Participant's Signature Date

____

Researcher and/or Delegate's Signature Date

– –

I would like to receive a copy of the final report. Please send an electronic copy of the final report to the following email address:

____

Email Address

Appendix C Participant Observation Consent Form

UNIVERSITY OF MANITOBA

Faculty of Human Ecology
Family Social Sciences

Winnipeg, Manitoba
Canada R3T 2N2
Phone: (204) 474-8065
Fax: (204) 474-7592
mignonej@cc.umanitoba.ca

April 3, 2013
Research Project: Evaluating Community Development Programs: Who speaks? Who listens? Who cares?
Primary Researcher: Jackie Redekop, (204) 944-1097
Research Supervisor: Dr. Javier Mignone, (204) 474-8065

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The purpose of this research study is to understand how program evaluation is conducted in community-based programs and identify ways that the evaluation process may be improved. This study is being conducted to meet the requirements of a Master's of Science degree at the University of Manitoba. The results of this study will be presented at the University of Manitoba as a requirement of the completion of the degree and as a presentation to the staff of the Sexuality Education Resource Centre to share results of the study and ways to improve the program evaluation process.

Four to six staff members who have helped implement *Our Daughters, Our Daughters* or *Our Families Can Talk about Anything* at the Sexuality Education Resource Centre (SERC) will be observed during a program planning meeting for about one hour. The participant observation will be decided upon by the staff members and will occur at a regularly held time, date and place, most likely SERC. To make sure the data collected during the participant observation is recorded properly, a digital voice recorder shall be used in addition to handwritten notes taken by the primary researcher. After the observation, the primary researcher will answer any questions the participant may have about the study or use of results.

To protect your confidentiality, the digital voice recording and handwritten notes of the participant observation will be destroyed as soon as the primary researcher types a copy of the participant observation. Until such time, the recording will be kept in a locked cabinet in the primary researcher's office. The typed copy will be kept in a password protected file on the primary researcher's personal computer. The transcripts will be destroyed no later than September 2013.

In the typed copy, analysis of data, and final reports all of the participants' names and identifying information or phrases will be taken out. The names of the communities receiving programming will not be included at any point during the study or when sharing the results of the study. Participants will be given a false name to hide their identities, which will be used in the analysis of data, findings, reports, and presentations. As this study is part of a Master's thesis, the primary researcher will be supervised throughout the study by a professor within the Faculty of Human Ecology and as such, he will have some access to the interview transcripts (data) and will have complete access to the findings and final report.

Participants will be given the opportunity to attend a meeting with the other study participants where the primary researcher will share the results of the study in an effort to verify the results as accurate and reflecting what was shared during the interviews. At this meeting, all of the data and results will remain confidential.

At any point you may choose to withdraw from the study without fear of penalty or prejudice. All you have to do is contact the primary researcher and your information with be taken out of the study and then all of your information will be destroyed. You do not have to give a reason for withdrawing from the study.

Participants will be emailed a final copy of the report upon completion of the study (by the end of September 2013) if they so choose. If you would like to receive a final copy of the report, please fill out the request form at the bottom of this sheet.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Joint Faculty Research Ethics Board (REB). If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Coordinator (HEC) at 474-7122. A copy of this consent form has been given to you to keep for your records and reference.

____

Participant's Signature   Date

____

Researcher and/or Delegate's Signature   Date

_ _

I would like to receive a copy of the final report. Please send an electronic copy of the final report to the following email address:

____

Email Address

Appendix D Sexuality Education Resource Centre Staff Interview Guide

For ethics submission, create in a separate sheet (and include as appendix) question guides for the interviews (they don't have to be exact questions, but topics you will be addressing (or possible questions) during the interviews.

1. Please tell me about your position at SERC. (This question is asked to build rapport and create an understanding of the individual being interviewed.)

   Probes:

   a. Can you please describe your role at SERC?
   b. How long have you worked there?
   c. In what capacities?

2. Please define evaluation and the evaluation process at SERC.

   Probes:

   a. Why does SERC evaluate programs?
   b. Who is involved?
   c. How does the process begin and end?
   d. Who designs the evaluation?
   e. Who shares the results? How? To whom?
   f. Has SERC always used this process?

3. SERC identifies as a "community-based organization." Please define what it means to be a community-based organization and the relationship between community-based, program development and evaluation.

4. Please describe the evaluation framework for *Our Daughters, Our Daughters* and *Our Families Can Talk about Anything*.

   Probes:

   a. What are some of the theories or frameworks used to guide the evaluations?
   b. What types of evaluations have been conducted?
   c. What types of methods have been used?
   d. What changes have occurred since the first evaluations? Why were these changes implemented?
   e. Why do you evaluate these programs?

5. What role do funders play in the evaluation of these two programs?

6. Please tell me about program participant and community interest in the programs and evaluations.

   Probes:

   a. Who is involved? How are they involved?

b. What do you think are their motivations for being involved?
c. Are certain people more involved than others?
d. How does community and participant involvement figure in your evaluation design, implementation and use?
e. Does involvement change over the course of the evaluation? How? Why do you think it does?

7. Were there any evaluations that were particularly successful in engaging community members in the process? If so, please tell me about it. If not, please tell me about the barriers to engaging community members in the process.

8. Do you think the evaluation of community-based programs is different from non-community-based programs? If so, in what ways is it different? In what ways is it similar?

9. Please feel free to tell me anything that I have missed or that you feel is important to this discussion.

Thank you for your participation in this study.

Appendix E Sexuality Education Resource Centre ER Coordinator Second Interview Guide

1. You described the relationship between the communities served by *Our Daughters* and SERC as a partnership. Can you please tell me more about how you understand this partnership?
    a. Is this partnership formal or informal?
    b. How is it different than working with community or working at the community level?

2. Can you tell me about community involvement in evaluation processes for *Our Families*?
    a. Examples of how you asked for their involvement?
    b. How, when and how often is the community involved?
    c. Has the community requested more or less involvement?
    d. What does SERC want in regards to involvement?
    e. What processes help to ensure community is involved?

3. *Our Daughters* and *Our Families* both “came from the community.” Yet *Our Daughters* has more community engagement in all aspects of programming, including evaluation. Why do you think this is?
    a. Is there anything that can be done to increase *Our Families* participation?
    b. Is there a desire to increase *Our Families* participation?

4. How are evaluation results shared with the communities involved in both programs?
    a. Examples of how the results were shared?
    b. With whom were the results shared?
    c. Who initiated the sharing?
    d. Were their challenges in sharing?
    e. What were the benefits of sharing?
        a. Which stakeholders benefitted from sharing the results?

5. What are the impacts of conducting *Our Daughters* evaluations?
    a. For SERC
    b. For participants
    c. For the community
    d. For funders

6. What are the impacts of conducting *Our Families* evaluations?
    a. For SERC

   b. For participants
   c. For the community
   d. For funders

7. Do you believe that one of the programs is more successful than the other? Why?
   a. In what ways is it more successful?
   b. How do you define success?
   c. Do other stakeholders define success in the same way that you do?
      i. Other SERC staff
      ii. Participants
      iii. Community members
      iv. Funders

8. Please finish this thought: In your experience, evaluation of community development-based programs is best _____?

Appendix F Key Community Informant Interview Guide

You have agreed to doing this interview and this session will be recorded. Please understand that you can stop the interview at any time and withdraw your consent to participate in this study. The interview will take approximately 1 hour. The questions are open-ended so please feel free to say as much or as little as you feel comfortable sharing with me.

After the interview I will transcribe the audiotape onto my password protected computer and erase the audiotape.

Once the participant is ready to begin, I will reintroduce myself and discuss briefly my interest in this project. Then I will begin to ask the following questions.

1. Please tell me about yourself. (This question is asked to build rapport and create an understanding of the individual being interviewed.)
   Probes:
   a. Do you have family in Winnipeg?
   b. Are you employed?
   c. Are you involved in activities in the community?
   d. How long have you lived in Canada?

2. Please describe for me your role in your community.
   Probes:
   a. How do you feel about this role?
   b. How did you earn this role?
   c. What is expected of you, in this role?

3. Please tell me about your involvement with SERC.
   Probes:
   a. When did you first get involved? Why did you?
   b. Were there things that helped you to get involved?
   c. Were there things that got in the way of your involvement?
   d. How long have you been involved with SERC?
   e. Are you still involved? Why?

4. Please tell me about your involvement with *Our Daughters, Our Daughters* and/or *Our Families Can Talk about Anything*.
   Probes:
   a. When did you first get involved? Why did you?
   b. Were you able to help develop the program? Was evaluation thought of from the beginning?
   c. Were there things that helped you to get involved?
   d. Were there things that got in the way of your involvement?
   e. How long have you been involved with this program?

  f. Are you still involved? Why?

5. Please tell me about your involvement in the evaluation of *Our Daughters, Our Daughters* and/or *Our Families Can Talk about Anything*.

   Probes:

   a. How were you involved?
   b. Why were you involved?
   c. When were you involved?
   d. How was the evaluation conducted?
   e. How were the results shared?
   f. How did you view your involvement in the evaluation? How did the community?
   g. Would you participate again in the evaluation process? Why or why not?

6. Did the evaluation involve community members or program participants?

   Probes:

   a. Who was involved? How were they involved?
   b. Were community needs met? What needs in particular?
   c. Did you receive feedback from community members about the program or evaluation?
   d. How were community members or program participants included in the process?
   e. What worked well? What didn't?
   f. What would you change about the process?

7. Do you think the evaluation changed anything?

   Probes:

   a. For participants? SERC staff? The community?
   b. What was changed? Did the change last?
   c. Was it a good or bad change?

8. In your opinion, was it useful for community members and program participants to be involved in the evaluation process?

   a. In what ways were they involved? Do you think community members were happy with the level of involvement? Were certain people more involved than others? What worked well to encourage participation? What more can be done to encourage participation?
   b. If they weren't involved, what do you think were the barriers to participation? What could be done to encourage participation?

9. Please feel free to tell me anything that I have missed or that you feel is important to this discussion.

Thank you for your participation in this study.