POPULAR PLANNING

FOR COMMUNITY BASED DEVELOPMENT

By

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ABSTRACT

POPULAR PLANNING FOR COMMUNITY BASED DEVELOPMENT

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Prepared in partial fulfillment of the requirements of the M.E. Des (Urban and
Regional Planning) Degree in the Faculty of Environmental Design,
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Popular planning is proposed as an appropriate planning method for
community based development (CBD) planning in marginalized Canadian
communities. Community based development is presented as a normative
approach to community development that is premised on the criteria of equity and
integration. Community development and the three disciplines that contribute to
community development practice (adult education, economic development and
community planning) are analyzed based on these criteria.

This analysis points to a need for popular planning drawn from a
synthesis of popular education theory and community planning for economic
development practice. Popular planning embodies five central principles: human
need, self reliance, empowerment, sustainable development and localism. Popular
planning method applies conjunctural analysis to develop a modification of the
strategic planning process. Appropriate techniques for popular planning are:
participatory research, mediation, facilitation, consensus building and participatory
evaluation.

A popular planning workshop begins with the experience of community
members, creates the conditions for this experience to be analyzed critically and
closes with a plan for action for change. For popular planning to be fully
incorporated into the lexicon of planning methods, planning practice will need to:
take a stronger position with respect to values, share power with community
members, integrate the various dimensions of community life into the planning
process and open the bureaucratic system to more community involvement.

Key Words: Popular Planning, Community Based Development, Community
Development, Critical Theory, Equity, Integration, Popular Education, Conjunctural
Analysis, Community Planning, and Adult Education.

ACKNOWLEDGMENTS

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ACRONYMS USED

CD   Community Development
CED   Community Economic Development
CBD   Community Based Development
PAR   Participatory Action Research

CHAPTER 1

INTRODUCING COMMUNITY BASED DEVELOPMENT

Of all development professionals, planners with their multidisciplinary training and integrated perspective are the best placed to act as midwives to the emerging new paradigm (Rees, 1992: 25).

Considerable attention is given in planning and community development literature to the emergence of a new paradigm (Alexander and Calliou, 1991; Daley and Angulo, 1990; Dykeman, 1987; Forester, 19889; Friedmann, 1987; Hodge, 1991; Rees, 1992). In particular, emphasis is placed on the role of planners in creating a more equitable, sustainable social structure (Canadian Institute of Planners, 1990). Historically, planners and community developers have played a strong role as agents of social change. However, despite the rich traditions and firmly established practices and structures, the reallocation of resources has been marginal (Kuyek, 1990). Inequality based on gender or ethnicity remains. Women still earn substantially less than their male counterparts (Status of Women Canada *et al.*, 1990). Children form the majority of the people living below the poverty line in Canada (Status of Women Canada *et al.*, 1990). Aboriginal people remain impoverished, have the lowest education level, highest infant mortality rate, highest crime rate and the highest unemployment rate of any ethnic group in Canada (York, 1989). Rural areas and small towns are rapidly becoming depopulated. Environmental destruction continues to occur at a frightening pace.

Although planning theory suggests that a new planning paradigm is emerging to support social change, public sector planning in Canada continues to focus primarily on land use planning and to apply variations of the rational-comprehensive planning model (Dykeman, 1988; Hodge, 1991). In my view, these approaches fall short on three counts: first, the interrelationship of various aspects of community life are not adequately addressed; second, present planning practice has not recognized the role of systemic inequality as a root cause of poverty; and finally, planning practice has not sufficiently supported cultural and environmental sustainability.

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As eloquently expressed by Rees (1992), planning practice is well situated to address these problems. The multidisciplinary nature of the practice provides a broad range of theoretical perspectives and methods that can be drawn on to address community planning needs. Specifically, community development, economic development and adult education offer theoretical perspectives and methods that can be adapted for application in community planning scenarios. As noted by Rees, the thrust of multidisciplinary and integrated approaches are toward an emerging new paradigm herein referred to as community-based development (CBD).

I set out in this MDP to identify a planning method that strengthens the ability of marginalized communities to undertake planning for CBD. In accordance with current planning theory, I adopt an explicit normative[1] position. I advocate a planning method that promotes equality in terms of access to resources and services. The ideological position taken by this study is that people should be the subjects rather than the objects of planning and development. As subjects, the intrinsic worth of people is valued and all people are seen as actors of equal status in the planning and development process. As actors, people have greater capacity for control and for change of conditions in their communities.

As well, in order to protect the rights of future generations and the social and cultural integrity of existing communities, I put forward an approach to community planning[2] that seeks to integrate environment, economic, political, social and cultural aspects of a community. I refer to this normative approach as popular planning.

Popular planning is proposed as a method that will enhance the ability of planners to play a role in this emerging new paradigm of CBD. Although popular planning contributes to this new paradigm, it does not represent a major departure from current thinking in the planning discipline. Rather, popular planning is intended as a synthesis of progressive approaches in four disciplines in the spirit of interdisciplinary approaches to problem solving.

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[1] Normative in this case means based on a normative ethic which according to Harper and Stein (1992: 106) "involves substantive argument about what is the right or wrong thing to do".

[2] In this MDP, 'community planning' will refer to public sector planning to control land use and to distribute public resources, primarily in municipalities. Community planning practice is applied to land use planning, social planning, park planning and economic planning. Further explanation and discussion of community planning is provided in Section 2.3. For the sake of brevity, unless otherwise stated, the term 'planning' shall refer to 'community planning'.

1.1 PURPOSE OF THE MDP

The purpose of this project is twofold. The first purpose is to propose popular planning as an appropriate method for community based development planning for marginalized communities such as small rural communities, Aboriginal groups or low income urban communities. The second purpose is to illustrate the popular planning method through a workshop design.

1.2 OBJECTIVES OF THE MDP

This MDP proposes an approach to planning for disadvantaged groups that builds capacity for change from within. With this end in mind, this MDP has five central objectives:

- to define CBD,
- to identify an approach to planning for CBD that would be appropriate for marginalized groups,
- to identify theories and methods within community development, adult education, community planning and economic development that would be appropriate to planning for CBD,
- to synthesize the planning theory and methods within the four disciplines into a popular planning approach for CBD, and
- to propose a workshop design that incorporates the principles of popular planning.

The fulfillment of these objectives will demonstrate that a planning process can be based on a social theory. Planners with an explicit awareness of the social theory acknowledge and seek to overcome systemic discrimination. Furthermore, it will be demonstrated that the planning process can be an integrative process based on a holistic understanding of human existence.

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1.3 ORGANIZATION OF THE STUDY

The study proposes popular planning as the normative planning approach considered appropriate for CBD in disadvantaged communities. The proposed model of CBD has been designed by first articulating an appropriate definition drawn from a clear understanding of the constitutive components. A set of criteria based on the principles of equity and integration is outlined to guide the argument. From the various disciplines that contribute to planning, a theoretical framework, a planning method and a process are developed for a community planning workshop that is consistent with the definition of CBD and the guiding criteria.

This chapter outlines the constitutive elements of CBD. and derives a working definition. The criteria of equality and integration are defined.

Chapter 2 provides a brief overview of the theory and practice of four disciplines: community development, adult education, economic development and community planning. Each discipline is examined through a social theory 'sieve' and critiqued with regard to issues of equality and the degree of integration with other aspects of community life. A set of methods and a process that meet these criteria are identified.

Chapter 3 defines popular planning and set of principles, based on the criteria of equity and integration, is established.

An appropriate community planning method and techniques based on the principles are set out in Chapter 4. [3] Strategic planning, adapted using the popular education method of conjunctural analysis, is proposed as an appropriate method for popular planning. Techniques to support the application of this method are outlined.

The process of popular planning is illustrated in Chapter 5 through a workshop design for CBD planning. The central themes of the paper are drawn together, illustrating how to translate theory into practice.

Chapter 6 concludes with an exploration of the adaptations that are required within the field of community planning to better accommodate popular planning into the lexicon of planning methods.

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[3]Planning method is the application of a systematic approach to mapping out the future. Techniques are a set of tools that support the overall planning method.

1.4 TARGET GROUPS

The approach advocated in this study is designed to address the planning needs of marginalized groups. The term 'marginalized' describes any group who are disadvantaged with respect to income, gender, ability and/or ethnicity. As a result of marginalization, these groups experience poor self esteem and loss of social, economic, political and cultural self-determination.

This understanding of marginalized communities includes women, Aboriginal groups, rural communities, disabled groups or immigrant communities. It is recognized that not all members of these groups are disadvantaged and that many function well within the conventional community planning framework. This approach is advocated particularly for those groups that identify empowerment as one of the goals of the planning process.

1.5 SCOPE OF THE STUDY

This MDP presents a model for planning for CBD that synthesizes components of four disciplines based on criteria of equity and integration. I have entitled this model 'popular planning'. The model is intended to provide an overview of social change theories and techniques for planners who have not considered the potential for application of these techniques in current practice.

While this MDP is critical of current approaches to community development, adult education, community planning and economic development, the intent is not to discredit these disciplines as valuable contributors to CBD. Indeed, an interdisciplinary approach to CBD draws on the knowledge and skills provided by these disciplines as required by the community. Popular planning is an alternative planning approach to *supplement* current practice.

Further, the presentation of popular planning for CBD considers only those aspects of planning that differ from conventional community planning. It assumes that all prerequisite technical skills for community planning continue to have value to the practitioner and the community.

Finally, while an overview of the implications for planning practice is presented in Chapter 6, an in-depth analysis of the constraints to the implementation of this model has not been conducted. The scope of this MDP is limited to proposing an approach to planning that draws on four disciplines and to

illustrating this proposal through a definition of the principles, method and process. To situate popular planning within current practice would require further study. With these limitations in mind, popular planning is presented in the spirit of planning practice as adapting, managing and growing with change.

1.6 DEFINING THE TERMS

This section defines both 'community' and 'development' to provide a better understanding of the foundation in which the practice of CBD is rooted, and to then offer CBD based on this understanding.

1.6.1 Community

As society changes, community means more than the people who live in a specified area. The term also applies to people who associate by choice such as an ethnic community, a support group of unemployed people or a group of seniors who meet regularly. However, boundaries of reference should be delineated to distinguish community from other social systems. A definition articulated by Boothroyd (1991: 105) points to the complexity of the community as a social system:

A community is a human system of more than two people in which the members interact personally over time, in which behavior and activity are guided by collectively evolved norms or collective decisions, and from which members may freely secede .

This definition has particular value for the present study because it deals less with the geographic interpretation of community and places emphasis on the behavioral aspects of human interaction that are characteristic of community life.

1.6.2 Development

The term 'development' has been the subject of debate for decades. Since World War II, development has been defined quantitatively as growth in gross national product (GNP) (Arndt, 1987). This approach has been criticized because it is causally linked to environmental degradation, social alienation and economic dependency (Daly, 1991; Max Neef, 1991). Daly (1991: 260) posits that for

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development to be sustainable, the quantitative definition should be abandoned. He advocates that the act of development means:

> *to expand or realize the potentialities of; to bring gradually to a fuller, better or greater state.*

This definition coupled with an understanding of communities as noted above forms the central thrust of CBD. Applied to communities, this definition implies that the act of 'development' is brought to bear on the 'space' in which people interact: social space, economic space and physical space (Friedmann, 1988). Thus, community development should expand the social, economic and physical potential of people.

1.6.3 Community Based Development
Drawing these concepts together, the definition of CBD should include an understanding of community, an explanation of development and a delineation of how this approach is applied. The following definition meets these criteria:

> *a model freely chosen by a group of individuals with common links taking collective action to fulfill basic human needs and to achieve equality and freedom by enhancing and integrating the social, economic, environmental and spiritual fabric of their community.*

CBD then originates in the community and is based on community goals. A social theory is an implicit component of CBD requiring that development meets basic human needs and strives to increase equality between people. The next section explores the implications of this understanding for the principles that guide CBD.

1.7 GUIDING CRITERIA

An objective of this study is to identify an approach to planning that is equitable and integrated. This section advances an understanding of these terms that can be used to guide CBD. The understanding of equality is drawn from critical

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theory[4] and the approach to integration comes from the writings of prominent Canadian planners.

1.7.1 Equity

The need for an equitable approach arises from the concern that planning has not adequately served the needs of marginalized groups but has inevitably served the existing power elites in communities (Albrecht and Lim, 1986; Alinsky, 1972; Forester, 1989). Very little benefit has ultimately accrued to marginalized individuals, groups or communities.

The justification for an equitable approach is drawn from egalitarian and critical ethical theory. Specifically, Rawls' first principle states that:

> *Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. (Nielsen, 1981: 266).*

Nielsen (1981) suggests that equality is the baseline to which ethical judgments are justified. In his view, "we must not...design our social life so that the interests of any human being are ignored" (1981: 260).

However, critical theorists contend that inequality is inherent in the existing dominant paradigm (Albrecht and Lim, 1986; Apple, 1979; Carr and Kemmis, 1986, Geuss, 1981). Habermas (Geuss, 1981) suggests that contemporary western culture is distorted by a belief in the dominant paradigm of scientism. According to this view, the existing political and economic structures of the western culture are instrumental in maintaining the political and economic control of the 'elite'. Inequality in the minds of critical theorists is systemic. Emancipation from systemic inequality is achieved through critical discourse (Geuss, 1981).

Critical theory postulates that all social structures are determined by a dominant paradigm which in turn is shaped by the constitutive interests of those in power. These constitutive interests are technical and practical (Geuss, 1981). Technical interests arise from technical knowledge or knowledge that arises from cause and effect relationships. Technical knowledge is predisposed to control because the ultimate purpose is to predict natural occurrences in order to control

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[4]Critical theory is a generally accepted term used to describe the Neomarxist theories of the Frankfurt School, particularly drawn from the work of Jürgen Habermas.

those occurrences. Practical interests are premised on a desire to understand and live in harmony with people by identifying the morally 'right' action that should take place. Practical knowledge is subject to distortion through hegemony or consensual false ideology.

Habermas argues that technical interests do not adequately satisfy the human orientation toward autonomy and responsibility (Geuss, 1981). In his view, for each individual to remain autonomous and responsible, all individuals must be free. The drive toward autonomy and responsibility is called emancipatory interest. This interest is based on knowledge that recognizes that freedom for the individual is only possible if all individuals are free.

Habermas proposes a theory of communicative competence whereby truth and ultimately freedom are achieved through an ongoing discourse in an ideal speech situation aimed at achieving a constraint free understanding, but he acknowledges that an ideal speech situation is not possible (Albrecht and Lim, 1986). Nevertheless, through ongoing critical discussion it is possible to achieve a less distorted view of society. This process should be the basis of political decisions.

This cursory overview of critical theory points to an understanding of equality that acknowledges the systemic inequality inherent in the dominant western paradigm. An approach to CBD arising from critical theory dictates that all members of a community be considered equal. It promotes a view of community that does not discriminate based on gender, class, religion, ethnicity or ability and it creates enabling critical discourse amongst those currently marginalized.

This approach to CBD strives to identify structural inequality in access to activities and resources with the view to taking ameliorative action. The identification of inequality is achieved through ongoing and consensual discourse.

1.7.2 Integration

Integration as presented in this MDP as the planning and development activity undertaken to create a holistic understanding of the factors influencing that activity and the players in that endeavor. Reg Lang (1988: 82) in a review of integration in a number of disciplines, states that integration seeks to:

> *accomplish several things at once; getting a number of uses out of something at the same time; taking diverse factors into account, especially ones that were previously excluded from consideration...;*

and making a 'previous' whole more complete by incorporating new parts, as we do when we internalize an important insight.

The need for integration arises from the specialization that has characterized planning and economic development in the modern world (Douglas, 1989; Dykeman, 1989, Hodge, 1991; Gunn, 1988). Increasingly, specialization is viewed as a contributing factor in the crises of social alienation and environmental degradation facing us today.

Lang (1988) identifies a number of characteristics of problems inherent to planning practice that require an integrated approach. These characteristics are summarized as:

- interconnectedness between problems,
- complexity of issues at hand,
- uncertainty,
- ambiguity of interests,
- multiple and conflicting interests, and
- societal constraints.

In responding to the problems of these characteristics, an integrated approach to CBD establishes linkages between people, organizations, resources and activities to ensure that the maximum value to both present and future generations is achieved. In making these linkages, this approach synthesizes social, economic, environmental, physical and political issues in a holistic manner (Dykeman, 1990; Lang, 1988).

For integration to be achieved, the impact of planning decisions on the various dimensions of community life should be considered. For example, a decision to close a school should be based not only on the budgetary implications but also on the potential impact of the decision on economic development, land use planning and social welfare. Integration is achieved through dialogue amongst all of the stakeholders including users, administrators, politicians, professionals, special interest groups and taxpayers.

Full integration may not be possible but it is an ideal state to which CBD should strive. As a planning endeavor, integration is a dialectic process determined by community need. Over time, through dialogue and action, integration becomes increasingly possible.

CHAPTER 2

MULTIDISCIPLINARY PRACTICE - THE BASIS FOR CHANGE

Having defined CBD based on the guiding criteria of equality and integration, this chapter looks at four main disciplines that inform community planning: community development itself, economic development, community planning and adult education. I review current approaches to these disciplines and consider their strengths and weaknesses with respect to CBD. Within each discipline, a body of knowledge is present that has a direct application to planning for CBD. This body of knowledge will be synthesized to form the basis of the proposed normative approach to CBD.

2.1 COMMUNITY DEVELOPMENT

Community development (CD) as a practice has existed for close to one hundred years in Canada. CD began with the adult education movement (Kidd, 1950), followed by the cooperative movement (Fairbairn, 1991; Melnyk, 1987), reaching full bloom with the Antigonish Movement in the 1930's (Coady, 1939; Kidd, 1950).[5] However, it was not until after World War II that CD became institutionally recognized as a development practice (Christenson and Robinson, 1989; Lotz, 1987). Community development as an international movement gained credibility in a postwar Britain committed to de-colonization in Africa and Asia.

Many international approaches to CD stressed the role of government but in Canada, CD was an independent undertaking of rural communities to address unemployment in peripheral areas such as the Maritimes and the Prairies (Douglas, 1989; Fairbairn, 1989; Lotz, 1987: Melnyk, 1987). Many of these activities were

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[5]The roots of community development are in movements for social change. Some of the precursors of modern-day community development are: the Danish Folk Schools, an alternative education movement perceived as a major factor in the recovery of the Danish economy in the late 1900s; the Antigonish Movement, initiated by Dr. Coady, which established numerous cooperatives for poor fisherpeople in Nova Scotia; and the Highlander Folk School in the Southeastern U.S., which played an instrumental role in improving working conditions for Appalachian coal miners and later in providing organizational support to desegregationists such as Martin Luther King and Rosa Park.

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initiated through the intervention of CD workers or adult educators. This approach to CD has been criticized for offering process skill and good will with insufficient technical skill (Lotz, 1987). During the 1960s and 1970s, CD was initiated by community groups through government-sponsored programs on Indian reserves and in inner city communities. During this era, community developers often adopted a confrontational approach, and in many cases, became a scapegoat for community problems (Lotz, 1987).

Campfens (1983: 1) identifies the main themes of CD from this time period as:

- broad citizen participation in development plans,
- local initiative and self help supported by government funding and technical expertise,
- development of local leadership and human resources indigenous to the community, and
- integration and coordination of various government and voluntary agencies in their service delivery at the local community level.

In more recent years, economic development activities have been undertaken by municipal governments and provincial governments under the guise of CD (Douglas, 1987). This approach to economic development is criticized for providing technical skills while neglecting the process skills (Douglas, 1987; Hodge, 1991).

To understand the foundation of CD, both in Canada and internationally, the key components of CD practice are summarized in the following section. This summary provides an overall view of CD as it exists today and allows a critique of CD in terms of its ability to improve the lives of disadvantaged groups.

2.1.1 Elements of CD Practice

The term CD is often used generically in reference to any activity that is intended to help people at a local level. As a result of the multiple uses of the term, confusion exists as to what it actually means. Viewed historically, there are four main ways of viewing CD (Christenson and Robinson, 1989; Head, 1979; Mookherjee, 1979; Sanders, 1970).

CD as a Process

As a process, CD is a means to effect change in communities and uses a progressive series of activities to elicit such change. These activities are aimed at increasing the capacity of marginalized groups to take action on their own.

CD as a Method

As a method, CD is a means to an end, albeit one that is continuously adapted to meet changing conditions and needs. CD practitioners have developed a tool kit of methods borrowed from many other disciplines such as anthropology, business, education, planning (Campfens, 1983).

CD as a Program

As a program, CD provides a comprehensive, multi-sectoral, inter-organizational basis for change. The main elements of a CD program are: a plan of activities, capacity building processes, technical assistance, and interdisciplinary integration.

CD as a Movement

CD activity is not politically neutral. As a movement, CD is an agent of change. The CD worker is an activist, educating and mobilizing for change.

In this study, CD is viewed as both a process and a method. However, CD as a program and as a movement continue to represent the long-term vision of CBD as a practice to achieve social change.

2.1.2 Structural Components of a Community

The structural components of a community are those identifiable features that make it a community and to which the elements of CD are generally applied. These components include the people, the physical, social and economic infrastructure and the political institutions.

CD practice emphasizes the role of physical infrastructure as a building block of development. The importance of the social infrastructure is equally stressed. A community that has a good quality of life is more likely to retain and attract members (Perry, 1989).

Similarly, recognition of the importance of the economic infrastructure requires that employment opportunities and a viable business climate be viewed as

critical factors in a successful community. Methods to achieve economic viability are key strategies in CD practice.

Finally, a sound organizational structure is also essential. The organizational structure of a community is the political and economic institutions within which the CD exercise unfolds. These institutions include governments, businesses and community organizations.

2.1.3 Methods of CD Practice

The literature is divided on the subject of the methods appropriate to CD. Sources from the 1960s era primarily focus on methodological approaches to community organization skills (Batten, 1962; Biddle and Biddle, 1965; Cary, 1970; Connor, 1968). These skills centre on attitudes, communication skills, advocacy and community organizing.

In the 1980s, a significant amount of the literature suggests that CD workers require skills in facilitation, consensus building, business development and planning (Campfens, 1983; Fisher, 1989; Jackson and Peirce, 1990; Perks and MacDonald, 1988; Perry, 1987; Schaffer, 1990). Currently, the literature concentrates for the most part on community economic development.

Alternative literature of the 1980s emphasizes popular education, community organizing and participatory action research (Arnold *et al.*, 1991; Chambers, 1983 Gattfly, 1983; Kuyek, 1990; Starhawk, 1987; Ryan, 1992, pers. comm.). The methods are generally drawn from the peace, labour, environmental, feminist and ethnic minority movements.

An approach to CD that is responsive and inclusive should draw on all relevant sources of social change as long as each method selected is appropriate to the community experience. Therefore, community techniques must take into account cultural traditions, development strategies must be linked to endogenous strengths, and community organization must be based on community values. The incorporation of appropriate techniques for popular planning is discussed in Chapter 4.

2.1.4 Vehicles for CD

CD is generally initiated by an organization with a mandate to serve a region or group of people. This organization may be a municipality, an Indian band, a church, a Chamber of Commerce, an educational institution or a special interest group.

The organization identifies a problem and establishes an autonomous structure to address the problem. The autonomous structure could be a non-profit association, a small business, a cooperative, a local development corporation, or a land trust.[6] An organizational structure is generally selected with consideration of the cultural context and based on the goals and mandate of the specific CD endeavor.

Organizational vehicles historically used for CD are appropriate also for CBD. These organizations are often small and focus on an identified need in a community. They represent a locally-based determination to address a problem in an entrepreneurial and self-reliant fashion. As community-based structures, they build institutional capacity at a local level and they can be empowering. However, in my view, without an explicit conceptual framework driven by a desire for equity and integration, these organizational structures often support the status quo rather than social change.

2.1.5 The Changing Face of CD

The overview of CD practice has portrayed a discipline that has the potential to be adaptive and responsive to changing conditions in communities. The goals of CD are to increase the material well-being and efficacy of marginalized groups. A meaningful and purposeful conceptual framework for practice to achieve those goals has been presented.

Historically, in marginalized areas of our country, CD has been adopted as a collective response to untenable conditions. CD workers have been viewed as 'agents of change', agitating and organizing communities and special needs groups to take political action to achieve better conditions in their areas. While CD was frequently seen as an appropriate approach to regional development, regional disparities have not lessened significantly over time. In some quarters, community developers are often seen as "amateurs out to change the world" (Welton, pers. comm., 1991), with insufficient technical skills to assist communities (Christenson and Robinson, 1989; Head, 1979).

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[6]These organizational options are briefly outlined in Appendix 1.

Yet others express concern that CD techniques have been adapted to serve the conservative agenda in ways that cause CD practitioners to question the very basic precepts of the movement (Campfens, 1991; Martin, pers. comm., 1991). It has been suggested that CD offers government the moral justification for privatization that would absolve the government of its responsibility for the provision of services. In addition, CD practitioners are criticized for having a bias in their work that favors the existing power structures and, in doing so, further the interests of the middle class (Lotz, 1987; Chambers, 1983).

Despite this criticism, I argue that the main components of CD have relevance to CBD. However, for development to be equitable and for it to integrate the various dimensions of community life, a normative approach is required.

2.2 ECONOMIC DEVELOPMENT

Economic development provides an overall theoretical framework for understanding the relationship between the community and the economy. As a practice, it offers a set of methods and skills that can assist a community in the development path that it chooses.

For the purposes of this study, economic development is defined as a set of activities undertaken by the public sector aimed at improving the relative economic status of a defined region, sector or social group. Each region, sector or group faces unique circumstances that impact the potential for economic development. Available resources, market access and local market growth vary substantially between communities. Nonetheless, a study of communities in Australia, Europe, Scandinavia and the United States (Shaffer, 1990: 76) suggests that economically viable communities demonstrate the following characteristics:

- a slight level of dissatisfaction,
- a positive attitude toward experimentation,
- a high level of discussion both, within and outside the community, and
- a history of implementation.

A slight level of dissatisfaction provides the impetus for change. A positive attitude toward experimentation leads to the creativity required to arrive at solutions to economic problems. A high level of discussion is important because

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viable communities are collaborative both within the community and with groups and agencies outside the community. Finally, an economically viable community takes responsibility for its economic problems and community residents are prepared to work toward solutions (Wismer and Pell, 1991).

2.2.1 Dimensions of an Appropriate Local Economy

For a community to undertake economic development, it must understand the different dimensions of economic activity within that community. As illustrated in Figure 2.1, community economies have five different dimensions.

Figure 2.1. Dimensions of an Local Economy
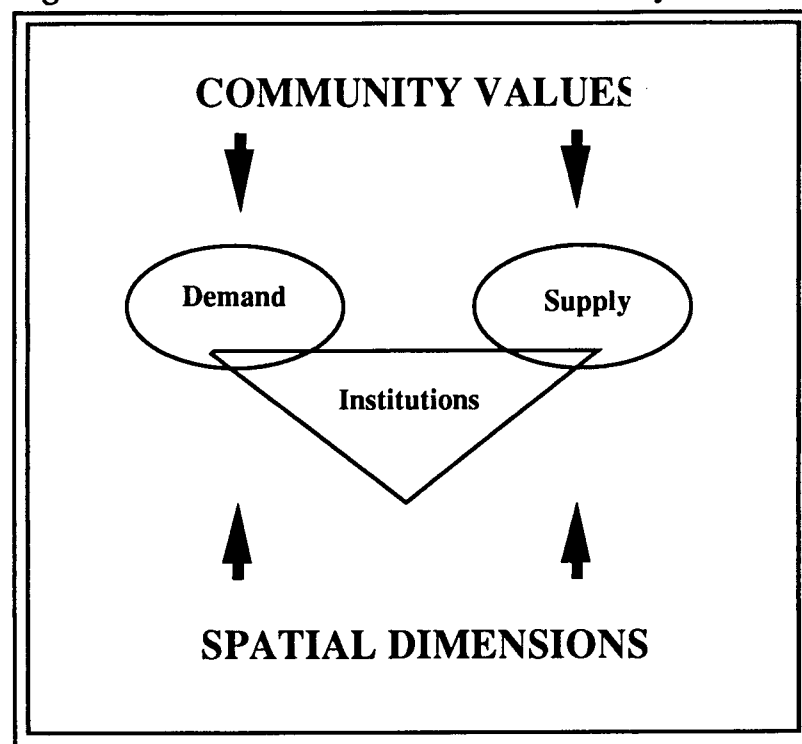
Adapted from Shaffer (1990: 79)

The economic forces at play in a community are: the demand for goods and services, the supply of goods and services, the institutional structure, the values the community holds and the spatial dimensions of the community (Shaffer, 1990). The economic activities to be undertaken are determined in part by the supply of labour, resources, capital and management/entrepreneurial skills. The external demand for those goods and services further determines the economic activities by providing a market. The institutional structure determines if the infrastructure is in

place to support a supply and demand economy. The activities have a spatial dimension in that firms and labour are attracted to the community and external markets must be within a close enough distance to be competitive. Finally, the values of the economic actors determine the level and type of economic development to be undertaken.

2.2.2 Economic Development Approaches

Shaffer (1990) suggests that economic development activity at a municipal level has generally taken one of three distinct directions: a demand-oriented approach, a supply-oriented approach or an institutional approach[7]. In my view, community economic development should be considered a fourth approach.

The demand oriented approach is based on the export base model which assumes that the growth of basic export industries will result in a multiplier effect on local output, income and employment (Nazewich, 1989). Economic development activities of this genre centre on attracting new employers, expanding existing industries and on capturing new and existing external markets. This approach has been characterized in the Canadian context as a growth-oriented approach (Perks and Kawun, 1986) focusing on smokestack chasing, community promotion (Dykeman, 1987; Douglas, 1989; Seasons, 1988) or tourism (Dykeman, 1987).

The ability of this approach to achieve improved economic status for community members is questionable for five reasons. First, the demand-oriented approach assumes economic growth to be desirable (Daly and Cobb, 1991). Second, economic benefit often accrues to those individuals who are already well off. Third, economic leakages to surrounding communities are high. Fourth, when increased local spending has resulted, a correlate increase in the cost of living generally occurs (Perry, 1989). Finally, increased economic activity has led to increased pressure on the physical and social infrastructure without necessarily providing appropriate compensation (Dykeman, 1987).

The supply-oriented approach focuses on improving the supply of skilled labour, capital and technology to the community (Shaffer, 1990). In many cases, this approach is directed toward strengthening the existing business climate within a

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[7]This brief overview does not include economic development activities undertaken at a provincial or federal level. Robinson and Webster (1985) discuss historic approaches to economic development by the Federal and provincial governments. They conclude that at these levels as well integration of land use, environmental and socioeconomic planning is required.

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community through assistance to small business. The types of activities undertaken include both financial and counseling assistance for new and existing small businesses. Training is provided where labour shortages are identified and counseling is provided to existing businesses to improve efficiency. Programs are developed to stem leakages through import replacement[8].

The rationale for a supply-oriented approach is that economic development is motivated more by internal factors such as unemployment, business climate and leadership than by external markets (Shaffer, 1990). Thus, communities should strengthen their existing resources and generate incrementally more economic activity that are based on community values.

The third approach, institution building, is concerned primarily with building capacity for decision making within the community. In this understanding of economic development, the capacity for locally based economic activity is strengthened by the provision of information on government programs and services, by increasing the understanding of laws and regulations governing economic activity, by promoting entrepreneurship, by providing access to current data bases and by providing planning skills.

In the past, the thrust of economic development activity has been toward demand and/or the supply-oriented approaches but increasing evidence has shown that the institution building approach may well have greater long term value to small communities (Dykeman, 1987; Shaffer, 1990; Perry, 1987, 1989).

A fourth approach, community economic development (CED) is a variation of the institution building approach. Although institutions are the building blocks of CED, economic development should also be based on a set of principles. These principles include ecological sustainability, support for community values, endogenous development and human capacity building. These principles are premised on the importance of balance and diversity in economic, social, political and ecological systems (Galtung, 1986).

The principle of sustainable development is advocated for obvious global reasons. As well, Dykeman (1989) suggests that small communities have a comparative advantage in that most have not experienced the level of

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[8]Import replacement is an economic development program to replace goods that are imported into the community by a similar product that can be made in the community. It also includes programs where businesses in communities are matched with suppliers in the community to promote local purchase over the use of external suppliers.

environmental impact felt in urban areas. He claims that, in future, environmental factors will play a role in determining economic vitality.

A significant proportion of Canadian literature on economic development for small communities raises the concern that planning in small communities does not incorporate sufficiently the various dimensions of community life (Douglas, 1989; Dykeman, 1987 and 1990; Perry, 1989). For example, Perry (1989) suggests that companies do not relocate because of location incentives but because of the quality of life that a new community can offer to its management personnel. He advises that an economic development strategy based on improving the quality of life in the community will have a greater lasting impact than one focusing on attracting outside businesses.

The nature of small communities and the resources available inform the selection of appropriate development approaches and development planning processes. The resilience and strength of small communities is well documented (Douglas, 1989; Dykeman, 1988; Melnyk, 1985; Report of the Royal Commission on Employment and Unemployment, 1986). Because small communities cannot usually afford a growth-centered approach, most need to identify a comparative advantage based on the social and cultural characteristics of the community (Seasons, 1988). In support of this, Douglas (1989) states that the economic development vehicles should integrate community values with economic development strategies. The Report of the Royal Commission on Employment and Unemployment (1986) shows that a development strategy for Newfoundland can be built on a foundation that values the unique characteristics of Newfoundland culture.

However, there is a growing skepticism on the part of small communities toward the planning process as these communities are to a large extent dependent on outside forces (Douglas, 1989; Seasons, 1988). Dykeman (1988) suggests that change does not come easily to small communities and greater community involvement is likely to increase the opportunity for success. Lang (1988) suggests that conventional planning models work best in a highly predictable environment. As the number of community groups with special interests or needs (e.g.. Aboriginal bands, women's groups and environmental organizations) grows or as these groups become more vocal, conditions for planning are increasingly unpredictable. In Lang's (1988) view, current conditions call for a more interactive integrated approach. On a similar vein, other authors interpret these conditions to mean that communities require a process that provides a strong learning component and as

such builds capacity for locally based creative responses to external forces (Seasons, 1988; Perks and Kawun, 1986).

2.2.3 Relationship Between CED and Economic Development

An understanding of, and an ability to, implement all three traditional approaches (demand-oriented, supply-oriented and institutional) is important to economic development. However, in the past, community development has not been an integral component of economic development strategies (Dykeman, 1987; Perry, 1987; Shaffer, 1990). A review of the literature suggests that there are several reasons for this apparent neglect.

First, very little is known about community economic development and, as a result, the thrust of activity and skill development is toward the traditional models (Brodhead, 1990; Douglas, 1989 and 1990; Fairbairn *et al.*, 1991; Fuller *et al.*, 1990; Seasons, 1988).

Second, vis-a-vis other sectors, economic development planning activity is comparatively low as most activity focuses on land use planning. Other components of community life, such as the economy, social institutions and the natural environment, receive very little attention (Douglas, 1989; Dykeman, 1988; Hodge, 1991).

Third, there is little coordination of economic development activity between levels of government and between municipalities (Douglas, 1989 and 1990; Hodge, 1991; Seasons, 1988; Young, 1990). Integration of the various dimensions of community and of the various levels of decision making structures is a prerequisite for an institution building approach to economic development.

Lastly, economic development has not in the past placed sufficient emphasis on the internal strengths of regions and peoples. The Report of the Royal Commission on Employment and Unemployment, (1986) suggests that the failure of economic development measures to support local culture and local values has played a role in underdevelopment.

Hatton (1992) contends that economic development for Aboriginal people has been based on program criteria that are inappropriate for First Nations. Frank (1992) suggests that in the past, approaches to economic development created dependencies. These authors advocate an approach that builds partnerships between bands, government and the private sector and that strengthens human resource capacity within the community. This institution strengthening should recognize the intrinsic value of the community or regional culture.

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2.3 COMMUNITY PLANNING

The historical and theoretical origins of community planning are deeply entrenched in instrumental rationality as the dominant paradigm of western thought (Klosterman, 1978). Planning has been traditionally viewed as a discipline that seeks to allocate scarce public resources through a rational and comprehensive process. Faludi (1973: 25) states that planning is "a rational process of thought and action which ultimately aims (as science does) at promoting human growth". This approach is well suited to conditions of economic growth and social and political harmony. However, these conditions rarely exist.

Variations of this view of community planning continue to dominate practice to the present day. The rational comprehensive process is illustrated in the community planning process outlined in Figure 2.2.

Figure 2.2 Community Planning Process
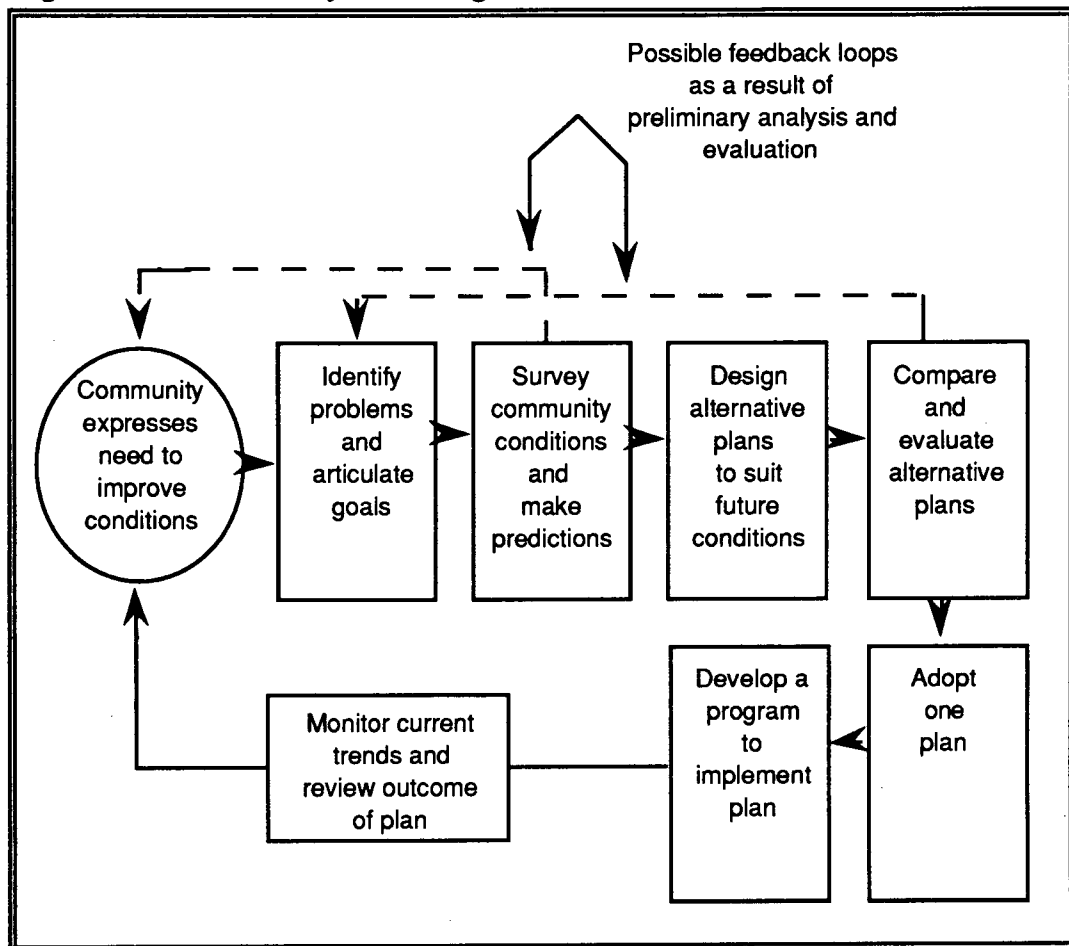
Adapted from Hodge (1991a: 173).

The phases of this model provide a sequence of rational and quantifiable activities that lead to the design and implementation of a plan. The process begins with the identification of a need for improvement in the physical structure of the community. Problems are identified and goals for the planning process are articulated. Surveys of physical and social conditions are conducted. Based on these surveys and an analysis of current trends, alternative plans are outlined and evaluated. One plan is adopted and a program to implement the plan is designed. Throughout the process, feedback loops are used to reexamine conclusions reached at a previous stage. These feedback loops are of particular value when the design of the alternatives phase and the evaluation phase yield results that are unpalatable to specific stakeholders (Hodge, 1991).

This model views the planner as the expert and the community as a client. The model assumes that the quality of decisions is primarily related to quality of information as opposed to the process being undertaken to achieve support for the plan. Planning, using this model, has been conducted within a narrowly defined legal framework and has resulted in a bureaucratic, technocratic planning process.

Characteristics of the Community Plan

Hodge (1991: 206) defines a community plan as "a long range, comprehensive, general policy guide for future physical development". Hodge identifies four main characteristics of a community plan as follows:

- deals primarily with the physical environment,
- sets a long term target,
- incorporates all factors that impact physical growth, and
- provides general direction.

The emphasis in the planning process is on physical planning, relating physical development potential to specified locations within a defined geographic area. The land use pattern that results is assumed to be rational with respect to its relationship to the physical infrastructure of the community.

The plan serves as a guide for future development but is sometimes out of step with changing conditions in the community. The process of plan making is affected by social, economic and political forces operating within the community and externally, but these components are not explicitly incorporated into the planning process.

2.3.1 Critique of the Rational Comprehensive Planning Model

Since World War II, the rational comprehensive approach has been subject to a barrage of criticism. The criticism can be categorized into four broad streams (Hudson, 1979).

The first stream emerged from a concern that planning decisions are not objectively determined but are the result of bureaucratic politics (Banfield and Meyerson, 1955). Lindblom (1959) elaborated on this concern by advocating an incremental approach to planning. In his view, planning decisions are reached through a comparison of options that are only marginally different from the generally accepted norm. These decisions are reached as much through a reliance on intuition, experience and bureaucratic negotiation as through a rational process.

The second stream of critique addressed the concern that planning dealt primarily with the achievement of goals. This stream, referred to as 'transactive planning' promoted planning as a process of 'social learning' whereby people take control of processes that affect their lives (Hudson, 1979). Strongly influenced by the work of educator John Dewey, the transactive planning stream advocates that knowledge is constructed through dialogue and action based on the experience of all stakeholders and is a two way mutual learning process (Friedmann, 1987).

The third stream is best articulated by the advocacy planning tradition that evolved from the social movements of the 1960s. This view questioned the planning profession's view of a unitary public interest and the planner's role as a protector of the public interest. Closely linked to the adversarial approach of the legal profession, advocacy planning has led to greater emphasis on public participation and a greater awareness of the value-laden nature of planning generally (Friedmann, 1987; Hudson, 1979).

Advocacy planners claimed that the main emphasis of the rational comprehensive model is on growth and that the distribution of wealth is neglected (Burayadi, 1990). In their view, the planner's primary role is that of an advocate for the disenfranchised, particularly to promote the redistribution of resources (Alinsky, 1972).

The fourth stream of critique of planning theory and practice, often referred to as radical planning, has emerged from critical theory (Friedmann, 1987). This view suggests that the preoccupation of planning with rationality, comprehensiveness and objectivity has obscured the distributional inequality of planning policy. While radical planning is often viewed as planning practice that seeks to overthrow the political, economic and legal institutions, in my view,

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planning practice that seeks to change the status quo based on a critical understanding of systemic inequality would also fit within this category.

Two recurrent themes emerge within the radical planning stream. The first theme centers on the theory of knowledge. In the view of radical planners, knowledge is not limited to instrumental rationality. Instrumental rationality must be linked with a critical understanding that recognizes the presence of ideological distortions present in societal institutions and seeks to achieve emancipation from the inequality caused by these distortions (Forester, 1989; Friedmann, 1987). In this view, planning centers on communicative and critical rationality rather than scientific rationality. The planner organizes public attention to issues and guides a critical analysis of the historical, political and economic origins and implications of planning problems.

The second recurrent theme within the radical planning tradition is that planning should emphasize self reliance and mutual aid (Bookchin, 1982; Jacobs, 1984; Robertson, 1978; Schumacher, 1973) Advocates of this approach to radical planning support ecological approaches, subsistence economies and the strengthening of civil society.[9]

2.3.2 Planning in a Canadian Context

Community planning in Canada has historically used variations of the rational-comprehensive planning model and has focused primarily on land use planning (Dykeman, 1987; Hodge, 1991). Regional planning has targeted land use and development planning to the neglect of other issues such as social development and environmental concerns (Robinson and Webster, 1985). Increasingly, however, planners are recognizing the interdependence among all aspects of planning and are calling for an integrated approach to community planning (Dykeman, 1987).

Although land use planning has been the main focus of community planning, the economic development planning that takes place in Canada follows essentially the same planning models. Economic development planners have adopted the rational-comprehensive approach and have brought this process to bear on economic activity (Dykeman, 1988; Lang, 1988; Seasons, 1988).

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[9]Civil society is considered to be the societal structures that exist between the private and public domains. Examples of the civil society are non-profit organizations, universities, cooperatives, and community corporations.

According to Lang (1988), the rational comprehensive process works best when conditions of certainty are present and when a strong consensus exists between stakeholders. Lang (1988) contends that this approach requires a strong planning agency with the money and resources to prepare and implement the plan. These conditions seldom exist in marginalized communities.

2.3.3 Strategic Planning

Strategic planning is often advocated as a method that addresses many of the concerns raised with respect to the rational comprehensive approach (Lang, 1988; Perks and Kawun, 1986; Seasons, 1988). Originally a military planning method, in the 1980s strategic planning was increasingly adapted for use by private sector planners and is now used extensively in the public sector (Perks and Kawun, 1986).

Strategic planning is essentially a non-linear approach to the rational-comprehensive planning model (Gertler, 1991). Lewis and Green (1992: 2) define strategic planning as:

a decision making process that focuses an organization's attention on the most important issues and how best to resolve them with scarce resources.

Strategic planning takes an integrated approach to community planning while acknowledging the limited resources available to communities. The following structures are emphasized:

- the organization itself,
- the external environment,
- the vision of the organization, and
- the nature of planning (Gertler, 1991; Seasons, 1989) .

Strategic planning builds on the mandate of the organization and its capacity to meet that mandate, specifically with respect to its organizational structure, policies, personnel, finances and philosophy.

The external and often global conditions that influence a community's ability to meet its mandate are acknowledged as an integral component of the planning process.

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As well, strategic planning is future oriented, committed to determining ways to meet the organization's vision given the internal and external environment. Finally, the interactive and fluctuating nature of planning is incorporated into the planning process. Thus rather than a linear cause and effect process, strategic planning is a program of continuous feedback from plan to action and vice versa (Gertler, 1991).

2.3.4 Steps in the Strategic Planning Process

The following steps in the strategic planning process are adapted from a seminar presented by the Heartland Center of Lincoln Nebraska (undated):

- **Step 1. Environmental Scan** - Information about current conditions and future trends both within the community and externally are gathered. Community based assessment techniques are incorporated in this stage.

- **Step 2. Situation Analysis** - The information gathered is analyzed with respect to community strengths, weaknesses, opportunities and threats.

- **Step 3. Vision and Goal Setting** - The visioning process is based on the community's history, cultural values, and hopes for the future.

- **Step 4. Strategy Development** - Creative approaches to meeting the community vision are explored.

- **Step 5. Plan Development and Implementation** - A consensual, empathetic and capacity building approach to tasks and responsibilities is taken.

- **Step 6. Monitoring, Evaluation and Assessment** - The community is involved in an ongoing monitoring, evaluation and adaptation process.

2.3.5 Characteristics of Strategic Planning

Strategic planning has a number of characteristics in common with CBD:

- throughout the process, particular emphasis is placed on local knowledge as "expert" knowledge,

- an understanding of the various external and internal influences are sought. This process can link community issues with respect to community design, environmental planning, physical infrastructure planning, business development, service delivery and organizational development, and
- partnerships are formed and consensual commitment to action is sought.

Perks and Kawun (1986) suggest that changing economic climates call for a change in approach to economic development planning. They apply the strategic planning process to CED in a manner that stresses the significance of the community's view of itself and of the external environment in which it functions. In their view, strategic planning starts with the acknowledgment of a threat to survival. The external and internal threats and other competing factors are explored. Acknowledging the social, political and economic factors, the community defines a vision for itself. An action plan is established and specific commitments are made.

2.3.6 Shift in Planning Approaches

Many planning theorists postulate that the planning profession is currently undergoing a paradigm shift[10] (Alexander, 1984; Corbett, 1986; Friedmann, 1987; Daly and Angulo, 1990). The shift is occurring as the discipline responds to criticism of the rational-comprehensive planning model from developing countries, minority groups, women, critical theorists, post modernists and environmentalists. In the view of the radical planner, when planning is viewed as a value free science, it fails to recognize the power interests that it supports. By taking an empirical approach to the generation of knowledge, it neglects the historical and cultural experience of the people it purports to assist. Furthermore, it ignores the social context in which it is applied.

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[10]A paradigm is the theoretical framework within which scientific thought and practice operate. According to T.S. Kuhn (1970), a paradigm is considered truth until a paradigm shift occurs. In Kuhn's view, a paradigm shift, popularized in his book *The Structure of Scientific Revolutions*. occurs when theories are developed that are substantively incompatible from the preceding theories. Over time, the new theory gains credibility with the scientific community and inevitably alters the way in which science is perceived. In this way, according to Kuhn, knowledge is not just evolutionary but it is also revolutionary.

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Wolfe (1988) shows that the rational comprehensive approach is not suited to aboriginal cognitive styles and community values. As a result, the planning process is neither equitable nor effective for Aboriginal people. She suggests that a more interactive approach consistent with community values would be more appropriate.

A similar position is taken by Sandercock and Forsyth (1990) and Milroy (1991) in a recent analyses of gender and planning theory. These authors conclude that planning theory aims to be gender blind and, because it is subject to ideological distortions, is consequently dominated by an androcentric view. They note that planning emphasizes the production and consumption of goods and does not include a humane or female focus on production and maintenance of life.

To respond appropriately to the needs of women and ethnic minorities planning should acknowledge its normative nature, and the social theory on which it is based. This notion is supported by Albrecht and Lim (1986) in their admonishment that "only a social theory capable of distinguishing historically caused relationships from structural regularities in society can unmask ideological distortions and provide a framework for dealing with public interest issues" (1986: 28).

This section provided an overview of the rational comprehensive approach to community planning. Strategic planning was presented as an approach appropriate for communities with limited resources. Increasingly however planners are suggesting that planning theory and methods should be based on critical theory. Chapter Four and Five will illustrate an application of strategic planning that incorporates critical theory.

2.4 ADULT EDUCATION

This section outlines the components of adult education relevant to CD practice. Adult education has historically played a key role in CD with an emphasis on adult literacy and community organization (Coady, 1939; Kidd, 1950). However, over the years, the roles of community developer and adult educator have changed.

While the community developer has focused primarily on economic development in the community, in many cases, the adult educator has focused on education for employment of the individual (Titmus, 1989). Considerable overlap between the two roles is apparent. Adult educators draw heavily on many of the

principles of CD (Coady, 1939; Kidd, 1950) and community developers glean much of their knowledge of group facilitation from adult educators.

Over the years, adult education has developed a comprehensive set of principles, methods and techniques that offer tremendous value to CD activity. However, adult education activities are often undertaken without an understanding of the inequality inherent in these approaches (Apple, 1982). Such an understanding could create the conditions for the inequality to be redressed.

A review of adult education practice is presented in three parts. First, a brief review of current practice is presented. Second, the strengths and weaknesses of current practice with respect to equality and integration is assessed. Lastly, popular education is advocated as an appropriate method for planning for marginalized communities.

2.4.1 Adult Education as a Social Science

Originally, adult education was a movement to alleviate poverty and to increase the capacity of individuals to achieve gainful employment (Knowles, 1980). While these objectives still stand, the emphasis on poverty alleviation has diminished in North America. In response to technological change, the emphasis is increasingly on building competency and personal growth (Knowles, 1980).

To support this change in focus, adult education has become a social science unto itself with a correlate set of principles, objectives, methods and content (Knowles, 1980; Krajnc, 1989).

While adult education in the early years focused on literacy and poverty alleviation, during the 1940s and 1950s, the focus in North America shifted to the liberal arts. During this time, adult education emphasized knowledge for its own sake and was viewed as inappropriate to changing times (Knowles, 1980). During the late 50s and early 60s, changing values led to an approach to adult education that sought to develop knowledgeable people with the ability to apply the skills competently. Competence or performance-based learning views the learning process as self-directed. The education process then focused on skills that could be measured against a set of objective criteria (Knowles, 1980). Adult education in this period was primarily concerned with developing appropriate and improved approaches to facilitate this process.

Subsequently, this view has been liberalized and in North America, adult education is now viewed as a process of lifelong learning. In the broadest sense, it is considered as self-directed growth toward individual self actualization (Ironside,

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1989; Knowles, 1980). It is recognized that this process most often takes place within an institutional framework. To be effective, it must satisfy the needs and the goals of the learners, the education institution and the society (Jarvis, 1989; Knowles, 1980).

2.4.2 Roles of Adult Education

Whereas in previous years, adult education focused mainly on citizenship training, literacy training or vocational training, in recent years, it is increasingly multifaceted, responding to the market demand. Adult education now offers a wide range of products from literacy training to employment training to liberal studies.

A study initiated by UNESCO demonstrates that the functions of adult education vary globally (Lowe, 1975). However, Lowe points to common features that prevail in adult education. He claims that adult education:

- contributes to national development;
- supports social and technological change;
- promotes social justice;
- delivers vocational training;
- provides leisure activities; and
- increases self reliance.

Typically, in the North American context, adult education predominantly supports social and technological change, employment training and leisure. With the exception of First Nations, the role of adult education in national development has diminished in recent years. Adult education to promote social justice and self reliance appears to be very limited. Critical theorists would argue that adult education assumes a value-neutral approach and in so doing supports the status quo (Apple, 1979; Brundage and Mackeracher, 1980; Freire and Faundez, 1989).

2.4.3 Need for an Alternative Approach

Freire and Faundez (1989) contend that a fallacy exists in the education system, the fallacy of neutrality. The fallacy of neutrality creates conditions of domination and patriarchy that allow education to be an instrument of oppression for disadvantaged groups (Freire, 1990: 10).

This critique is consistent with the feminist view that education is based on a rational, scientific world view (Noddings, 1984: 1). Noddings (1984) contends that the dominant approach to education is based on a hierarchical model focusing

on reason, justice and fairness. This model is expressed in the "language of the father", a language of objectivity and mathematical reasoning. Noddings does not argue that this "ethic" is not relevant to an equitable approach to education. However, she argues that an imbalance is present in the ethical origins of education. Noddings and other feminists posit that in education, the voice of the mother is silent. An approach to education that includes the voice of the mother and the "feminine" ethic is called for (Noddings, 1984; Gilligan, 1982; Belencky et al., 1986).

Central to both liberation pedagogy and feminist theory is a social analysis which contends that the current dominant ideology distorts reality and inhibits freedom (Freire, 1990; Gilligan, 1982). Brundage and Mackeracher (1980: 7) state that "all education is part of a political enterprise". Apple (1979: 4) contends that the tenacity of ideology creates an environment for an education system that is an "agent of cultural and ideological hegemony".

Freire (1990) feels that adult education practice in disadvantaged communities has taken a welfare approach. He sees this approach as a false generosity masking the effects of oppression and detracting attention from the structural causes of poverty. In Freire's view, the failure of educators and the education system to respond to the experiential reality of poor people causes feelings of lethargy and ignorance in the groups they are intended to serve.

If these arguments are accepted, the adult education method that would contribute most to an equitable integrated approach to planning would be one that adopts an explicit normative position. Popular education is a method that makes these issues the central thrust of program design.

2.4.4 Contribution of Popular Education

Popular education has emerged as a method that increases the level of political efficacy in low income communities both in Canada and in developing countries (Arnold et al., 1985; 1991; Barndt and Freire, 1989; CUSO, undated; Gattfly, 1983; Hope and Timmel, 1984). Popular education is defined as:

> ...education that serves the interests of popular classes (exploited sectors of society), that involves them in critically analyzing their social situation and in organizing to act collectively to change the oppressive conditions of their lives (CUSO, undated: 5).

Popular educators advocate that adults learn best when the learning event is based on their day to day experience of living. Learning requires that this experience be expressed verbally and that it be named. This experience is also called 'breaking the silence' (Ryan, pers comm, 1992) or 'giving voice'. Next, the experience is analyzed critically to determine how power is held, how decisions are made and how individuals and groups are affected. This analysis, to be of value, should lead to planning based on this knowledge and ultimately to action.

2.4.5 Key Contributors to Popular Education Theory

Three organizers of adult education programs stand out as making timeless contributions to education for social change: Father Moses Coady (Lotz, 1987, Kidd, 1950), Miles Horton (Adams, 1975), and Paulo Freire (Hope and Timmel, 1984). All three leaders see education as the key to social reform. The approaches of these three educators are synthesized and presented as the central tenets of popular education.

Begins With Participants

The fundamental principle of popular education is that learning begins with the experience of the participants (Adams, 1975; Arnold *et al.*, 1991; Coady, 1939; Freire, 1990). Coady stresses the importance of education as an activity around which participants organize to gain greater democratic control over conditions in their communities. A corollary to this principle is the understanding of education as a collective activity. By recognizing collective problems, individual confidence is gained and politicization begins. Learning is achieved through action based on a recognition and analysis of the collective experience. This recognition occurs as an iterative process of reflection-action-reflection-action (Zachariah, 1986).

Small Group Discussions

The primary teaching approach advocated by these three leaders is small group discussion. This approach emphasizes solutions to problems that are rooted in the community. In the view of these three leaders, education that is emancipatory in nature supports men and women in their struggle to transform their reality and to create greater and richer opportunities individually and collectively. Awakening critical consciousness through small group discussion leads to a compelling drive toward freedom and autonomy (Freire, 1990).

Critical Reflection

To achieve critical consciousness, the starting point for all learning is people and their individual and collective experience. Through dialogue, the culture of silence is broken down. In addition to giving voice to peoples' experience, popular education calls for reflection on the experience and action to address the issues revealed. The state of critical consciousness is achieved "not through an intellectual effort alone, but through praxis - through the authentic union of action and reflection" (Freire, 1985: 87). The process of praxis assists communities to rediscover their culture and their language (Fals Borda, 1985).

These three tenets form the basis of popular education to this day. From these tenets, participatory action research (PAR) has emerged as a research method appropriate for marginalized communities (Fals Borda, 1985; Ryan and Robinson, 1990, Tandon, 1981, 1988). PAR is a scientific method for conducting community research that synthesizes social reality in the research method. To achieve this, the research problem is identified, measured, analyzed and solved in the community. PAR is appropriate for marginalized communities because the end goal is social change to improve the living conditions of community members (Ryan and Robinson, 1990; Tandon, 1981, 1988).

2.4.6 Popular Education in Canada

While acknowledging the roots of the practice in the work of adult educator Paulo Freire, popular education has been changed to suit the Canadian context. Wiebe and Wiebe (1991) consider popular education particularly important in Canada as it can help us recover our diverse cultural roots. By turning community problems into opportunities, popular education can be used to trigger creative responses in a world competing for diminishing resources.

Although in Latin America this technique is used primarily for working with poor people, in Canada it is used to identify feelings of disempowerment in both disenfranchised groups and middle class communities (Wiebe and Wiebe: 1991). It is used as a consciousness raising method, as a strategizing technique, and to address development issues locally, nationally and internationally. The technique is applied to a multitude of issues from economic to environmental, from self help to societal change.

Agencies that have developed expertise in this field include the Doris Marshall Institute, Gattfly and the Nanaimo Women's Network. These agencies

have successfully used this approach in cultural awareness settings, in peace groups, in gender awareness workshops and in poverty support groups.

Popular theater, a derivative of popular education, is drawing support as a method for giving voice to the concerns of disenfranchised groups in developing countries and, increasingly, in Canada. While popular theater has its roots in Latin America, it has been successfully used in Canada with senior citizens, heart and stroke victims, social service organizations, mentally disabled persons, lesbian groups and immigrant communities (Richard Campbell, pers. comm. 1992).

2.5 SYNTHESIS OF DISCIPLINARY APPROACHES

In this chapter, the overview of existing approaches in community development, economic development, community planning and adult education illustrates that common critiques have emerged in all four disciplines The critique of the four disciplines suggests that overall, the disciplines need to respond to changing global conditions by:

- being people-centered rather than economic growth-centered[11],
- recognizing the systemic inequality within their own disciplinary structure,
- integrating all of the dimensions of community life into a holistic planning process,
- taking an action-oriented approach acknowledging limited resources,
- supporting diversity, and
- acknowledging the limits to growth.

The overview of disciplines also demonstrates that a wide array of methods and techniques have been successfully adapted for use in marginalized communities. Figure 2.3 illustrates the aspects of each discipline most appropriate to popular planning.

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[11]growth centred refers to economic growth.

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Figure 2.3 Contributions to Popular Planning

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                    ┌─────────────────────────────────┐
                    │ Community Development:           │
                    │ •Skills in facilitation,         │
                    │  mediation, and consensus        │
                    │  building                        │
                    │ •Appropriate organizational      │
                    │  vehicles                        │
                    └─────────────────────────────────┘
                                   │
                                   ▼
┌──────────────────────────┐  ┌──────────────┐  ┌──────────────────────────┐
│ Economic Development:    │  │   Popular    │  │ Community Planning:      │
│ •Institutional building  │──▶│   Planning   │◀─│ •People centered Planning│
│ •Endogenous development  │  │   for CBD    │  │ •Strategic planning      │
│ •Human scale development │  └──────────────┘  │ •Survey and analysis     │
└──────────────────────────┘         ▲          │  technique                │
                                     │          └──────────────────────────┘
                    ┌─────────────────────────────────┐
                    │ Adult Education:                 │
                    │ •Popular education               │
                    │ •Participatory Action Research   │
                    └─────────────────────────────────┘
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From the practice of CD, a wide range of community organizing and facilitator skills emerge as appropriate to CBD. As well, organizational vehicles to support collective endeavors have been pioneered. However, to offset the critique that CD methods and structures are co-opted to serve the status quo, an explicit normative theory is required. To address the concerns that CD lacks a adequate technique, the multidisciplinary application of technical skills is appropriate.

CED practice is emerging from a traditionally growth oriented discipline as an appropriate method for development. CD emphasizes institution building and local approaches as key components of human scale development. Within the community planning field, an emphasis is increasingly placed on people as subjects rather than objects in the planning process. Strategic planning is increasingly adopted as an interactive, integrated action oriented method appropriate for communities with limited resources. However a method that can bring greater political balance to the planning process is required to ensure that planning is equitable for marginalized groups. I advocate that popular education be incorporated into strategic planning to provide this balance.

CHAPTER 3

THE PRINCIPLES OF POPULAR PLANNING

As noted in Chapter 2, an interdisciplinary understanding of popular planning provides an explicit normative approach, an appropriate method and a set of techniques to implement the method in a workshop process. This chapter defines popular planning and establishes a set of principles that follow from an explicit normative approach based on equity and integration.

3.1 POPULAR PLANNING DEFINED

In popular planning, the ideological assumptions are explicit. The knowledge base does not rely solely on empirical data. Non-hierarchical and consensus building communication techniques are designed to support self reliance rather than create dependencies. Finally, and most importantly, the plans developed are linked to community vision and cognizant of community strengths and weaknesses.

With these characteristics in mind, popular planning is defined as planning:

> *that serves the interests of all people and involves those most affected in critically analyzing their social situation, and in planning and organizing to act collectively to change the social, environmental, political, physical and cultural conditions to meet their needs and the needs of their community (adapted from CUSO, undated: 5).*

Popular planning targets (as does popular education) the 'popular' or disadvantaged groups. However, disadvantaged groups cannot plan for a community in isolation from other sectors of the community. Popular planning engages in a critical analysis of current conditions as part of a process of planning in the public domain. It involves public resources and addresses areas of public jurisdiction such as land use, design, community services, resource planning and physical infrastructure. To guide this process, a set of principles are established.

3.2 ESTABLISHING A SET OF PRINCIPLES

Popular planning for CBD is based on an explicit set of normative principles. This approach is consistent with a significant portion of planning and development literature which suggests that if an ideological position is not established as the guiding framework, planning and development will invariably serve the dominant power structure (Alexander, 1984; Daley and Angulo, 1990; Forester, 1989; Friedmann, 1987; Harper and Stein, 1992; Kiernan, 1982).

The principles of popular planning are adapted primarily from the international development work of the Dag Hammerskjold Foundation (Max-Neef, 1991; Nerfin, 1977). The five principles are human needs, self reliance and entrepreneurship, ecological sustainability, empowerment and localism.

Figure 3.1 illustrates these principles as single points on a star, each point integral to the whole.

Figure: 3.1 Principles of Popular Planning
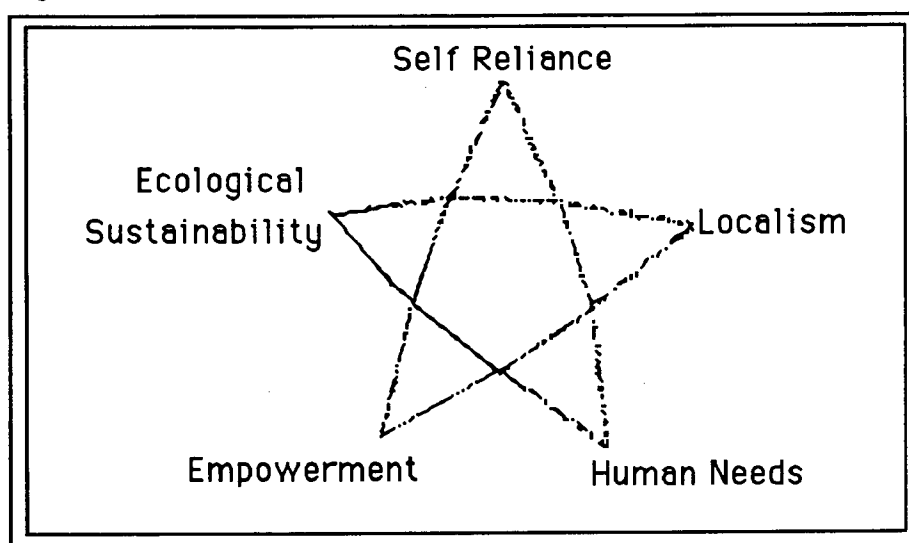
Source: Adapted From Nozick (1990: 16).

Each of these principles will be defined and explored for applicability to popular planning for CBD.

3.2.1 Human Needs

The satisfaction of human needs is the first and primary principle. Human needs are viewed as measurable, limited in number and classifiable. They are also

considered to be universal; variances occurring only in the way in which needs are satisfied.

Unfulfilled human need is considered a poverty and, according to Max-Neef (1991), each poverty generates a pathology. Poverty may include insufficient food and shelter, inadequate health care, fear of violence, poor environmental quality, limited political participation and the many forms of discrimination. Treatment of poverty requires a transdisciplinary approach to development.[12] The principles outlined in this study provide the ideological foundation for a transdisciplinary approach.

Human needs are defined in accordance with Maslow's hierarchy of human needs as noted in Figure 3.2.

Figure 3.2: Maslow's Hierarchy of Human Needs
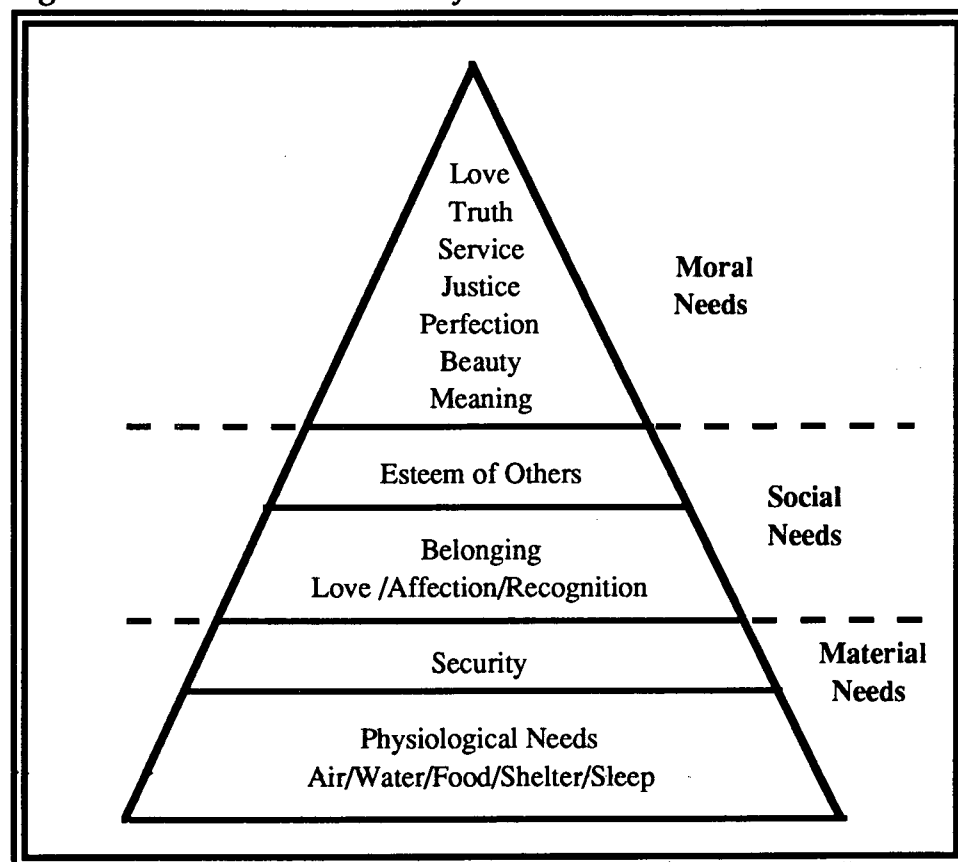
Source: Bailly. (1987: 39)

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[12]Transdisciplinary approaches are differentiated from multidisciplinary and interdisciplinary. Multidisciplinary approaches describe development from the various disciplinary perspectives. Interdisciplinarity seeks to examine the relationships between the disciplines and to integrate them.
Transdisciplinarity goes beyond the discipline to incorporate the personal involvement of the various actors.

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Maslow's hierarchy of human needs implies that physiological needs form the base of the hierarchy, without which the satisfaction of the remaining human needs are irrelevant.[13] Although the satisfaction of material needs is the first consideration, it is generally not sufficient as an indicator of quality of life. For a satisfactory quality of life to be present, all categories must be met (Bailly, 1987).

Equity is an important aspect of this discussion. CBD recognizes the unequal distribution of wealth globally and sees as its primary goal the satisfaction of basic needs for all people (World Commission on Environment and Development, 1987; Chambers, 1983). The emphasis attached to equality and inequality acknowledges the failure of existing approaches to increase the accessibility to basic goods and services for poor people globally. This principle is based on the assumption that existing economic development paradigms have generated inequality by gender, race and class on a grand and entrenched scale. Increasingly, this economic reality hits hardest on women and children.

By emphasizing quality of life, this principle advocates the achievement of balance between social needs for integration, physical needs for survival and personal needs for autonomy. The recognition of basic human rights is inherent to an approach to development premised on equality.

3.2.2 Self Reliance and Entrepreneurship

Popular planning supports and enhances the spirit of self reliance and entrepreneurship as part of a thrust to help communities control their future. The need for a development approach that emphasizes self reliance and entrepreneurship arises from capitalization which has led to the deskilling, inequity and dependency of marginalized communities in both the Western World and the Third World (Ekin, 1990; Daly and Cobb, 1989; Robertson, 1978; Dauncey, 1988).

Self Reliance

Development built on self reliance focuses on reducing dependency and vulnerability to external control (Max-Neef,1991). Implicit in the prescription of self reliance is a focus on small structures and collective processes. Ross and Usher (1986), in advocating small, self reliant entrepreneurial activities, contend that

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[13]Max-Neef(1991) takes the position that physiological needs are the only needs that are hierarchical, all other needs are interrelated and interactive.

economic activity of this nature tends to yield more informal, democratic and responsive solutions to community problems. Martin (1987) claims that small business is the cornerstone of local development; when large industrial projects fail, small business must be strong enough to survive hard times.

Two main concerns regarding self reliance as an integral component of CBD are often presented. First, self reliance is often confused with isolationism. To the contrary, self reliance involves horizontal interdependence with other groups, communities and nations (Max Neef, 1991). At the same time, the more self sufficient a community is for basic human needs, the less vulnerable it is to control from outside forces.

The second concern often identified is that self reliance is individualistic and may have a countervailing influence on the collective interests of the community. As noted below, individual self reliance and collective self reliance both play important roles in a self reliant social system.

Individual Self Reliance
- enhances self and mutual responsibility;
- protects community democratic values; and
- promotes exchange among equals.

Collective Self Reliance
- works toward interdependence within the community;
- promotes regional interdependence as a means of achieving self reliance within the greater region;
- results in communities acting in self interest with locally based knowledge; and
- enhances community control through small scale endogenous development.

The principle of self reliance is garnering growing support from a number of institutions. The Royal Commission on Employment and Unemployment (1986) in Newfoundland calls for the province to build on local strengths, to look at homegrown solutions and to strive for greater regional autonomy. The nature of traditional life in Newfoundland, occupational pluralism and household self reliance are characteristics to be preserved and strengthened.

The Canadian Churches for Global Economic Justice (Gattfly, 1987) supports the call for greater self reliance as a key component of any strategy to reduce poverty in Canada.

The World Commission on Environment and Development (1987) also calls for governments and non-governmental organizations (NGOs) to nurture individual and community self reliance by supporting the informal economy of both urban and rural areas. This support could come in the form of assistance for micro enterprise development, loans to cooperative enterprises and tenure agreement for illegal settlements.

Entrepreneurship

The understanding of entrepreneurship adopted by this study is drawn from The Royal Commission on Employment and Unemployment (1986: 32):

> *By entrepreneurship, we are not referring only to the business sector of society... we use the term in a generic sense to refer to new initiatives for creative productive enterprises, typically involving some degree of innovation, risk taking, and capital investment.*

Entrepreneurship then is a spirit of innovation that can be applied to both the public and the private sector (Cossey, 1990). It can bring benefit to the individual and to the community.

In many marginalized areas of the country, communities are undertaking cooperative entrepreneural activities in which the risk is shared and the creativity is collective (Cossey, 1990; Perry,1987, 1989). These endeavors generally take the form of CD corporations, regional development corporations and cooperatives.

Polese (1987) and Hawken (1983) show that as the service sector expands in relation to the whole economy, small business and entrepreneurial activity will take on a much more significant role. The success of entrepreneurial activity will have a strong influence on the economy of small communities.

Community based economic development aims to realign entrepreneurship to be consistent with community values. This position is supported by a recent assessment of northern entrepreneurs by Wuttunee (1992) that demonstrated the importance of environmental sustainability and community linkages in the establishment of successful northern businesses.

Ninacs (1991) suggests that 'social entrepreneurism' is increasingly valued as an avenue to address inequality and to incorporate environmental concerns into the business agenda. Social entrepreneurs are profit oriented, however profit is sought while still maintaining social and environmental integrity.

Community-based development that incorporates the principles of self reliance and entrepreneurship enhances opportunities for both the individual and collective economic activity. It stresses the importance of entrepreneurship in strengthening institutional structure and emphasizes economic activity that draws social and environmental factors into the balance sheet.

3.3.3 Ecological Sustainability

A need to rethink our approach to economic growth arises from a growing awareness of the degree of environmental degradation afflicted on the biosphere to date and of its limited capacity to survive further degradation (WCED, 1987). A review of the literature suggests that environmental degradation results from an ethic of exploitation brought to bear on both the physical and human environments (Daly and Cobb, 1989; Robinson et al., 1990; Robertson, 1978).

The World Commission on Environment and Development (1987: 43) popularized the concept of sustainable development as an approach that "meets the needs of the present without compromising the ability of future generations to meet their own needs".

From an equity perspective, ecological sustainability takes on another dimension. In particular, sustainable development has been criticized for its focus on environmental factors to the exclusion of human factors (Cossey, 1990; Davis, 1991; Durning, 1989). The environmental crisis has been caused by global industrialization instigated primarily be the western world. Developing countries have incurred massive debts in attempting to meet western living standard (Daly and Cobb, 1989; WCED, 1987). Now, to meet western environmental standard, developing countries are expected to incur further debt. By taking this approach, developed countries are putting the responsibility for environmental degradation on the backs of the worlds' poor.

Acknowledging the importance of a socio-economic system sympathetic to a sustainability ethic, Robinson et al. (1990) define sustainability as:

... the persistence over an apparently indefinite future of necessary and desired characteristics of the socio-political system and its natural environment.

This explanation centers on the importance of sustainable environments to meet human needs. By recognizing the equal value of balanced socio-political systems and balanced ecosystems, this approach recognizes the intrinsic role of individual and community needs. By remaining vague in terms of necessary and desired characteristics it acknowledges a changing basis of knowledge and the need for future generations to define those terms for themselves. Sustainability is something we move toward, rather than an end state in itself.

3.3.4 Empowerment

Empowerment is a central tenet of CBD and is integral to all other principles. As articulated by Apple (1982: 12):

For society to be just, it must contribute most to the advantage of the least advantaged not merely in terms of access to but also control of cultural, social and especially economic institutions. [14]

The ability to make decisions which affect one's life is central to the concept of empowerment. The practice of increasing the decision-making capacity of local communities is a key component of CBD.

Criteria for Empowerment

The following indicators illustrate that empowerment at all levels requires both individual and collective power (Labonte, 1990: 66):

- improved status, self-esteem and cultural identity
- the ability to reflect critically and solve problems
- the ability to make choices

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[14]Although Apple is a critical theorist in education, this position appears to be similar to the Theory of Justice argued by Rawls. Rawls (in Harper and Stein, 1992) argues that rational, self-interested individuals would, in a hypothetical situation where they were not aware of their circumstances in life choose the two principles, liberty and equality as the ethical basis for society.

- increased access to resources
- increased collective bargaining power
- the legitimation of people's demands by officials
- self-discipline and the ability to work with others

Implicit in empowerment is increased access to and control of resources and the recognition of that power by the institutional structure.

Degrees of Empowerment

At the individual level, empowerment embodies strong personal self esteem and a sense of efficacy. At an interpersonal level, empowerment is expressed as a shared experience that is recognized and validated by the parties involved. At a community level, empowerment provides the ability to mobilize resources for individual and collective gain.

Nevertheless, community empowerment is not without its own contradictions. Personal and community empowerment are limited by the degree of decentralized economic and political decision-making (Labonte, 1990). Figure 3.3 expresses a continuum of increased autonomy concomitant with an ability to organize:

Figure 3.3.   Continuum of Empowerment

personal empowerment	small group development	community organization	coalition advocacy	political action
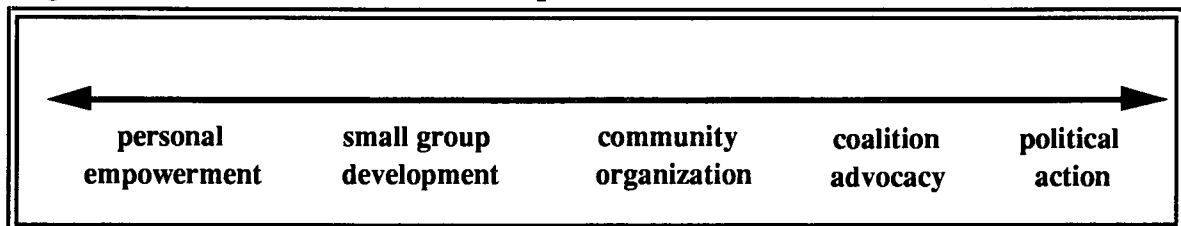
Adapted from: Labonte (1990: 67)

Additionally, power increases with the ability to organize collectively around locally identified issues.

An Empowering Approach

An empowering approach to CBD is premised on the inclusion of all community members. If one of the goals of CBD is to increase economic well-being of a community, it should focus on increasing the well-being of those least well off This position is taken because economic well-being brings a measure of power. CBD

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should focus on serving those people who are currently without power because of economic circumstance.

Community-based development requires that enabling settings are introduced to create conditions allowing local people to work for change themselves. This should not mean that change involves only people who are disenfranchised in the present system. It is in society's interests that power, resources and opportunity are more equitably distributed.

3.3.5 Localism

For the purposes of this study, localism means that the fundamental principles that guide development activity should emerge from within the community. The principle of localism stresses that the unique community culture that has evolved over time should be recognized and valued. Thus, planning endeavors should build upon the history and the sense of place of a community. This requires a reexamination of the approach planners take to knowledge, governing structures, community design and endogenous economic development.

Knowledge

Increasingly, practitioners are stressing the importance of knowledge that exists in the community as equal or better than empirical knowledge. Daly and Angulo (1990) and Friedmann (1987) suggest that planners should view the planning process as a mutual learning endeavor. They note that the consideration of community issues in terms of the community history provides a richer context in which to place the planning process. Planning should support the community in redefining its history on its own terms. By doing so, the community becomes empowered to shape their own future. Slowly, this approach is finding its way into the policies of government. As seen in the Government of The Northwest Territories that promotes traditional knowledge as "the foundation on which to build appropriate systems and reverse the cycle of dependency within aboriginal communities" (Legat, 1991).

Governing Structures

At present, communities are defined by an externally applied set of criteria, that may or may not be linked to the experience of the people who live in the community. People who can identify socially or culturally with their community tend to take greater ownership of the method of governance (Dauncey,

1988). If this principle is applied, people will be linked by commonalties which they as a community have identified. Leadership and governance then is based on community values. This is perhaps best expressed in the demand by Aboriginal communities for self government.

Endogenous Development

Endogenous development refers to economic activity generated from within the community and based on community values and community culture. The economic activity includes small businesses, CD corporations, regional development corporations, or cooperatives.

Economic development practitioners are now advocating the incorporation of cultural values into the business arena. As noted earlier, the Royal Commission on Employment and Unemployment in Newfoundland (1986) recommends the incorporation of occupational pluralism into the economic development strategy for Newfoundland. This direction is taken to support traditional local economic activity including seasonal activities such as fishing, hunting, and woodgathering.

Robinson and Ghostkeeper (1987; 1988) propose a model for community based Aboriginal business based on the fusing of community culture with corporate culture in the information and service economy. Using this model, business viability is evaluated for its ability to generate local employment, create income, contribute to regional ecological harmony and maximize cultural enrichment. Business success is based on a recognition of a "Metis way of doing things", born of the bush economy and relevant to socio-cultural and ecological factors (Robinson and Ghostkeeper, 1988: 173-182).

Community Design

The physical form of a community will also impact opportunities for CD. The principle of localism suggests that the ambiance of a community should give a sense of culture and history.

A community that links its history and culture to built form is said to possess a "sense of place". The perception of place is the feeling it creates. It might be wonder, safety, strength or intimacy. It is the 'spirit' that the experience evokes within people. The cultural aspects are the relationship of the buildings and activities to a common history and to the social purpose of the community. Viau

(1990) notes that this linkage is established by the manner in which the physical, social, spiritual and cultural aspects are linked to community design.

The physical aspects are those geographical components and built form that provide an image. Norberg-Shulz (1980) characterizes the physical aspects as the relationship between buildings and landscape. The social aspects are the people and activities that take place in space. The understanding of place is enhanced by the quantity and diversity of people and activities.

A setting with a sense of place is one in which the experience of being there is positive and teaches us something about ourselves, individually or collectively. It is a setting that provokes a response, be it physical, emotional or spiritual. The response could be of memories or fantasies.

In sum, the principle of localism requires that the development process give equal emphasis to knowledge and tradition built up in a community over time as it does to scientific knowledge. The knowledge and tradition developed in a community often holds an understanding of a community that has a direct bearing on the direction it ought to go in the future.

In this section, each of the principles of popular planning has been outlined in depth and the implications for planning practice have been introduced. As illustrated in Figure 3.1, these interrelated and interdependent principles are all viewed as points on a star, each point contributing to the brilliant glow of the star.

For CBD to effect change, each of these principles should be viewed as interrelated and interdependent. The degree to which each principle is emphasized in a community depends on the needs of the community. Friedmann (1987), Freire (1990) and Wight (1982) refer to a dialectic tension that is present between theory and practice. In a similar way, popular planning for CBD is based on a dialectic tension between these principles following from a critical understanding developed as part of the community planning process.

CHAPTER 4

POPULAR PLANNING AS A METHOD

The purpose of this chapter is to detail the planning method advocated for popular planning. Strategic planning is promoted as base method because it is well suited to dialectical planning. As well, it is particularly useful for communities with limited resources (Lang, 1988; Perks and Kawun, 1986). The approach to strategic planning presented will include analytical techniques that assist groups in critically understanding the causes of social and economic problems.

The data gathering phase is fulfilled using participatory action research methods. The research required for popular planning values local knowledge as much as empirical knowledge. A critical participatory approach to knowledge generation is taken to ensure an understanding of the issue within a historical, political context.

The goals of the process centre on endogenous development, institution strengthening and capacity building. A planner trained in facilitation, mediation and consensus building provides a greater feeling of accessibility to the process. The ability to form partnerships and to include all stakeholders in a particular issue is important to setting goals based on community values. A creative and dynamic facilitation process guides a community in recognizing and identifying their own strengths.

Finally, popular planning does not end with the implementation of a plan. Ongoing evaluation is required. The evaluation is participatory and involves stakeholders in critically examining and changing the plan and the action that has followed from the plan to address changing needs. The application of participatory techniques to evaluation brings the planning process full circle in an equitable and integrative manner.

4.1 A VALUE DRIVEN APPROACH TO STRATEGIC PLANNING

The method of popular planning is formed through the application of conjunctural analysis and other popular education techniques to strategic planning. Conjunctural analysis is defined as political analysis for action, based on an understanding of where the people are at a given time and the ideological, political,

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and economic forces at play at that time (Barndt and Freire, 1989; Gattfly, 1983). Conjunctural analysis originated in the work of Antonio Gramsci, a young Italian committed to fighting fascism in his country in the 1920s. Gramsci, in an attempt to understand the ground swell of support for fascism in Europe, suggested that structural analysis alone was not enough, because the way in which people view social systems is shaped by their experience.

The Jesuit Center for Social Faith and Justice further developed this method for use in social analysis in Canada and entitled the adapted version "Naming the Moment" (Gattfly, 1983). Naming the Moment is similar to strategic planning in that it assesses the current situation with the view to formulating strategies for action. However, as strategic planning is not inherently value driven, 'Naming the Moment' ties strategic planning to critical theory, fostering an action-oriented approach steeped in the political realities of a given scenario.

'Naming the Moment' differs from conjunctural analysis in that it promotes critical analysis with a view to identifying action to ameliorate conditions for disadvantaged groups (Barndt and Freire, 1989; Gattfly, 1983). According to Barndt and Freire (1989: 12), "while these actions respond to the present moment, they also build the awareness and organizational skills we need for the long haul".

4.1.1 Stages of Naming the Moment

With emancipatory knowledge the goal of this exercise, the content area differs from a typical adult learning event or community planning workshop. The main stages of 'naming the moment' are:

- examining identities and interests;
- naming the issues;
- assessing the forces; and
- planning for action (Gattfly, 1983).

During the first phase of the workshop, participants examine their own political, social and cultural identities and identify their own interests as community members. In the second phase, they name the issues with a particular emphasis on their own identities, experience and interests. These two phases can be viewed as a collective, value driven approach to the environmental scan adopted by strategic planners.

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The assessing the forces phase is the correlate of situational analysis used in strategic planning. In popular planning the strengths and weakness of the external and internal environment are assessed in this stage but with a clear understanding of the power relationships that are present internally and externally

The main difference between the two processes lies in the planning for action phase. Although popular planning is action oriented, emphasis is placed on the analytical phases. Strategic planning conversely involves three stages in the planning phase: visioning, strategy development, and plan development and implementation. Popular planning adds these features to the naming the moment techniques because the design of a viable plan of action is as important in the empowerment of communities as is critical learning.

Finally, the naming the moment process does not include an evaluation component. I advocate that the monitoring, evaluation and assessment phase of strategic planning be incorporated in the popular planning process as part of an ongoing process of community learning.

4.1.2 Appropriateness of Naming the Moment

This technique is appropriate for a number of reasons. First, it acknowledges that conditions are constantly changing and that ongoing critical analysis is required to be effective in improving conditions for people.

As well, the analysis of people's experience should link that experience with critical theory to provide a basis for effective action. This process, referred to as "dialectical methodology" by Barndt and Freire (1989: 31), provides a systematic method for identifying power relationships rooted in experience.

Finally, this process has relevance in the ongoing experience of day to day life. This means that this analytical way of thinking has more in common with the way we make day to day decisions than the traditional "banking" system of education or the rational approach to planning.

4.2 TOOLS OF PRACTICE

This section examines five main techniques of popular education and participatory development practice that are advocated as the technical basis of popular planning. These tools are: community based research, consensual goal setting, facilitation, mediation and participatory evaluation.

Ideological assumptions form an integral component of all planning endeavors. The manner in which the culture, values and activities are expressed is determined by the ideology of the practitioner and the employer and by the conditions in the community served. A practitioner should be explicit about her/his ideological assumptions and should reflect upon her/his practice to ensure these assumptions are demonstrated in practice (Ryan and Robinson, 1990; Seasons, 1991). Popular planning for CBD is premised on an ideological commitment to equality and integrated approaches to development. Each section of this chapter will examine ways in which this commitment can be achieved.

4.2.1 Community Based Research

Community based research (CBR) is a technique that seeks to make research more relevant to people at a grassroots level while maintaining the scientific rigor required to give the research validity. In its most elementary form, CBR involves community members investigating problems on their own or with assistance from outside interveners.

CBR seeks out knowledge that arises from a synthesis of indigenous knowledge and scientific knowledge (Chambers, 1983). It applies this knowledge to social institutions in order to increase the cultural relevancy of these institutions.

The main characteristics of CBR are:

- the process is participatory,
- the research is culturally relevant,
- the process is capacity building, and
- the data lends itself to cross cultural interpretation and validation.

When communities engage outsiders to document historical or cultural information or to undertake community assessments, the research agenda is often outside the control of the community and they must accept a peripheral or incomplete examination which fits into a broader research framework. Robert Chambers (1983) suggests that biases exist within conventional research approaches that preclude the ability to clearly assess conditions as they exist for disadvantaged groups. Participatory methodologies such as CBR succeed because they place greater emphasis on qualitative and phenomenological methods through iterative dialogue with members of the community under study (Tandon, 1981).

Community based research assumes that the recovery of history and cultural tradition is a critical component of local empowerment. Although CBR is a rigorous research methodology, its principle objective is to enable communities to determine the nature of research and to control the design and implementation of the research process. The output of a CBR project should be:

- the recovery of history;
- the recovery of cultural tradition;
- the assessment of existing institutions; and
- the design and implementation of appropriate institutions. (Fals Borda, 1985; Ryan and Robinson, 1988; Tandon, 1981)

Knowledge arising from a synthesis of indigenous and scientific knowledge may make social institutions more relevant (Chambers, 1983). Fals Borda (1985) contends that this research will lead to substantive change for the world's poor because it is a form of shared learning that assists people in recovering their history. Further, he suggests that an approach that values the existing culture will incorporate the indigenous knowledge into knowledge gained and that this "new" knowledge should be returned to whence it came.

4.2.2 Consensual Decision Making

Consensual decision-making is an appropriate mechanism for the community planning process because it is non-hierarchical and can be supportive of collective creativity (Avery *et al.* 1981). Consensus is a decision making process whereby, through a process of discussion, idea generation, problem solving and persuasion, agreement with all parties is reached without voting.

A decision reached by consensus is a "decision that has been consented to by all members" (Avery *et al.* 1981). Consent however does not require total agreement but means either that the desire to reach agreement is greater than the need to uphold a personal position or that the decision is close enough to the dissenting stakeholder's position to justify the decision. Consensus decision making has value to popular planning practice for the following reasons:

- it produces more intelligent decisions, by incorporating the best ideas of everyone,
- it seeks win-win solutions,

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- it increases the likelihood of new and better ideas being generated,
- everyone has a stake in the implementation of a decision because all have participated in its formation. Participants have more energy for working on projects with which they have full agreement, and
- it significantly lessens the possibility that a minority will feel an unacceptable decision has been imposed on them (Coover *et al.* 1985: 53).

Practitioners are now adapting consensus techniques to community scenarios with considerable success (Kuyek, 1990;, 1985; Starhawk, 1987). In recent CBD projects in Fort McPherson and Lac La Marte, Ryan (pers. comm. 1992), identifies four rules that make consensus decision making successful in practice:

- power is shared in a non-hierarchical structure,
- no one is allowed to put others down, including themself,
- individual experience of oppression is discussed openly to break the culture of silence, and
- strengths are pooled for collective benefit.

Consensus decision making stands in sharp contrast to other decision making mechanisms. The decision making structure mandated by many community based organizations is majority rule. Table 4.1 compares the salient features of majority rule and consensus decision making:

Table 4.1: Comparative Decision Making Model

Majority Rule	Consensus Decision Making
competitive	cooperative
favors the articulate	values all participants
creativity stifled	explores options
efficient	time intensive
hierarchical	non-hierarchical
relies on authority	relies on participants

Adapted from Avery *et al.* (1981).

This table demonstrates that consensus decision making offers the features necessary for an equitable and integrated planning process. However, consensus

decision making is not a panacea. This process also can be used to further the power of an individual or group using the blocking option. In many cases the process is a lengthy, exhaustive and often frustrating endeavor. The following community conditions support consensus:

- unity of purpose;
- equal access to power for all members;
- time availability;
- a willingness in the group to attend to process;
- a willingness in the group to attend to attitudes; and
- a willingness in the group to learn and practice skills.

These conditions place considerable emphasis on community cohesion and community values.

Consensus decision making should not be used when the will to generate shared ideas is absent, when no mediated choices are available, when emergency decisions are required, when the decision is minor, or when more information is required.

4.2.3 Facilitation

In popular planning, the main role of the planner or community developer is to facilitate problem solving, idea generation and decision making on behalf of the community. The role of facilitator is integral to CD practice, yet very often practitioners learn by the seat of their pants.

Facilitation aims to bring out the best in people, their best ideas, knowledge, sense of humor, cooperation and commitment to action. Strong facilitation should demonstrate the following characteristics:

- inclusion, openness and leadership govern the process;
- the participants are responsible for input; the facilitator for content and process;
- the process is collective and cooperative;
- the facilitator represents herself/himself honestly and without hidden agendas; and
- all participants have the opportunity to participate equally.

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Attention to detail creates the environment for these values to be expressed. In particular, the facilitator should establish a physical setting and workshop grouping that would promote these values and would be effective in meeting the goals of the planning workshop. Furthermore, skill in promoting dialogue and active listening are critical to successful facilitation.

Physical Setting

Many planning workshops are conducted in rooms where chairs are arranged in a hierarchical fashion such as in rows or around a table. A circular arrangement facilitates greater participation and supports an equalization of power between participants and facilitators. A minimal use of chairs and tables provides more space for physical activity (Auvine et al, 1978; Hope and Timmel, 1984).

The room should be large enough for physical activity but small enough for intimacy. Ideally, it should have windows to allow air circulation and to create a feeling of openness.

Finally, the room should be equipped with audiovisual equipment and communication aids such as flip charts and blackboards.

These facilities should be established and double checked in advance so that participants feel that their involvement is valued. At the same time, the physical setting should be flexible enough that as the workshop unfolds, participants can make the room their own.

Grouping

The workshop should involve enough participants to generate energy and a range of experience and ideas. However, it should not be so large as to inhibit less assertive people from speaking out. To keep the flow of discussion inspiring the group should not be too large or hearing all members out will become a tedious affair.

Within a workshop setting, small group configurations can be manipulated to achieve identified goals (Hope and Timmel, 1984). Groups of two are ideal for introductions and to practice specific skills. Groups of three provide an optimum environment to test ideas and to draw people into discussions. Groups of two and three are particularly important in the first phase of the workshop to allow participants to get to know each other on a personal basis. To generate a range of ideas, to plan action and to share insights, a few more people are required. Groups of

4-6 can be formed based on specific interests or background to give greater depth to a discussion.

As the workshop moves along, (for drawing ideas together for consensual action-oriented decisions), 8-12 participants are ideal. At this stage however, greater attention to process is required and the appointment of a facilitator is important.

To achieve a strong sense of community, the involvement of up to 30 participants is appropriate. Groups of this size require greater skill in facilitation and a predetermined structure. This size of group works well for presentations and summaries but it should be used sparingly because it does not provide enough opportunity for all present to participate.

Facilitating Dialogue

Group process that is consistent with the approach advocated is one that is non-hierarchical, inclusive and action oriented (Auvine *et al.* 1978; Hope and Timmel, 1984). Authoritarianism is avoided because it creates power imbalances and inhibits creativity. Active listening (discussed below) is incorporated because it is inclusive and validates participants' experiences (Hope and Timmel, 1984). Attention to pacing ensures that participants feel as though the workshop can and will result in action.

It is useful to start each day with a 'check in' to see how everyone is feeling both personally and with respect to the subject matter. The acknowledgment of individual feelings and experiences creates the conditions for participants to have greater confidence in their experiences and ultimately to generate ideas based on their own knowledge. Similarly, a brief 'check in' circle at the end of the day provides valuable feedback to the facilitator regarding the success of the day's endeavors and provides the basis for the following days activities.

Active Listening

To develop a non-hierarchical facilitation style, the planner should have well attuned active listening skills (Hope and Timmel, 1984). Active listening can be described as the skill of listening attentively and providing verbal confirmation that the message is understood. Attentive listening requires that the body language of the facilitator indicate openness, interest and non-judgment. Clear verbal confirmation of the message requires that the facilitator check his or her understanding of the message with the participant to ensure an accurate understanding.

Active listening is particularly important to balance gender and cultural differences that exist in a workshop. Tannen (1990) documents differences in the way men and women communicate. She concludes that women communicate for connection between people while men communicate for power. Similarly, North American non-Aboriginals speak directly to an issue while Aboriginals prefer to talk around an issue until clarity unfolds (Wolfe, 1989). These differences may create power imbalances if one group is more aggressive then another. A highly skilled facilitator can offset these differences by developing strong listening skills and by drawing participants into the process.

The approach taken to facilitation and particularly to listening will determine the level of participant involvement and the degree to which diverse communication styles and concerns can be incorporated. Inevitably, however, conflict will arise. The next section outlines mediation techniques to assist in managing communication involving diverse interests.

4.2.4 Mediation

Mediation processes aim to resolve conflict in a consensual, creative manner. Mediation is defined by the Alberta Arbitration and Mediation Society (Goss and Taylor, 1990, 2) as:

a process of dispute resolution where an independent third party assists parties to a dispute by facilitating negotiations between them.

The mediator must be a skilled communicator, giving the parties involved a feeling that their positions are understood. The mediator is adept at managing the communication process, balancing the opportunities for input by the parties and information that is incorporated in the process.

The mediator builds trust between herself or himself and the parties involved by maintaining and communicating impartiality (Goss and Taylor,1990). Negotiations focus on interests rather than positions and seek to separate the personalities from the problem. These interests are used to set objective criteria that can than be used to guide the process of generating solutions. Once the information is on the table, the mediator facilitates a consensus building exercise to generate options for mutual gain.

While the practice of mediation very often is used in situations where irreconcilable conflicts have occurred, it offers a set of techniques that a planner can

use in community meetings to achieve consensus and to generate creative solutions to problems (Goss, 1992, pers. comm.). Furthermore, mediation is a technique that can be used by planners to resolve conflicts between communities and outside interests. This is of particular importance as community groups become increasingly involved in planning their own development.

4.2.5 Participatory Evaluation

Participatory evaluation is an appropriate planning methodology for measuring the worth of either a plan or a planning process (Arce and Lanao, 1988; Case, 1987; Case and Werner, 1990). While the method was originally developed to assist development agencies to assess the success of projects and programs, I believe that the method could be adapted for use by communities in assessing the success of the planning process.

Purpose

The purpose of participatory evaluation is to generate a set of collective perceptions of those individuals most affected by the plan or the planning process. The collective nature of the exercise creates the conditions for creativity and ultimately greater clarification of the issues as perceived by the user groups.

Nature of the Process

Broadly speaking, participatory evaluation aims to increase involvement, to link original concepts with reality, to build consensus and ultimately to construct a picture of reality experienced by the participants (Arce and Lanao, 1988). Three types of learning take place. First, a product which assesses the plan is a tangible result. Second, an awareness of the power structures and of participants' relationship to the power structures is developed. Third, participants gain further understanding of the planning process.

Steps in the Process

Most participatory evaluation processes involve a combination of the following sets of activities (Case, 1987; Case and Werner, 1990):

- setting aims,
- launching the evaluation,
- formulating the design,

- constructing the research instruments,
- collecting data,
- analyzing results, and
- making decisions.

In setting the aims, participants help decide the areas of focus, identify the people to be involved in the evaluation, and determine the concerns to be addressed. In launching the evaluation, the mandate is identified, the evaluation team is selected and procedures to address ethical considerations are drafted. Criteria for evaluation are selected in the third stage and the information required is identified. Information sources and information gathering methods are isolated. The data collection instruments are then developed and tested. and the data is collected either by the group or by an outside survey team depending on the degree of confidentiality required. The data is summarized by the survey team and interpreted collectively. The report back to the stakeholders is clear and concise. The results are used as a basis for action plans to address the original concerns.

Limitations of Participatory Evaluation

Arce and Lanao (1988) identify a number of limitations of participatory evaluation in development agencies. Some of these limitations apply to economic development planning in Canada as well. In Canada, as in developing countries, it can be very difficult for community members to be critical of funding agencies when incentives are present. Linked to this consideration is a concern that the power structure within which the organization operates may well inhibit critical thinking. Participants may limit the process as well. Intuitive thinking may not be valued. A localized perspective may dominate. Finally, the process may be vulnerable to manipulation by local power interests.

4.3 INCORPORATING POPULAR PLANNING SKILLS IN CBD

In summary, traditional approaches to CBD should be supplemented by methods that identify and make explicit the set of values at their base. Community planners have traditionally focused on analytical skills, assuming them to be value free. This chapter has identified a number of other skills essential to a popular

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planning approach: community based research, consensus decision making, facilitation, mediation and participatory evaluation.

Emphasis in the popular planning process is placed on local knowledge. Participatory research techniques are used to reclaim history and culture, thus giving communities a stronger sense of their collective power. Consensus decision making recognizes the inherent value of each individual. In consensus decision making, creative ideas evolve through dialogue to resolve differences. The desire to make connections and to give voice to experience dictates that the planner should have highly developed facilitation skills. Community based planning supports analysis by the community, with the planner's role being one of facilitation.

CHAPTER 5

THE PROCESS OF POPULAR PLANNING - A WORKSHOP MODEL

This chapter provides a step by step overview of a popular planning workshop. The workshop design follows from the principles and methods of popular planning set out in the previous chapters. The workshop could be conducted in a weekend or series of weekends. The target audience for this workshop is small northern or rural communities with limited resources.

The workshop model provides a general outline of the pre-workshop preparation required and general guidelines for the workshop itself. The preparation of a workshop module is beyond the scope of this study. Literature sources and a list of organizations that provide further guidance with respect to the workshop module design are provided in Appendix 3.

5.1 CHARACTERISTICS OF A POPULAR PLANNING PROCESS

As noted earlier, quality and integration are key themes in designing a planning process for CBD. A workshop that is empowering and links experience in an integrated manner is one that illustrates the following set of normative characteristics:

- builds on community history,
- is committed to social change,
- promotes critical analysis,
- provides opportunity for reflection,
- is action oriented,
- is collective in nature,
- demonstrates a caring ethic,
- establishes connections, and
- gives voice to the collective experience.

The popular planning process, in its simplest form, links the experience of the participants to action for change. The inclusion of social change as a constitutive

element demonstrates an awareness that change will only occur on a lasting basis for individuals when a change in the power structure occurs. To plan for change requires an opportunity for critical reflection and positive self image on the part of the community. A positive self image is created through caring experiences.

Knowledge is formed when connections are established. People are connected through experience with each other. and experiences are connected by giving voice to individual and collective experience and by establishing patterns. Institutions and power relations are connected through an exploration of the effect both have on humanity. Ultimately, all of these elements are connected to give voice to experiences and knowledge of disenfranchised groups. Power to effect change occurs when people are no longer silenced.

5.2 THEORY INTO PRACTICE

In designing a popular planning workshop, it is important not to use participatory methods as an end in themselves (Arnold et al., 1991; Keough, 1992, pers. comm.). At the same time, a paucity of literature exists to guide us in applying popular education techniques to the Canadian context. This lack of information applies particularly to economic development planning scenarios in Canada.

The main stages of workshop design that are drawn from the literature are:

- understanding the ideological identities of the planners or facilitators,
- identifying in a very general way the issues that face communities or generative themes that are present in the communities,
- planning the workshop with an understanding of the ideological identities and the generative themes in communities,
- conducting a workshop consistent with popular planning for CBD, and
- planning for the implementation and participatory evaluation of the plan generated in the workshop (Arnold et al, 1991; Hope and Timmel, 1984).

This chapter outlines the considerations that should be addressed at each stage and presents a general model for workshop design. The workshop should be

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designed as a consensual endeavor of a planning team made up of stakeholder representatives.

5.2.1 Planning Team

A planning team, composed of the facilitators and community representatives, should be formed. Community representatives should be concerned about community well being, should speak the language of the community and should be able to establish some distance between their own views and those of community members.

The selection of facilitators should be determined through consultation with community representatives. The use of outside facilitators brings in objectivity and an insertion of fresh ideas and approaches. The use of local facilitators helps to build local expertise and ensures that the facilitators understand the experience of participants.

The number of facilitators required should also be determined at this stage of the planning process. In small groups, one facilitator is appropriate because any more would shift the power balance away from the participants. In groups of over eight, two or more facilitators can provide greater balance in skill, experience and world view. The use of more than one facilitator will also provide an opportunity to train community members to facilitate meetings.

5.2.2 Reflecting On Identities

In planning an educational event on community economic development, it is important for the planning team, and particularly the planner, to take stock of his or her own ideological identity. Arnold *et al.* (1991) call for practitioners to examine their own world view and to consider how economic, political, and social experiences have shaped that identity. If power imbalances or perceived imbalances are identified then that experience should be named and ameliorative action taken.

Social Identity

Workshop facilitators should consider the power relationships in the group, among participants and between the participants and the facilitator.

Organizational Identity

The day-to-day experiences of people in their organizations should be considered. Some people will be viewed as insiders and some as outsiders. The organizational culture will dictate the measure of power held by any one person.

Political Identity

Approaches to education differ dramatically within the political continuum. Awareness of political identity is critical to effectiveness as a social change educator.

Economic Identity

The experience of economic hardship or economic well-being shapes an educator's view of opportunity. To be able to identify with personal economic factors of participants, an ability to recognize other economic realities is important.

5.2.3 Identifying Generative Community Themes

Having considered their identity with respect to that of the community, the planning team should get a sense of the community and the community experience before planning a workshop. This stage is called identifying generative themes (Hope and Timmel, 1984).

A theme that is generative is one that inspires depth of feeling. It gets people excited and talking. It forms the basis on which both the learning experience and, ultimately, community based action will occur. Generative themes are identified by a survey in which the workshop planning team go out into the community to listen to the issues that concern community members on a day-to-day basis.

The planning team meets before the survey is conducted to establish the overall structure of the survey. However, if consensus on survey structure is not reached, community members should have the final decision making power over the types of information.

To identify generative themes, a survey method that is systematic but open is used. Team members as surveyors visit people in places where they gather such as coffee shops, beauty salons, beer parlors, community events, or employment centers. The surveyor listens to unstructured conversations and applies a structure in recording the information. Using a framework predetermined by the planning

committee as a guide, the practitioner listens for issues that relate to the needs of the community.

To assist in determining issues that fall within these categories, the following checklist of questions is useful:

- What are the basic needs that are not met adequately in this community? Do all community members have adequate[15] housing, sources of income, food and clothing?
- What power relationships exist in the community? What tensions exist between and within families or groups? What partnerships exist?
- How are decisions made in the community? Are the formal governing structures effective? What informal structures exist and what is their role?
- Do adequate and relevant social services exist? What do young people do when they have completed school?
- What do people do for fun? Are facilities and programs adequate?
- What are the basic beliefs and values of the community? What motivates people to live in this community? Is there a measure of agreement among community members over what they want for their community (Hope and Timmel, 1984)?

In exploring these questions, the survey team is seeking to understand the objective and subjective experiences of community life. The themes identified are those issues that generate the strongest response by community members. These issues then have the potential to catalyze action for change.

5.2.4 Critical Analysis of Generative Themes

In order to build a strong understanding of the themes identified and to use the themes as a basis for program design, further information is required. Each community problem should be considered with regard to three different components of community life as noted in Figure 5.1:

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[15]Objective and subjective criteria are set in consultation with the planning team.

Figure 5.1. Aspects of Community Problems
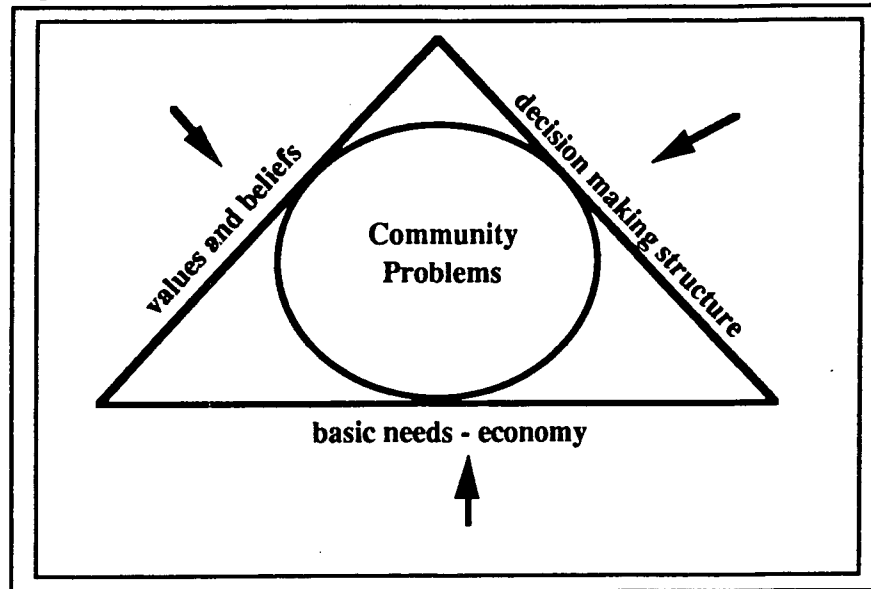
Adapted from: Hope and Timmel (1984: 41)

With respect to economics, the basic economic structure needs to be understood, including an inventory of businesses, tax base, available land and income generated by business. This should be supplemented by an assessment of demographic data. An understanding of the informal economy should be developed. Cost of living should be considered. Information with respect to employment opportunities in the area should be solicited. Equally, if not more importantly, the feelings of the community with respect to their economic conditions should be understood.

However, problems in communities often are directly related to the decision making structure (Dykeman, 1987, Lang, 1988). When considering issues identified by the community, an assessment of these issues in regard to policies and programs of both the corporate and public sectors should be conducted. The planner should also look for clues with regard to informal decision making. Community formal and informal leaders should be identified. Decision making procedures should be noted.

The values held by the community impact the degree to which they are prepared to act on issues affecting them. An examination of these values with consideration of how CBD might be impeded or facilitated will provide ideas to animate group discussion. At this stage, the planner will have completed the research required to facilitate a critical examination of existing conditions.

By acknowledging that the problems experienced by the community are linked to power and to values, the planner encourages a critical approach. By working with community members as subjects rather than objects, she/he supports the community's ability to direct change from within. By refusing to import ready made ideas, the planner recognizes the inherent value of locally created ideas (Freire, 1985).

5.3 THEORY INTO ACTION - PLANNING A PROGRAM

The design of the popular planning workshop should be consistent with popular education and participatory action research techniques. Figure 5.2 illustrates the learning and planning process as a spiral to accentuate its iterative nature. The workshop begins with the experience of the learners.

Figure 5.2 Educating for Change Spiral
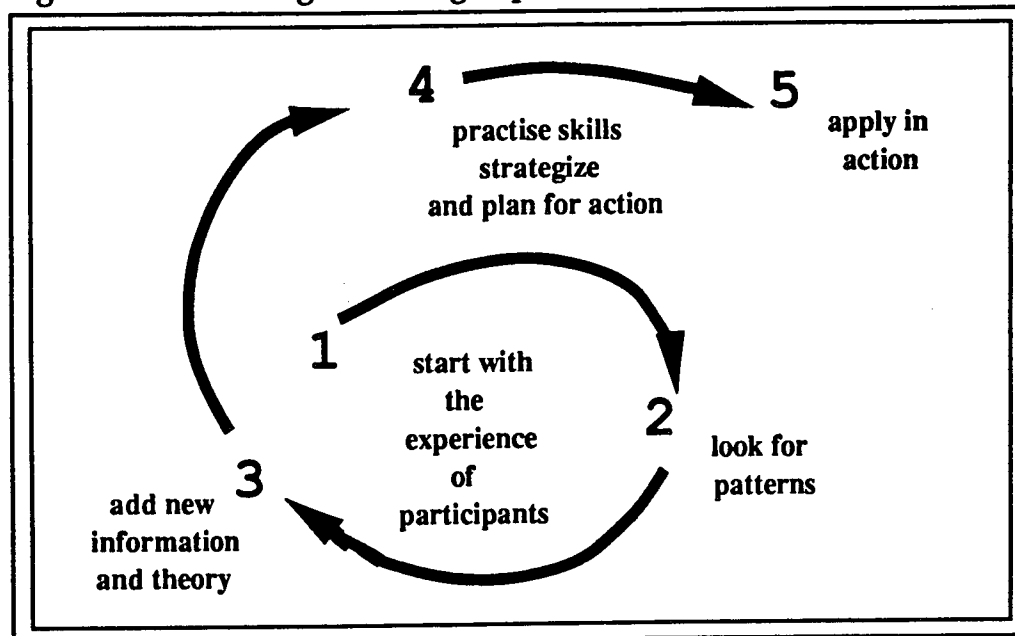
Source: Arnold *et al.* 1991: 38

This model is used for popular planning because it:

- starts with the experience of the people,
- looks for commonalties in the experience of the participants,
- applies a theoretical framework to the experience,

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- creates new knowledge and ideas both for participants and planners,
- links the new knowledge to action in a planning strategy, and
- leads to action, further reflection and again new knowledge.

This model is used to guide the planning process because it builds confidence by valuing local knowledge, it builds capacity by adding theory in an environment of reflection and it empowers by leading to action. In line with feminist theory, it is non-hierarchical and it connects people and experiences. Informed by critical theory, it helps to reflect on knowledge with the view to uncovering oppression.

This workshop model is particularly important to planning for CBD because it is dynamic and builds on experience. Friedmann (1987) and Wight (1982) discuss the significance of the tension between theory and practice to planning practice as the basis for action. Arnold *et al.* (1991: 39) carry this idea to a more reflective level by stating that "theory involves going down into a deeper understanding of our own day to day existence, rather than up into the abstract".

Practice and theory thus form a dialectical relationship leading to a deeper level of understanding through reflection on day-to-day experience. This process yields a new knowledge (Friedmann, 1987; Pyrch, pers. comm., 1991) that is a synthesis of theory, practice, experience and values.

5.3.1 Designing a Program

The approach of theory - action - reflection is considered by Arnold *et al.* (1985) as a new way of thinking that should be incorporated into the design of the planning workshop itself. A technique that has been adapted for Canadian application in planning educational events is called the "learning loom".

This technique, drawn from the work of popular educators in Central America, was originally entitled 'cuadros sintesis' translated literally to be a "framework that synthesizes" (Arnold *et al.*, 1985) In Canada, a weaving metaphor is used because it illustrates the intricacies of overall vision or design, the guiding threads or principles and the vertical and horizontal dimensions required of program design. Table 5.1 on the following page shows how the loom could be used to plan courses on CBD using popular education techniques.

The overall objective of the workshop could be considered the pattern that the loom will weave. The vertical dimension of the loom should be consistent with the education for change spiral illustrated in Figure 4.1. The loom concept is used

Table 4.1 Learning Loom for CBD

Overall Objective:	To prepare a plan for CBD that is integrative and equitable.						
Guiding Thread:	Principles of CDB: Human Needs, Empowerment, Self Reliance and Entrepreneurship, Endogenous Development and Ecological Sustainability						
	Participants:						
Design Logic	**"Why" Objectives**	**Techniques Activities**	**Procedures**	**What Resources**	**Who Facilitates**	**Time Required**
1) Start with experiences & perceptions of participants	To share different perceptions of what the problems are					
2) Deepen analysis,build theoretical awareness ⎯	To understand the problems in relation to other problems and in relation to the power structure					
3) Return to practice / develop action plan	To consider the actions needed to address problems in our communities					

Source: adapted from Arnold et al, 1985: 35-36.

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therefore to ensure that the dialectic methodology is an integral component of the workshop. The horizontal dimension represents the key components of a rational-comprehensive planning approach, in this case applied to planning a workshop. This ensures that, while a critical approach to workshop content is the focus, attention is also paid to systematic preparation for the workshop. The synthesis of vertical and horizontal dimensions suggests that a critical understanding of the needs of the community should be adopted in the selection of facilitators, location, materials and exercises.

The guiding thread for the workshop is the principles of popular planning: human needs, self reliance, sustainability, empowerment and localism. This thread is woven through the workshop to provide a point of reference.

The loom itself is a planning technique that also must be subject to the experience/theory action spiral. With this in mind, we design the loom based on our experience and the experience of participants. It guides our activities while requiring that the overall objectives be kept in constant view. It assists us to evaluate and assess on an ongoing basis and to adapt so as to better meet the ultimate objective of social change.

5.4 GETTING STARTED

The workshop program is composed of a series of presentations, guided discussions and structured activities. Activities are selected based on the context of the workshop and the availability of resources. An awareness of the needs of participants should also guide the selection. The number of participants, the time available and the familiarity of the facilitator with the exercise are determining factors.

Facilitators, while planning with care, should be creative in adapting exercises. Many communication and team building exercises are well suited for popular education with the simple addition of a critical component.

To promote optimum participant involvement in the planning process, an outline of activities should be provided to participants on paper. This promotes positive feedback on an ongoing basis. This record of the process is also useful for evaluation purposes and for future planning.

5.4.1 Workshop Format

As noted in Chapter 4, popular planning links strategic planning (Perks and Kawun, 1986) and 'naming the moment' techniques (Barndt and Freire, 1989). The result is a workshop program that fulfills the constitutive elements of popular planning for CBD. Throughout the description of the workshop the collective 'we' is used in order to emphasize the non-hierarchical nature of facilitation and the facilitator's role as an active participant.

The workshop is envisaged as a weekend workshop. Depending on the needs of the group, the workshop could be condensed to one day or expanded to a week. The timing of each event is determined by the planning team with consideration given to the issues to be considered by the community and to any special needs that may be identified in the community such as child care requirements. Having planned the activities in a systematic manner using the popular planning loom, activities are timed to optimize participant time and to logically flow from one phase to the next.

The workshop is divided into six phases. At the outset, the collective nature of the group experience is enhanced through a series of group building techniques. An environmental scan is conducted, making the community the subject of the exercise. The community identifies who they are and what their interests are in relation to other interests. A situational analysis follows. In popular terms, history is examined in a critical light and issues are named. With an awareness of the roots of the issues, visions are explored and goals consensually established. A strategy to bring the visions to life is drafted and a plan is written.

5.4.2 Phase 1 - Identifying Our Own History and Interests

This phase of the workshop builds trust between participants and emphasizes the importance of participant knowledge. To this end, the workshop begins with an exploration of participant identities as individuals and as community members.

Ourselves as Individuals

Introductions should be clear, understandable and meaningful. Introductions should be made in a manner that supports the non-hierarchical nature of the workshop and values the knowledge of participant and facilitator equally. At the same time, the trust relationship between participant and facilitator

calls for the facilitator to clearly define the skills he or she has to offer the group and to provide the opportunity for participants to identify their needs and skills.

Participants should have an opportunity to introduce themselves. At this point, the participants make the workshop their own by identifying their expectations and assisting in adapting the program to ensure that these expectations are met. A series of creative exercises to achieve this are available in the resources identified in Appendix 1.

Ourselves as a Community

In this phase, the participants identify themselves in terms of their values and their interests. The importance of diversity in values and interests is explored. By making the participants the starting point of this endeavor, participants see themselves as actors in history. They identify who they are (race, gender, class, age, etc.) and they examine how they see existing social structures. They identify their real needs and they explore opportunities for change. By situating the plan of action in their own experience, they take ownership of the solutions. Once they have identified themselves, building that knowledge into a collective image is the next step.

The following exercises have particular value in developing an understanding of the various dimensions of the community. Detailed information on the use of these exercises is available in the resources listed in Appendix 1.

The flower power exercise provides a model of an activity for identifying power sources within the group and in relation to community or global forces.

Value clarification provides an opportunity for the group, in a fun environment, to consider the values that they hold as individuals and to prioritize those values. This exercise can provide the basis for visioning based on collective values.

The web of influences exercise provides another dimension to this phase of identifying ourselves. This activity requires that, before the planning component begins, a clear understanding of the influences that affect our lives are set out. Participants are requested to draw a picture illustrating the various factors that affect their lives. They are asked to divide their pictures into four quadrants: historic/cultural, social/emotional, physical/economic, and political/mental. When the pictures are completed, participants are encouraged to discuss their drawings in small groups and to give particular attention to both the influences in their lives that give energy and those influences that drain energy.

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Cultural land use and occupancy mapping can also be initiated at this stage because it begins the process of linking experience to planning. As a research technique that gives human dimensions to the mapping process, cultural mapping can be use to document historical and cultural land uses such as hunting grounds, berry-picking areas, burial sites or transportation corridors. In this way, cultural mapping is an exercise used to give human dimensions to the mapping process. Brody (1981) documents how this approach is similar to traditional maps used by Dene elders in northern British Columbia.

A collective slide show is another technique to repatriate history and to document the resident's experience of living in the community. Pictures can be drawn from old family albums and made into slides to form part of the presentation. The CD worker should be sure to include some of the ancestors and relatives of the people involved in the workshop. In group discussions, participants are asked to imagine how their community may have been and to identify key phrases that best describe their community of yester-year. This same technique can help people visualize the present.

Phase 1 of the workshop is particularly important because it illustrates for participants the value of local knowledge in the planning process. The methods used in community assessment build capacity in the community by enhancing community skills to conduct their own research. Finally, this process builds confidence in the community in their ability to apply local knowledge in problem solving.

5.4.3 Phase 2 - Naming the Present

Phase 2 sets the stage for the community to analyze their own experience and to plan for action. This process is conducted using a series of map overlays. Participants are asked to draw the community as it exists now, to incorporate the physical, social, spiritual, and cultural dimensions. The drawings should illustrate the historical setting, environmental considerations, transportation linkages, economic activity, recreation opportunities, social services and built form. The drawing should include the issues that face the community and the forces that will affect decision making on these issues.

Participants are asked to draw the major physical features and linkages in their community including major roadways, rivers and creeks and other natural features. The community is placed in a natural setting depicting the region that they might work/play in, on an average day. The environmental issues that may

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concern the community in the region around where they live are discussed. The community is placed in a historical setting. Major cultural groups and historical events that have shaped the community are identified. Participants are asked to draw in their work place and other major employment generators in the community. These data are used as a basis for discussion of economic linkages within the community, the region and the country. The local business sector is added to the map. The amount of local employment dollars that stay within the community and the amount exported are discussed.

Recreation opportunities in the community are highlighted. The relationship between recreation opportunity and quality of life is examined. Social services in the community are identified and linkages between social service availability and community well-being are discussed. Community design is examined. Architectural forms of the community are discussed and consideration is given to the degree to which the built form reflects the cultural and historical background of the community.

5.4.4 Phase 3 - Drawing Connections

In this phase, the critical understanding that was developed in the first two phases is now focused strategically. This phase provides the opportunity to examine the historical context of our present experience. Using the drawings as the basis for discussion, the facilitator explores connections between issues and political and social analysis. Participants identify the most critical issues and name stakeholders identifying their specific interests.

A series of small group discussions incorporating popular techniques could be used to draw out the same information. Popular theater techniques could be used to dramatize contradictions between factors. An historical time line could be drawn to explore the development of the issues or situation facing the community. This critical examination of existing forces may be contentious but it is important to the development of the issues at hand.

In assessing the current situation, a strategic approach is taken. Building on the identification of stakeholders, a further exploration of their interests is undertaken. Through facilitated discussion, a matrix is developed to identify the major actors and organizations that will either aid or detract from the activities required to meet the objectives of the group. A matrix of the group's strengths and weaknesses is also developed collectively and the balance of external forces is assessed. The overall balance of power is assessed.

This stage helps us to come to a collective understanding of who is with us and who is against us. It provides the basis of the understanding of the power structures and of the limits of collaborative activities. In the case of conflicting interests amongst workshop participants, a skilled facilitator would seek to identify common interests while naming the conflicting ones.

In working with community groups, as many issues arise as there are people in the workshop. This phase assists us in identifying the key issue or issues with which we will concern ourselves for this particular workshop. It is important to explore the historical basis of the problem to identify trends and to project potential ramifications. These trends then provide a context for the establishment of long and short term goals.

5.4.5 Phase 4 - Visioning and Goal Setting

From the analysis, goals or mission statements are evolved (Perks and Kawun, 1986) based on the needs of the community identified by the community (Lewis and Green, 1992).

From the identification of collective goals, alternatives to solve the community problems are developed. To draw in the collective creativity and knowledge of community members, a visioning process would be appropriate (Beavis, 1991; Kuyek, 1990; Starhawk, 1987).

Visioning can be used to explore individual or group vision of an ideal community. Participants are asked to explore the image of what their community would look like if their wildest dreams were fulfilled and to depict that vision in a drawing, story or drama. The visions are displayed and the individual and groups seek out possible ways to implement the ideas.

One such technique is creative daydreaming (Starhawk, 1987). This activity can be a collective process that yields a consensual vision. Participants lie on the floor with their eyes closed and try to envision the community as they would like it. One person starts the collective daydream by stating one component of the ideal community and others build on it by adding their visions to it. Where conflicting visions occur, participants are asked to imagine a vision that could work for all. This vision is documented and read back to the participants upon completion of the exercise.

Popular Theater also can be adapted as a technique for goal setting that is designed to bring about change. The popular theater technique of 'imaging' encourages participants to mime an image of a problem as they have experienced it.

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The subject of the images should be defined by the common experience of the group. Members of the audience can then silently interact by stepping into the scene to show how the problem can be resolved.

5.4.6 Phase 5 - Strategy Development

This stage is the strategic component in which the key driving forces with respect to the goals are named. Key driving forces are considered to be those internal and external conditions that may affect the ability to reach the goals. Examples of key driving forces that affect marginalized communities in Canada may be the unemployment rate or the attitude of government toward social service spending. From the assessment of internal and external forces, three key driving forces are selected. Based on these three forces, the community writes scenarios of what they anticipate occurring in the future if these conditions arise.

Scenario writing is a form of story telling that tries to imagine the impact on a community of three potential scenarios (Perks, 1990). Each scenario is examined to determine the opportunities and threats with respect to the specific organization that is likely in each case. All three scenarios are examined to determine the most plausible scenario given the present collective understanding. This scenario forms the conditions to which the strategies should respond.

The original goals established in Phase 4 must now be adapted in accordance with the most likely scenario. Facilitation of the discussion at this point should continue to bring the process back to the experience of the community and to their vision of where they want to go in the long term.

With a recognition of the internal and external forces that will most likely affect them, the community now has a realistic vision of where it wants to go and an idea, based on their own experience, of how long it might take to get there. This vision forms the overall goals for CBD in their community. The overall strategy is now converted into short, medium and long-term objectives that form the basis of a plan for action. This plan is realistic, given internal and external forces, and is strategic, seeking to maximize the use of resources to effect change.

5.4.7 Phase 6 - Plan Development and Implementation

Popular education is based on the premise that the purpose of political analysis is action for change. The planning phase provides an opportunity to collectively design a road map of activities based on the consensually agreed upon strategy, building on strengths while acknowledging weaknesses. Through this

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phase, participants identify allies and build alliances. Specific action is targeted and a plan of implementation is set out.

To this point in the process, an overall strategy has been established and an analysis of internal and external forces has been conducted. A presentation of organizational options is now appropriate. The group should also identify the additional information that would be required to proceed to the final planning stage.

A brain-storming session is conducted to draw out creative ideas with respect to the objectives at hand. The alternatives are examined in view of the analysis of the driving forces. Each alternative is evaluated in view of the values and goals of the community. Alternatives are prioritized through discussions aimed at achieving a consensus.

Finally, a list of tasks is drawn up and allocated with agreed upon time-lines. The workshop ends with a collective reflective activity. The thoughts. generated upon reflection should be recorded and used as a point of beginning for the next workshop.

5.5 SUMMARY OF WORKSHOP PROCESS

This section has described the application of popular planning to a community planning process. A detailed illustration of a popular planning workshop that is committed to educating and acting for social change has been provided.

It has been shown that the planning process should begin not with data collection as suggested by the rational-comprehensive planning model but with the identification of the stakeholders' political identity. With self knowledge of one's own political identity, the planning committee then identifies the issues in the community that are important to residents. Through a systematic survey method, an understanding of the collective experience of life in that community is formed. This information is critically analyzed with community representatives and this analysis becomes the basis of workshop design.

The workshop itself is comprised of six phases from the identification of the individual and collective identity of participants to plan development and implementation. Through these six phases, workshop facilitators provide the opportunities, using graphic, theatrical and verbal portrayals, for participants to

explore their current conditions and to gain a more critical understanding of those conditions. Participants also undertake visioning exercises to collectively draw out an image of where they would like to go in the future. A strategic assessment of what needs to be done to get to that point is undertaken using an adapted form of strategic planning for communities.

The workshop ends on a point of reflection for two reasons. First, this reflective stage evaluates the success of the workshop. Second, reflection is an important stage in acknowledging that a workshop or a plan is not an end state but only one phase of an iterative process of planning, implementing and evaluating. Through the recognition of planning as an iterative and interactive process, a community begins to build confidence in its own ability to plan and of the role of ongoing critical discourse in an emancipatory approach to planning.

Popular planning for CBD also does not end with the workshop. Popular planning methods outlined in Chapter 4 are used to facilitate the translation of the plan into action by nurturing community initiative. In this way, a popular planning workshop is only a small part of an overall social change process that begins with the identification of local knowledge and strengths, adds new knowledge (in this case, planning theory) and leads to planned and purposeful change.

CHAPTER 6

POPULAR PLANNING AND PLANNING PRACTICE

The planning process has long been criticized as expert oriented and supportive of the status quo. At the same time, planning is seen as ideally situated to motivate and support global change. According to Hodge (1991: 9) for the planning profession to respond to increasingly turbulent global and local conditions, planners must:

- open up the present bureaucratic system,
- share power with citizen participants,
- take a stand on underlying moral questions, and
- be able to legitimately serve other constituencies than the land development sector.

Hodge and other planning theorists and practitioners have recommended a host of ways in which these changes could be made.

This study has sought to link these recommendations with current thought in popular education to yield an appropriate planning method for communities that are marginalized economically, socially or politically.

This chapter will explore the impact of these changes on the various players in the planning process, specifically, the planner, planning organizations and community groups. Consideration will be given to the changes required in planning education to promote popular planning. A brief discussion of the required changes in planning legislation will be presented. The review of the implications of popular planning for the planning profession will conclude by identifying further study that is required for this process to be fully embraced in the public planning process.

6.1 THE PLANNING PROFESSION

To incorporate popular planning and indeed to respond to changing conditions generally, the planning profession requires changes in its overall framework, institutional structure, and legal framework.

The planning profession must acknowledge that knowledge is never value free (Alexander and Calliou, 1991). Planners should therefore place more emphasis on taking an ethical position on planning issues. Concomitantly, planners should recognize that empirical knowledge is only one source of knowledge and, in the case of planning, not necessarily the best. Community knowledge and values should be incorporated more fully into the planning process. These changes require that planners foster amongst stakeholders a holistic view of theories, strategies and values (Alexander and Calliou, 1991).

To achieve this, the planning profession should provide to planners a Code of Ethics that supports the changing approaches to planning. Recently, the Canadian Institute of Planners Journal *Plan Canada* included articles recommending a Code of Ethics consistent with the approach advocated in this study. Witty (1991: 95) suggests that the Code of Ethics should foster a planning practice that "is sensitive to ecological, social and economic factors that shape healthy, sustainable communities". The following summary of the proposed Code of Ethics illustrates the way in which Witty sees this occurring. He recommends that planners should be ethically committed to:

- a community based participatory process,
- a view of planning that incorporates in a holistic way, ecological principles,
- social equity, and
- the incorporation of cultural values in resource allocation and community planning.

Beavis (1991: 79) adds to this discussion with a perspective drawn from the principles of ecofeminism. She suggests that the Code of Ethics should include the following principles:[16]

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16 Beavis advocates several other principles relating to the intrinsic value of non-human nature. These principles are not included because the focus of this study is the intrinsic rights of humans. Further study is required to determine

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- rejection of the false dichotomies of human vs. nature and nature vs. culture,
- recognition of the integrity of local ecosystems and cultures,
- critique of hierarchy/patriarchy,
- valuing cooperation and consensus making rather than competition and confrontation, and
- local self reliance.

A Code of Ethics consistent with these values would provide planners with the professional support to initiate some of the changes required for popular planning. As well, a Code of Ethics such as this would provide an identity for planners that is consistent with changing approaches within the profession.

6.2 PLANNING ORGANIZATIONS

To offer popular planning for CBD, the planner should be in a position to function more autonomously from a bureaucracy. It is recommended that municipalities provide intervener funding to community associations, CD corporations, business revitalization committees, and other community organizations. Through this mechanism, communities will be better enabled to undertake their own planning processes.

In the current climate of economic restraint, this change could be supported through joint venture agreements between the various levels of government and community organizations. In this scenario, governments would allocate the funds currently used for planning in a particular area to the appropriate community group. This approach would not lead to a decrease in government spending but should increase budget effectiveness as planners would no longer be as limited by bureaucratic constraints. Furthermore, this approach would provide an opportunity for community groups to become more knowledgeable about and involved in the planning process. Increasingly, they would become trained to take on some of the planning activities on a volunteer basis.

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how the intrinsic worth of non-human nature could be recognized without jeopardizing the intrinsic rights of humans.

This approach has some constraints that should be recognized. Most notably, the potential is present for rich communities to have a greater capacity for planning then poor communities. Funding agreements between government and communities should therefore be based on a sliding scale based on income.

Secondly, the term community is understood differently by different stakeholders. Communities are seldom homogeneous enough to undertake a process of this nature. Furthermore, many communities will not view this process as credible within the existing local planning structure. My intent in proposing popular planning was not to imply that this method should replace existing approaches. Rather, I would see it as a method that could be used in part or in whole by planners for appropriate scenarios. Further research would be required to determine definitively the conditions under which popular planning should be undertaken.

Finally, the potential for conflict between and within communities is present. The need for an arbitrator of 'public interest' is required. This need could be met through the provision of community arbitration and mediation services. Further study is required to determine the most plausible method of addressing this risk.

6.3 ROLE OF PLANNERS

The form of planning proposed in this study is an approach that many planners currently practice to varying degrees. This study encourages a shift in planning education and bureaucratic expectations of planners to support and enhance these changes. At present, planners are still viewed as experts who, with community input, design a plan to address problems in communities. While communities do require technical expertise in developing plans, popular planning places greatest emphasis on the planner as facilitator and educator.

The role of planners and related to this, the education of planners, should place greater emphasis on values, communication, facilitation, popular education methods, small scale development planning and public participation techniques.

6.3.1 Values

Popular planning is grounded in the values of equity and holism. To fully express these values in planning, a normative approach that draws on a critical

understanding is required (Friedmann, 1987). Although the critical radical planner advocated by Friedmann (1987) is an oppositional role, popular planning advocates a critical yet consensual approach. Through this approach, both the practitioner and the community learn.

For a planner to adopt a critical yet consensual approach, an in-depth understanding of social theory is required that emphasizes the impact of bureaucracies and economic structures on disadvantaged groups. The ability to link this knowledge with the experience of community members is of greatest importance.

6.3.2 Required Skills

Two broad categories of skill are required for the successful implementation of popular planning: interpersonal skills and analytical skills (Daley and Angulo, 1990).

Interpersonal

The popular planner requires as much training in facilitation, communication, mediation and small scale development as in theoretical frameworks, policy analysis and other conventional components of planning education. The ability to negotiate between conflicting interests and promote creative solutions is integral to this role. The ability to share the knowledge of planning theories and methods in a participatory manner should be stressed.

Planners should also be trained in participatory research techniques. The ability to communicate, to listen and to understand in a community that has different cultural values would be a tremendous asset to the popular planner.

Finally, while the skills are very important, a personality style that shows humility and a sense of humor would also be advantageous. Ultimately, the planner must have the confidence to go out on a limb in support of community learning and participation (Sherman, 1992).

Analytical Skills

Popular planning requires that the planner possess an understanding of critical theory particularly through a critical analysis of communication (Daley and Angulo, 1990; Forester, 1989). In the words of Forester (1989: 141):

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a critical theory of planning must therefore suggest how existing social and political-economic relations actually operate to distort communications, to obscure issues, to manipulate trust and consent, to twist facts and possibility.

As Forester expresses, one of the main roles that planners play is as organizers of attention. By organizing bureaucratic, political and community attention to particular issues, planners have a role in determining the outcome of a planning exercise. Planners need to recognize that planning organizations, as structures of power, are subject to communicative distortions by power interests. In Forrester's (1989) view, the role of a planner is to correct these distortions by nurturing dialogue on the alternatives available, on the values that predominate and on the interests that are at play.

Both Daley and Angulo (1990) and Forester (1989) concur that the need for interpersonal and analytical skills are interrelated. The ability to correct communicative distortions requires a planner who can work with diverse groups and can involve diverse interests in the planning process. Planners must communicate in a manner that is culturally sensitive and builds trust with individuals and groups that may feel alienated from the planning process. As well, through facilitation and mediation, the planner should create the conditions for these diverse interests to be heard. In sum, the understanding of the power and communications distortions inherent in the planning process should be reflected in the communication style of the planner.

6.4 LEGAL FRAMEWORK

For the conditions for popular planning to be present, a supportive legal framework would be desired. Although in-depth analysis of the Alberta Planning Act is beyond the scope of this study, it is clear from the focus of the Act and its minimal requirement for public participation, that the Act's effectiveness for the new planning paradigm and particularly popular planning is limited.

According to the Alberta Planning Act (1977), plans are prepared to:

achieve the orderly, economical and beneficial development and use of land and patterns of human settlement, and

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maintain and improve the quality of the physical environment within which human settlements are achieved in Alberta, without infringing on the rights of individuals except to the extent that is necessary for the greater public good.

The Alberta Planning Act at present deals primarily with public sector land use planning. The process is very expert oriented. Public participation is required only after first reading is given to any statutory plan[17].

By dealing primarily with land use issues, the Act ignores the relationship between land use planning and environmental concerns, economic development and social inequity. Because the planning profession in Alberta is governed, for the most part, by this Act, land use planning becomes the greatest focus of planning endeavors. For a holistic approach to be taken, legislation should acknowledge the linkages between land use planning, ecological concerns, social equity and cultural integrity.

By placing the emphasis in the planning process on the planner and the planning organization, the Planning Act creates the conditions for the planning process to be dominated by experts, by bureaucracy and by those individuals and groups at ease in that environment. The role of the planner is to objectively assess the planning issues with respect to the land in question and to recommend a course of action to politicians. Popular planning would suggest that objectivity is not possible and that planning decisions are in part determined by the values of the planner and the planning organization. An alternative role then for planners and planning organizations would be as mediators between the diverse interests, to achieve a course of action that meets the needs of all parties.

The public participation required by the Act primarily involves adjacent landowners and follows a set of very strict procedures. Public participation is seen as one step in an expert oriented process. The rigid nature of the process contributes to systemic discrimination against individuals or groups who are not at ease with that process. More provision is required for community control of the planning process and for local knowledge to be incorporated more fully into the planning process.

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[17]While the Act requires minimal public involvement, most municipalities involve the public at all stages of the planning process. However, the people involved in the public participation process tend to be those who are most articulate.

Popular planning is an appropriate planning method for drawing out the local knowledge and particularly the knowledge of marginalized groups.

6.5 CONCLUSIONS

This chapter has provided an overview of some of the implications for the planning profession if popular planning were adopted. As noted, many planners are already trained in the required skills and many demonstrate the values advocated. None the less, they are often inhibited from playing the role of community advocate by the nature of the profession and by the organization for which they work.

For popular planning to be fully incorporated in the range of services offered by planners requires a shift in government policy. Overall, it calls for government policy that supports equitable development (Royal Commission on Employment and Unemployment, 1986). This means that government policy, rather than creating dependency, should support self reliant communities by providing communities with decision-making power on development initiatives that most affect them.

If popular planning is to play more then a peripheral role in the planning process, a greater understanding of the integrated nature of planning is required. As well, the importance of accessibility to the planning process for those individuals and groups who are not articulate in the planning arena should be recognized in the Planning Act. Finally, more provision for communities to play a greater role in the process is required.

While the constraints to change are recognized, research for this study has shown increasing support for a paradigm shift in planning approaches. This change appears to be in the direction of acknowledging that planning is value driven and that members of all economic strata should be included in the planning agenda. As agents of change, planners have a role in supporting this paradigm shift. As a methodology, popular planning has an important role in promoting that shift.

APPENDIX 1 ORGANIZATIONAL OPTIONS

CD has historically been implemented using a variety of organizational options. These organizational options continue to be appealing for community based development as they generally enhance the institutional structure of a community and the profits generally stay within the community. Community based development generally would be implemented using one of the following organizational options:

Non-profit Associations

A nonprofit association is a community organization incorporated under the Societies Act with an identifiable mandate to provide community service. An analysis of the role of community organizations in CD in Canada could not be located in the literature search conducted for this MDP. However, an extensive review of the literature clearly demonstrates that community organizations form the initiating and often the implementing body for most CD activity in Canada. These organizations may be community associations, band councils, women's organizations, environmental groups or social action groups.

Examples of this role are numerous. The Canoe Robson Education Development Association in McBride, B.C. offers community based adult education program delivery. The Fort McPherson Band Council runs the Gwich'in Language and Cultural Project. The Calgary Indian Friendship Center provides community based support for aboriginal people in Calgary. The Hillhurst-Sunnyside Community Association offers low cost housing to low income families. The list is endless and the activities run the gamut from social service delivery to community gardens to local trading systems.

This organization option is very appealing because it is most accessible and best understood. In many cases, the organization is already in existence and the CD activity forms only part of the mandate. In other cases, community associations are formed for a specific purpose.

Small Business

Small business is often viewed as the most appropriate vehicle for CD and is considered an organizational target of CD endeavors. The development of the business sector is an important component in strengthening communities because it makes a long term commitment to communities, provides jobs, strengthens the

infrastructure and provides community amenities (Ninacs, 1991; Wuttanee, 1992).

A number of programs can be incorporated to assist business start-ups or to retain existing business. These programs include business retention and expansion, import substitution, and revolving loan funds. A community based approach to development sets criteria for assessing business viability that includes social, environmental and cultural considerations (Wuttanee,1992; Robinson and Ghostkeeper, 1988; Ninacs; 1991).

Cooperatives

Cooperatives are advocated by many authors as an appropriate mechanism for community control of development (Bennello *et al.*, 1989; Fairbairn *et al.*, 1991; 1983; Kaswan and Kaswan, 1989; Melnyk, 1985). Canada has a strong history of cooperativism dating back to the early 1900s with the birth of grain cooperatives in Saskatchewan (Fairbairn, 1991; Melnyk, 1987). Since that time, housing cooperatives, fishing cooperatives, food cooperatives, credit unions and a wide range of social collectives have formed. The predominant form of cooperative in Canada at present is consumer coops. However, producer cooperatives play a strong role in regional development in Saskatchewan and the Maritimes, while the Caisse Populaire is a key component of the banking system in regional areas of Quebec (Melnyk, 1987).

A study of CD by immigrant women in Canada suggests that cooperatives are an excellent method to address unemployment and underemployment conditions in their communities. It stresses however that the project should originate with the women themselves and that the objectives and goals should be established by the cooperants.

Community Development Corporations

Community development corporations (CDC) offer an organizational option that provides both a public and a private component (MacLoed, 1986). A regional development corporation is the regional corollary of a CDC. Typically, a CDC is a business enterprise that is profit driven but owned by the community. The profits are used to meet social objectives.

Brodhead *et al.* (1990) in their review of CDCs in Canada identify four key benefits that CDCs offer communities. A CDC offers diversified sources of funds for development. It offers opportunities for joint ventures which increase the availability of expertise and funds for a business venture. It provides mechanisms

for building community capacity to mobilize local resources. Finally, it develops an entrepreneurial spirit within communities.

One of the objectives of community economic development is to mobilize private capital for small business development. CDCs are a very effective mechanism for mobilizing capital (Perry, 1989) as they have the ability to lever capital through revolving loan guarantees, linked deposits, program related investments or the creation of CDC banking institutions.

Land Trusts

Land trusts are an alternative form of land tenure that is established either to provide a vehicle for land conservation or as a low income land ownership option (Benello *et al.*, 1989; Morehouse, 1989). Two types of land trusts generally prevail: land conservation trusts and community land trusts. Land conservation trusts, as the name implies, are established to preserve and protect natural areas.

Community land trusts, conversely, are instituted to provide access to a particular land use for those people who cannot afford it. Examples of community land trusts are housing land trusts or agricultural land trusts. In a land trust, the land is owned by the community under the auspices of a nonprofit association. Members of the community have access to the land in accordance with a set of agreed upon rules.

APPENDIX 2 POPULAR PLANNING RESOURCES

WRITTEN MATERIALS

Arnold, Rick, Deborah Barndt, and Bev Burke. *A New Weave: Popular Education in Canada and Central America.* Toronto: CUSO and OISE, 1985. This publication identifies new trends in popular education from Central America and redesigns the techniques for communities in an advanced industrial society.

Arnold, Rick and Bev Burke. *A Popular Education Handbook.* Toronto: CUSO and OISE, 1983. A popular education approach to adult education in Central American education is illustrated in this handbook. The techniques are based on lessons and experience gained in the operation of over 40 workshops.

Barndt, Deborah. *Naming the Moment: Political Analysis for Action: A Manual for Community Groups.* Toronto: The Jesuit Centre, 1989. This manual is an introductory guide for political analysis by community members. Using the four phased 'Naming the Moment' technique, local communities can identify factors which affect their livelihood and well being. Analysis leads to action aimed at strengthening the well being of their community.

Barndt, Deborah. *To Change This House: Popular Education in Nicaragua.* Toronto: Between the Lines, 1991. The introduction of popular education as a tool for social change in Nicaragua during the 1980s is documented in this well photographed study.

Boal, Augusto. *Theatre of the Oppressed.* London: Pluto Books, 1979. A seminal book of popular theater techniques, Boal provides a comprehensive description of the use of theatre as a tool for analysis, critical thinking, discussion and a rehearsal for reality.

Centre for Conflict Resolution. *A Manual for Group Facilitators* and *A Handbook For Consensus Decision Making: Building United Judgement* These manuals provide an structured and in-depth guide to group facilitation. Step by step guidance is given emphasizing creativity and responsiveness.

CUSO Development Education. *Basics and Tools: A Collection of Popular Education Resources and Activities.* Ottawa: CUSO, 1985. The basic models and principles of experiential adult learning, and a compilation of popular education exercises, role plays, simulation games, and activities for development education are detailed in this handbook.

Czerny, Michael S. J., and Jamie Swift. *Getting Started on Social Analysis in Canada.* Second edition. Toronto: Between the Lines, 1988. This introductory text illustrates approaches and techniques for developing skills in understanding social issues or in assisting other in developing those skills.

Doris Marshall Institute. *Educating for a Change: Workshop Manual Series.* DMI: Toronto. 1989-90. This four manual series document the DMI technique in facilitation and design developed in association with the African National Congress, Education Wife Assault, Immigrant Service Organizations, and the Ontario Public Service Employees Union.

GATT-Fly. *Ah-Hah! A New Approach to Popular Education.* Toronto: Between the Lines. The new Ah-Hah seminar approach uses drawing to illustrate connections between the lives of participants and broader economic and social factors.

Hope, Anne, Sally Timmel, and Chris Hodzi. *Training for Transformation: A Handbook For Community Workers.* Three volumes. Zimbabwe: Mumbo Press (P.O. Box 66002, Kopje, Harare, Zimbabwe), 1984. Written for community educators, this book summarizes twelve years of practical educational experience in Africa. In three parts it covers: the theories of Paulo Freire, the required skills to carry out participatory education, and the practical application of social analysis.

Kuyek, Joan. *Fighting For Hope: Organizing to Realize Our Dreams.* Black Rose Books, Montreal 1990. This book draws together a political understanding of problems facing marginalized groups with concrete strategies that lead to social change. A set of activities that would raise awareness of the need for social change are described.

PETA. Basic Integrated Theatre Arts Workshop Philippine Educational Theatre Association No 1 Scout de Guia corner Mother Ignacia St. Quezon City. In

celebration of it's twenty years experience in popular theatre, PETA, developed this series of manuals documenting it's history and providing a comprehensive overview of it's training methodology.

Women's Counseling Referral and Education Centre. *A Handbook For Women Starting Groups* . Women's Press, 229 College St #204, Toronto. 1985. Designed and written by women, this book provides a practical resource that is rigourous and complete yet inexpensive.

Women's Self Help Educational Kit. P.O. Box 3292, Courtenay, B.C. This kit provides a training program for popular education, facilitation and group dynamics designed particularly for women's groups.

ORGANIZATIONS

Arbitration and Mediation Society
408 McLeod Building 10136 - 100 Street
Edmonton, Alberta.
The Arbitration and Mediation Society has established a community mediation process in Edmonton and Calgary and provides volunteer mediation services for community disputes. It provides resource material and conducts regular courses in mediation in major centres in Alberta.

The Arctic Institute of North America
University of Calgary
Historically the Arctic Institute has conducted scientific research in northern regions, however, recently this organization has shifted its focus toward community-based endeavours and has undertaken PAR projects in northern communities. These projects include the Gwich'in Language and Culture Project and the Dene Traditional Justice Project.

Centre For Community Enterprise
163 West Hastings, Suite 337
Vancouver, B.C.
A division of the Westcoast Development Group, the Centre for Community Enterprise provides workshops, publications and other resources material to

community groups undertaking CBD planning. The Centre publishes a quarterly newsletter that provides advice on CBD methods and techniques.

Centre for Community Economic Development
282 George Street P.O. Box 357
Sydney, Nova Scotia.
Headed Dr Stewart Perry, The Centre for Economic Development supports the growth of CBD in Nova Scotia and Cape Breton Island. Building on a local history of CD, the organization provides ongoing support for CED initiatives in Cape Breton and publishes a CED newsletter.

Centre For Liveable Communities
Faculty of Environmental Design
University of Calgary.
To assist in the economic and cultural development of small communities in Alberta, the Centre for Liveable Communities provides comunity economic development information, research, training and planning and design expertise.

CUSO
Suite 404, 1240 Kensington Road NW
Calgary, Alberta
Building on its strength in CD internationally, CUSO has begun to work with marginalized communities in Canada as well. The main thrust of their work will be to provide resource and training support for initiatives of other organizations.

Dene Cultural Institute
Hay River, N.W.T.
The Dene Cultural Institute has developed strong expertise in community based research particularly in the areas of co-management and environmental assessment.

Division for International Development
University of Calgary
The Division for International Development, a designated Centre for Excellance in participatory development, has undertaken a series of courses that are intended to link CD initiatives in developing countries with related projects in Canada. In these courses, participants from Canada, Thailand and the Philippines are brought

together to investigate participatory techniques to research, health care, community management and environmental planning.

APPENDIX 3 POPULAR EDUCATION EXERCISES

The popular education literature contains a wide variety of exercises that can be adapted for use for community planning. The following is a list of exercises that I have selected that may be of use for the model workshop presented in this study. The exercises should be selected and adapted as culturally appropriate.

Paired Interviews

This exercise is used to assist participants in getting to know each other both professionally and personally. It contextualizes the course in terms of skills and resources available and sets the stage for ongoing dialogue between all players. Begin the exercise by brain-storming interview questions to guide the interview process. Participants are paired with someone they do not know well. Ask participants to take turns interviewing their partner and records the responses. Everyone should feel free to expand on questions as appropriate. Each participant will then introduce their partner to the group.
Source: Richard Campbell (1992, pers. comm.)

Crazy Cathy

This exercise uses nonsense techniques to help participants learn each others names in a non-threatening manner. All people in the group choose a positive adjective to precede their name, i.e, one which starts with the same sound as their name (Perfect Patty, Respectable Rick). One person begins by introducing herself, using her adjective and name. The people following recite the preceding names and adjectives and then add their own: "Perfect Patty, Respectable Rick, and I'm..."
Source: Richard Campbell (1992, pers. comm.)

I'm Sandy

Because popular education begins with the experience of participants, it is important to provide an opportunity for participants to say how they are feeling. This exercise provides that opportunity. A circle is formed and participants take turns saying their name and expressing how they feel with a gesture. The way in

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which the name is spoken and the gesture should reflect the mood of the participant. The rest of the group then repeats the name and gesture.
Source: Richard Campbell (1992, pers. comm.)

Rhyming Names

As participants are getting to know each other, name games are useful to establish a warm environment and to assist participants in remembering each others names. A circle is formed and the exercise begins with one person chanting her name and clapping, and then adding the name of anyone else in the circle:

Ted, Ted. (Two claps.)

Mar-y, Mar-y (Two claps.)

Mary then starts with her name and adds another.

The game continues with all getting a chance to say their name and to add some one's name from the group.
Source: Richard Campbell (1992, pers. comm.)

Draw Life

Draw your life or work on a piece of paper, then show your picture to the group and link up with some one's picture who seems closest to your own, then interview the person and finally introduce each other to the group
Source: Richard Campbell (1992, pers. comm.)

The Wind Blows

This exercise is great as an energizer and as a way to get to know each other a little better. Put enough chairs in a circle for every person but one. Every person except for one sits. The person standing is the caller. The caller then says, "The wind blows for anyone who bicycles to work. Everyone who bicycles to work then has to change chairs while the caller tries to get one of the vacated seats. The person left standing then becomes the caller.
Source: Richard Campbell (1992, pers. comm.)

Story Circle

This exercise is appropriate to linking cultural knowledge to the workshop from the outset. Evocative objects are laid out for the participants to examine. People share are asked to share a story of memories or ideas that one of these objects evokes. People may link up stories to create an new story or a collective story.
Source: Richard Campbell (1992, pers. comm.)

Vampire

Over the duration of a workshop, participants should have the opportunity to move around, laugh, and become comfortable in each others 'body space'. In this game, all participants are blind folded Participants move about the room arms crossed in front of the chest. The facilitator squeezes one person on the back of the neck-thus vampirizing them. This person screams feigning terror and they become a vampire with arms outstretched seeking necks to squeeze. If a vampire should happen to vampirize a vampire the vampire then becomes de -vampirized and re-crosses their arms and sighs or moans with pleasure. The game continues until the group is energized and relaxed.
Source: Richard Campbell (1992, pers. comm.)

Person to Person

This game is useful to assist participants to become comfortable with expressing ideas physically in preparing for popular theater techniques. Participants are paired and the facilitator calls out two body parts (i.e., hand to head). The pairs then connect one person's hand to the other person's head. Two more body parts are called and the pairs make that connection while keeping the first connection. This is repeated until a sculpture is formed.. "Person to Person" is then called and the players find new partners to continue the game.
Source: Richard Campbell (1992, pers. comm.)

Blind Cars

As the workshop continues, an environment of trust can be facilitated by games that require people to trust someone else with decisions. In blind cars, participants are again paired, and one person closes her eyes, the other guides her around the room. At first the "blind" persons are guided by having the shoulders held from behind and by the drivers applying gentle pressure in the direction that they wish to move. In the next step the "blind" are guided by taps: taps on the head

mean forward; taps between the shoulder blade mean backwards; taps on the left shoulder mean turn left; taps on the right shoulder mean turn right; no taps mean STOP. Guide next by name, next by noise. It is up to the guides to take care of their partners. At the end, get people to stop and open their eyes. Change roles. Repeat process and then discuss.

Source: Richard Campbell (1992, pers. comm.)

Hypnotism

In groups of two, one person is designated as leader and the other as follower. The leader hold their hand about one foot in front of the followers' faces. The follower looks at the hand and then follows the hand wherever it goes, trying to keep the same distance between hand and face. The leader should be instructed to move slowly and to explore as many different levels as possible. Let people lead for few minutes to explore their roles as "leaders" and "followers." Change roles and repeat. Discuss how it felt to do this exercise: did people like it? which did they enjoy more leading or following?

A variation of this game is to have one leader and two followers, one following each hand. It can be done with more than two followers by having people follow feet and heads, etc. Group leading individual-individual leading group

Source: Richard Campbell (1992, pers. comm.)

Letters, Best Hope Worst Fear

It is useful at the outset for participants to have an opportunity to voice their hopes and fears about attending the workshop. An activity that achieves this in a non-threatening manner is to write a progressive letter about hopes and fears. The large group is divided into smaller groups of four or five people. Each person is given a piece of paper and pen and asked to write a letter to the person who suggested that they attend the workshop telling this person that the workshop is their worst nightmare. After writing for 30 seconds, pass the letter to the person next to you and continue writing the other person's letter, do this several times. In the last round, the letters are signed off. Do the same set of activities again explaining that this is the best workshop you ever attended. Then each group tries to pick out two letters that best represent that group to share with everyone.

Source: Richard Campbell (1992, pers. comm.)

Sociometry

Divide the room into parts based on the topic you would like to explore, in our workshop we divided on lines of where we live ,theater comfort, and trust- other possibilities- sexuality, race, gender . Ask people to speak to what it feels like to be in that place. **Note:** safety of a group that is politically and socially silenced or made invisible is possible only if there is discussion and commitment to exploring these issues by everyone in the group. Ways to make it safe are to 1. ask the dominant group just to listen, 2. make a place in the room for people to not have to choose, for example a "none of your business" corner

Source: Richard Campbell (1992, pers. comm.)

Lifeboats

The purpose is to get to know other participants and to understand the skills and resources other participants bring to the workshop. This exercise also provides an opportunity to reflect on aspects of community that each participant would like consider in the workshop. To get things off to a smooth start, the facilitator provides a wide selection of art material, paper, pens, odds and ends of craft material. Participants are divided into groups of five and are given five minutes to consider their hopes and aspirations for the course. They are presented with a paper boat and asked to make something that represents their expectations for the course. When that task is completed, participants are asked to make something that represents what they bring to the course. A discussion follows to share expectations and opportunities.

Source: Richard Campbell (1992, pers. comm.)

Starter Puzzle

This exercise is used for participants to get to know their colleagues in the workshop and to give them an opportunity to share expectations. Several photocopies of pictures related to the theme of the workshop are cut into a four piece puzzle. Questions of an introductory nature are written on the back of each puzzle piece. The puzzle pieces are mixed up in a hat and participants are asked to select one. Participants are then asked to go around the room and find the people who have the rest of the pieces of their puzzle. Those who share puzzle parts form a

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group and discuss the questions on the back. They are asked to write the answers to one of the questions (e.g.. expectations) on a flip chart and either post it on the wall or discuss it with the larger group.
Source: The Center for Adult and Continuing Education, University of Western Cape, South Africa (from Arnold *et al.*, 1991).

Three Paired Skirmish

Write three questions on a flip chart. These questions should relate to the person and the workshop. For example: What did you have to do to be able to come today? What would you like to get out of this workshop? What are you most concerned about in your community? The bottom of the flip chart paper is taped to the top so that one questioned might be revealed at a time. Participants are asked to select a partner and respond to the first question. On the clap of a hand, participants are asked to switch partners and again answer the next question. On the next clap they are asked to change partners but this time to write down their responses. These answers are shared with the rest of the group in a discussion session.
Source: Doris Marshall Institute (from Arnold *et al.*, 1991)

Strengths/Limitations

Each pair of participants is given four pieces of paper and a marker. They are asked to identify and discuss their own economic strengths and limitations. After twenty minutes, they are asked to post on a board the two most important strengths and weaknesses. When all the cards are posted, a circle is formed and time is taken to review and reflect on the messages on the card. Discussion is generated on commonalties and differences. Issues of cause of economic vulnerability is explored. We look at our strengths and consider how to build on them.
Variation: Explore the factors that help or hinder your organization in its present endeavors.
Source: Adapted from Doris Marshall Institute (from Arnold *et al.*, 1991)

Flower Power

This exercise is used to name the power factors in our lives and to explore how we may be affected or how we may affect others. A large flower with many petals is drawn on a large piece of paper and posted on the wall. The flower has two circles of petals, one outer and one inner. The outer circle of petals represent the many different ways people have or do not have power. Together the group fills in

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the petals with the power characteristics of the dominant economic powers within that the community. Participants are then paired up and having been given blank photocopied flowers, they fill in the petal with their image of their own sources of or lack of power in relation to the dominant economic powers. This is posted in the inner circle of petals to allow a comparison of the power of the dominant economic forces and the power of the participants in the group. The picture is reviewed and discussed from the perspectives of who the group represents, the relationship of the group to dominant economic powers and the value of one force dominating another.

Source: Adapted from Barb Thomas, DMI (from Arnold *et al.*, 1991)

Value Clarification

Choices we make in community decision making reflect the values we hold personally and those we perceive to be held by other community members. Often we make choices without consciously expressing what those values are. This exercise will identify the values we hold individually and how we prioritize the values when we make decisions. The facilitator presents participants with one thousand dollars in paper money. The values that might be held by members of that community are displayed on a card for auction. A facilitator, acting as auctioneer, holds up each item for bids. Try to simulate an auction environment as much as possible by describing all the features of this particular value to entice participants to purchase. After the auction is completed, ask participants to consider some of the following questions:

a. Do your purchases reflect how you act in everyday life?

b. How did you prioritize purchases?

c. Were the difficulties you encountered in this exercise related at all to everyday life?

Source: Adapted from Doris Marshall Institute (from Arnold *et al.*, 1991)

Web of Influence

To get a sense of the diversity of the group, participants are divided into group of five and asked to draw individual pictures of the influences in their lives. They are asked to divide their pictures into four quadrants: historic/cultural, social/emotional, physical/economic, and political/mental. When the pictures are completed, students are asked to discuss in their drawings in small groups with particular attention to the influences in their lives that give energy and the

influences in their lives that drain energy. Variations: Participants can also be given a piece of clay and ask them to sculpt a fear that they have about their participation in this group. The sculptures are placed in the middle of the circle and each participant describes for the group, their particular sculpture. They then remake it to express the strengths they offer as a group member.
Source: Adapted from Kuyek (1990).

Drawing the Relationship of Forces

A group can pictorially demonstrate the forces that exist with respect to the objectives of the group. The following is a set of ideas that can be used, however, each group should adapt these ideas in line with their own cultural traditions. Through the use of various sizes of circles, the relative strength of one group in relation to another can be depicted. Directional arrows can be used to portray the direction of the impact. The proximity of each circle to other circles shows the association between factors. Graphic symbols like dollars, trees or children can be used to illustrate linking concepts. A facilitate discussion is conducted to brainstorm ideas of how to address the issues in the picture. These ideas then become the basis of plan making.
Source: Adapted from Kuyek (1990).

Building Images

The facilitator asks the group to think of moments of their lives when they have been oppressed because someone has power over them. The subject of the images should be defined by the common experience of the group. One at a time group members sculpt images of these moments; using other group members and any props or furniture that is readily available. This sculpting is done without talking, no explanation of the images content is given, the interpretation is left up to each viewer. Once a sculptor has finished an image ask him/her if he/she would like to clarify the image. Does the image say what the sculptor wants it to say? Are the faces expressive enough? Is it clear who the central character is? Allow the sculptor to make any changes they wish.

In order to clarify images and to deepen peoples emotional and intellectual understanding of the images, the participants are asked to make the first logical move and to repeat it three time. The same process is used making the first logical sound and then finally, sound and movement are combined and repeated three times. Evoking images of a camera zooming out, the sculptor is asked to add to

the picture something that would help to explain why the conflict happened. The sculpture now involves the audience by asking them to portray the action that needs to occur to change the oppressive activity. Facilitated discussion should follow and ideas generated of how to address the issues identified through collective action. Source: Richard Campbell (1992, pers. comm.)

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