

COMMUNITY DEVELOPMENT WITH INDIGENOUS COMMUNITIES:
FACILITATING THE CREATION OF APPROPRIATE ENVIRONMENTS

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of

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by

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ABSTRACT

**COMMUNITY DEVELOPMENT WITH INDIGENOUS COMMUNITIES:
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This thesis proposes an integrated framework for organizing information and subsequently acting as a diagnostic and predictive tool for those working in the area of community development with indigenous peoples, but with potential universal scope. Discussion within the thesis utilizes examples and information from work with indigenous peoples in Australia, Canada and New Zealand. The framework is composed of a hierarchy of community development (derived from Maslow's hierarchy of human needs) integrated within a value system, and a hierarchy of cultural influence. Discussion of the framework is divided into three areas: 1) essential needs and the ethics of crisis-control, 2) community function and planning paradigms, and 3) community actualization and how design theory applies to developing meaning in the landscape. Theoretical and practical support are given for this framework, and operationalization of the framework is offered within a paradigm of community development through participatory self-determination.

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1 INTRODUCTION

1.1 Background

This thesis seeks to provide insight into the processes of community development, and ultimately how a profession can best work across cultures. Community development in this context seeks to be holistic, ranging from the provision of environments for physical health, to designing for the “encultured mind” (Treib, 1995). The primary concern of this thesis is how landscape architects can facilitate the production of appropriate environments for indigenous peoples. While the word appropriate is vague, it is chosen to indicate that each situation will need to determine what is appropriate according to its own criteria. Therefore, to aid in determining these criteria, finding solutions and implementing them, the theoretical aspect of this thesis seeks to propose a framework by which information can be organized, situations can be diagnosed and possible predictions made as to where a community can go. The applied aspect of this thesis seeks to operationalize aspects of the framework, concentrating on participatory development and empowerment as the accepted paradigms within an overall holistic approach. While much of this thesis is presented with indigenous issues, its contents are open to generalization to a cross-cultural context, or indeed even to design and planning in general.

The last five hundred years have seen indigenous peoples repressed and marginalized around the globe. This past century has seen indigenous peoples assert themselves and push for their voices to be heard (Wolfe, 1989; Salmond, 1996). The Maori in New Zealand have been experiencing a national cultural renaissance for the past fifty years (Salmond, 1996; Lean, 1995). With 15% of the national population being Maori (Challenger, 1998), and with this percentage acting generally as a unified voice, Maori culture is not only becoming increasingly stronger, it is also permeating the culture that surrounds it. The Maori language is being taught in more and more schools, and New Zealand has developed an identity that revolves heavily around Maori images and tradition, particularly important to the tourist trade (Flannery, 1994). Canada possesses a comparatively small indigenous population of 2.5% (Moran, 1997), and this is spread out

among many different First Nations over a very large geographic area. Similar to New Zealand, Canada identifies heavily with its indigenous peoples for national identity and tourism, but returns little to them in the form of a national voice. Australia is very similar to Canada in geographic conditions, the number of distinct aboriginal groups and their effect on a national image, but their 1.6% population (Moran, 1997) has a very minor national voice.

When the scale is changed from national to regional, or to community, these statistics change. Due to geographic size and political actions, many indigenous peoples in Canada and Australia are segregated in either settlements or reserves, often with proportions of indigenes reaching close to 100%. In the recently created Canadian territory of Nunavut, the population of 27,000 people are 85% Inuit, which accounts for less than 5% of the total national indigenous figure (Lanken, 1999; Young, 1995). Due to their localized majority they have had the power to determine many things about the new territory, including a consensus government (Lanken, 1999). After World War II, New Zealand saw a great number of Maori migrate to the cities to find work (Salmond, 1996). Thus, the Maori are not as segregated as other indigenous peoples, with Maori populations of up to 50% in some urban communities and 30% in some rural areas (Challenger, 1997).

1.2 Bias and paradigm

This thesis proposes an integrated framework whose application is paradigm dependent. The framework in itself is less paradigm specific. Ethically, this thesis puts forth that this framework is best applied within the beliefs of participatory development practices, contributing to the goal of self-determination. Paradigms are always considered to be the right answer at the time that they exist (Popper, 1959; Kuhn, 1970). When new knowledge develops, people may find it difficult to understand how anyone could have believed them. In addition, while this thesis is written with participation and self-determination in mind, it should be noted that it is still written from the standpoint of a person looking into another culture and trying to figure out what might be in their best interest. Despite any efforts to create a neutral thesis, cultural values will inevitably be

present. While paradigms will inevitably shift, and values evolve, it is hoped that the framework presented here will remain useful, even if its application changes

1.3 Theoretical framework

In 1943 Abraham Maslow proposed the hierarchy of human needs in order to explain human motivation (Maslow, 1943). This hierarchy theorized the various levels that drive people as they develop throughout their lives. Much of what fuelled his interest in such a theory was the healthy individuals he saw whom he thought had achieved the peak of this hierarchy, self-actualization. This thesis similarly recognizes the ideal of a healthy community, and postulates a hierarchy of stages that explain development toward such health. Maslow's theory has previously been applied to aid in understanding some areas of community development, but within this thesis it will be used as the initial basis for the creation of an analogous framework intended solely for community development. It should be stated that Maslow's theory has been much critiqued. This thesis seeks to use the supported elements of his theory, to learn from critique, and to add critique in order to aid in the evolution of an appropriate framework.

External influences affect how individuals or communities progress through their hierarchies. Indigenous cultures in New Zealand, Canada and Australia have had to deal with external influences since initial colonization. Thus, any framework needs to examine how this innate development can be modified by influence, and potentially be supplemented or replaced with products of colonization.

This thesis puts forth the hierarchy of community development as a community analogue to Maslow's work. In order to explain external pressures upon a community's development, the hierarchy of cultural influence is also proposed. Together, these hierarchies form the integrated framework that provides the theoretical basis for this thesis.

1.4 Self-determination and participation

Prior to colonization, communities were able to develop in a self-determined fashion, or at least make choices when circumstances allowed. Colonization in Australia, Canada and New Zealand either removed responsibility for such self-determination, or imposed changes that resulted in cultural deterioration, affecting the ability for self-maintenance. Indigenous community development since colonization has existed in this vacuum of self-determination, generally being dictated by the colonizing culture. Such imposed planning has evolved substantially, but attempts to involve communities have traditionally amounted to tokenism or resulted in inappropriately designed or implemented projects. (Boffa, 1987; Milojevic, 1995; McDonald, 1993; Strub, 1996; Wolfe, 1984, 1988, 1989, 1993bc, 1996)

When people are involved in an honest dialogue during community development, the process is just as valuable as the product. Within participatory development, the goal is to develop the capacity of the community for self-determination. While initially communities are involved in downloading of information and skills, choice in their future use and their application is open, as well as the option to invent their own tools or modify processes that better suit their desires. In addition to knowledge transfer, if communities are involved in the entire process, ownership of the solution is also a product. Continued involvement in successive projects creates a knowledge and skill base for the community, allowing for greater involvement and management of new projects and initiatives, and increasing the ability for self-determination in general.

1.5 Context and assumption

In order to apply this integrated framework within the paradigms of this thesis of community development, it is assumed that community development has the end goal of providing for needs and desires. Effective communication is essential, and is fundamentally based on shared understanding. People view and understand their world through filters that are derived from cultural values. Each culture has distinct contexts, and these inform many of the assumptions that people make when communicating. If

both sides of the community development process operate with similar assumptions and from a similar context, much of the communication process may be taken for granted; shared understanding is achieved. If assumptions and contexts are dissimilar, more time is required to establish such shared understanding. Regardless of the difficulty of communication, if community development is to produce a meaningful product, it has to be created with the assumptions and context of the end-user in mind. (Sorvig, 1996)

1.6 Value orientation and cognitive styles

A culture's values are similar in nature to contexts and assumptions. These shape how the world is interpreted by an individual/culture. Some of the values that Wolfe (1989) noted to differ between western and indigenous peoples are: the concept of time, collectivity versus individuality, relationships to the land and social interactions. It is difficult to use any processes that are founded in one set of values within a culture that uses another - "The language of one culture is demonstrably inadequate to convey the concept of another" (Wolfe, 1989). Any shift in a planning paradigm needs to recognize what values are underlying it, and ensure that they are appropriate to the situation in which they will be utilized. The changes that this thesis seeks are to found any paradigm upon participatory self-determination, and thus let the process itself determine the values upon which it is based. If value-reference is removed as much as possible from the process, it might be possible to supply the benefits of community development without the detriments. This view is supported by the work of Ndubusi (1987) where he states that planning approaches which are compatible with value orientations should be used, and that generic planning can be tailored to meet the needs of specific indigenous communities.

Similar to values, various peoples have different ways of assimilating information. Strachan (1988) discusses how the Inuit function within an intuitive mode of thinking. Such preconscious gathering and processing of information is at ends with traditional western planning practices. To the Inuit, analytic thinking is foreign, and processes that are founded in that mode are not open to their logic. The example that Strachan uses is

that of asking why or how a response had been formulated. No reply was, or could be given to her question as to the Inuit the answer simply is the answer. While this research cannot be extrapolated to other indigenous peoples, it does illustrate another aspect of how base assumptions can result in difficulties.

1.7 Problem statement, objectives and frame of reference

Thus, the overall question that this thesis seeks to answer is how can landscape architects facilitate the creation of appropriate environments for indigenous communities? In order to provide a potential answer for this question, the following general objectives were identified for this thesis:

- 1) The creation of an integrated framework that accounts for a community's internal development, and the external influences on this development,
- 2) The placement of this framework within the context of a culture's values,
- 3) The operationalization and application of the developed framework, and
- 4) Examination of the ramifications of this framework and how it might evolve further.

In order to achieve these objectives, literature in a variety of subject areas has been examined. The main body of literature used has been specific to community development with indigenous communities, as well as to community development in general. In addition to this, psychological literature specific to the goals of developing the framework has been examined. General sociological and anthropological works were also used for the formulation of the framework and for other aspects of the thesis. For the operationalization of this framework, planning and design literature both specific and non-specific to indigenous concerns was accessed. In addition to these discrete subject areas, a variety of other sources were examined and used. Due to the fact that community development is a field that spans a multitude of disciplines, this thesis was not able to pursue complete analysis of all related literature in answering to the above objectives (but, any relevant literature that was discovered was examined, and even if not used directly, informed the formulation of this thesis).

2 MONA MONA – WORKING TOGETHER TOWARDS A HEALTHY COMMUNITY¹

Prior to the presentation of the integrated framework and accompanying discussion, the case study of Mona Mona will be presented to act as an example to draw upon. Mona Mona is a small aboriginal community located approximately 50km north-west of Cairns in Queensland, Australia. The community was established in 1913 on 1610ha of land “reserved for the use of aboriginal inhabitants”. It existed as a Seventh Day Adventist Church mission until 1962, and was populated with Aboriginal and Torres Strait Islanders until its closure. Closure of the mission was in part due to a proposal for the construction of a dam on the nearby Flaggy Creek. Upon closure, mission residents were dispersed throughout the region. As construction of the dam did not proceed, Mona Mona people continued to visit the mission site, and three families were living there by the early eighties. Due to a desire to return to a place that they identified with, the population continued to grow, and there are currently approximately 60 people living there, with 300-400 people in the region identifying themselves as Mona Mona people. In 1992 the Aboriginal and Torres Strait Islanders Commission (ATSIC) funded the first house to be built on site and initiated a large Community Development Employment Projects (CDEP) program. Subsequent funding resulted in two more rental houses being built on site. In addition to housing, past government grant money was spent on such items as heavy equipment, community vehicles and office equipment for the running of the community. Much of this equipment has been repossessed to cover debts that were incurred through bad management and mis-use of funding by the Mona Mona Aboriginal Corporation. ATSIC ceased to fund the Mona Mona Aboriginal Corporation in 1996 due to this history of financial mismanagement, and the community still has no similar organization for the acquisition and management of funds. Aside from the CDEP program, there are no employment opportunities in the community and subsequently household incomes are low.

¹ Based upon CAT, 1997; CAT, 1998a; CAT, 1998b; Briggs, 1998

Prior to initiation of the current project, the following problems with the community's physical infrastructure were identified:

- a) irregular water supply,
- b) inadequate housing,
- c) limited toilet and shower facilities,
- d) poor waste disposal system,
- e) no community power supply,
- f) restricted access and transport,
- g) no health services or evacuation facilities, and
- h) no phone or radio to call for help.

In 1996 Mona Mona applied to ATSIC for funding under the Health Infrastructure Priority Projects (HIPP) program to improve living conditions. Despite outstanding issues of land tenure, ATSIC allocated \$2.86 million for housing, water, power, sewerage and internal roads. Conditions of this were that traditional owners must be involved in any planning and development, and that the community needs to commit to manage and sustain infrastructure (including developing long-term management processes) before funding is released. During land claim proceedings, traditional people are the only ones allowed to make claims and seek settlements.

In 1997, the Cairns office of the Centre for Appropriate Technology (CAT) was contracted to work with the community in the planning process and developing implementation and management plans. CAT has a history of working closely with aboriginal peoples, originally operating under a mandate of technology transfer with the opening of their Alice Springs office and training institute. The Cairns office was opened in 1995 to work on community development projects, and prior to Mona Mona, worked on similar projects with Old Mapoon on the Cape York Peninsula, and Port Stewart Lamalama². CAT was also in charge of hiring other consultants for Mona Mona as needed within the process.

² Sinatra, 1995; Sinatra, 1998; CAT, 1995ab; CAT, 1997

The bulk of the planning work was to have been completed prior to the end of 1997, with documentation prepared to allow construction during the dry season of 1998. Due to community and political issues, the essential works of Stage One were delayed until mid-1998. The final cost of providing the essential works was \$350,000. Several plumbers and electricians worked with four community members to provide the upgrades to the community's infrastructure. The specifics of what was provided are:

- a) new generators to some houses and shacks,
- b) safe electrical connections to houses and shacks,
- c) building a new reservoir and upgrading the water system,
- d) putting hot water heaters on houses and shacks,
- e) installing more toilets and showers around the community, and
- f) improvement of septic systems.

Stage two was initiated in early October 1998 and was to consist of a series of workshops extending into 1999. These were:

- a) visioning and site analysis,
- b) settlement plan,
- c) living area design,
- d) infrastructure design, and
- e) community development issues and design review,
- f) management and review of other issues.

Prior to the first workshop, a series of preliminary meetings were held with various elements of the Mona Mona community. The purpose of this meeting was to identify the various groups involved in the process, and to identify how they viewed each other and wished to be viewed themselves. These meetings informed the ground rules for the subsequent meetings and identified six groups:

- a) Djabaguy traditional owners,
- b) historical Aboriginal people of Mona Mona,
- c) current residents of Mona Mona,
- d) the young people of the above three groups,

-
- e) those married into traditional and historical families, and
 - f) employees of Mona Mona.

Traditional owners refers to the people that lived on the land prior to colonization (Djabaguy being their aboriginal name), historical means the people that have lived on the land since colonization and residents are those who are currently living on the site.

From this information, a draft agreement was rendered that was put forth at the first workshop. This agreement stated that everyone has a different and important relationship with the Mona Mona area, and that all people and families need to work together to develop Mona Mona for everyone's benefit. Detailed descriptions for each group were then presented defining roles and how the groups are respected by the other groups. In addition to this agreement, the ground rules for the workshops were also put forward: respect each other's right to speak, try to understand the ideas of others, and work on the positives, not negatives.

Prior to the first day of workshops, CAT staff already had a substantial amount of interaction with the people of Mona Mona that was developed through contact during the essential works, and in the pre-planning process. At the first workshop, the CAT staff and consultants (re)introduced themselves and explained some of their background and their interest in the project. The community was then asked to verify and approve the draft agreement and the ground rules, and when this was done, the strategic planning process began with visioning. In order to elicit their visions for Mona Mona in 5-10 years time, the community was asked to write down their visions on separate pieces of paper. The participants placed them on the wall, and they were all read and clarified if necessary. Similar ideas were grouped, and logical headings formulated. Between the three working groups, sixteen areas were identified with priority being given to: working together/united community, community management/local governance/administration, housing (including aged accomodations) and infrastructure (power, water and roads). All sixteen areas were then run through similar workshops to identify obstacles to their fulfillment, and strategies to achieve their fulfillment.

These initial workshops set the pace for the rest of the process. The staff realized early on that things ran smoother when the community were encouraged to do as much of the process as possible. Thus, community members were asked to do everything from writing down the ideas of their peers, to guiding field trips.

One of these field trips involved a site walk-around to function as a form of site analysis, but also to encourage community involvement and cohesiveness. One of the older members of the community took charge, and began to show people around what had been the old mission. At the cemetery, the guide pointed out where various people were buried, and old names triggered stories. People commented on how poorly the cemetery was kept up and talked about marking the graves that were now unidentifiable. The old church site, the dormitory where the boys lived, a certain tree where a member of the group found out his mother kissed an old boyfriend... the stories of the community that were interrupted by the closing of the mission. For traditional aboriginals, landscape is story. For many of the people of Mona Mona, the mission had protected them during a time that was bad for many aboriginals, but it had also taken away their traditions. Most of the elders remember the mission as being a place of rules and hard work, but they value this time as giving them skills and good friendships. With the dam proposal, they were once again removed from what they knew. While some people managed to do well when integrated with surrounding communities, others didn't. Trying to find their community again, people were rediscovering the stories of their parents and the land they grew up on, and the land they want to live on again.

Prior to this field trip a workshop was held to investigate what sites the community valued. This brought up the issue of private knowledge, and staff tried to work with the community to come to a solution for how this could best be dealt with. The community was comfortable with the CAT staff, and while nothing was identified during such a process, there was consensus on areas that were to be built in. During this process, and other informal talks, a great deal of historical information on the community was gained from the elders of the community.

The second set of workshops was to begin dealing with the development of a community plan. There were some leftover agenda items from the previous workshops, but flexibility in the overall process allowed things to be moved and shifted. Numerous issues were brought up with the community, notably the need to balance infrastructure with housing density. Community members illustrated their choices for housing sites by placing stickers on a map, and most of these fit a cluster model of development with some people desiring outstations. These stickers formed the basis for determining potential housing areas.

The community was later taken on a tour of the potential housing sites. Discussion was made on what the site used to be, and its benefits and negatives. While doing this, the group stopped at one of the local archaeological sites, an old nut-cracking stone. This was a large, flat stone with numerous depressions in it. Several older community members described how nuts would be ground up and run under water in order to leach out poisons and render them edible. At the same time they pointed out several marker trees, trees that had branches deformed in certain patterns so as to provide directions or other information.

The next town planning session presented the community with a list of physical elements which should have locations identified: community services, the school, the church, the cemetery, outdoor recreation, industrial/work areas, and agriculture. Groups were given aerial photos to work with, and prior to identifying locations, were asked to determine criteria for how each should be best located. When the working groups were brought together, these criteria could be used to analyze any differences in location to see if one fit the needs/desires better. When the plastic sheets that were used over the maps were overlain on one another, and differences settled, a rough town plan began to emerge, illustrating building locations and various zones.

The workshops had so many unexpected results and interesting stories. One man was wary of what was going to happen, but let himself be convinced to come along to one of the meetings. His voice was heard at a lot of subsequent meetings. People told CAT

staff that they saw people talking who hadn't talked in years. During meetings, people who had disagreed vehemently in the past agreed with one another. The visioning goal of working together was already being met within the process of the project.

The next set of workshops dealt with infrastructure. The community was asked to determine the best way of spending the ATSIIC grant money, examining the budget and balancing housing needs with the provision of infrastructure. An infrastructure working group was created to look at some of these requirements in detail. Another small workshop also discussed issues of sports and recreation in regards to physical facilities and organization of events.

Food often seemed to be one of the draws getting people out to the workshops. Around tea and lunch the numbers swelled so that there were never any substantial leftovers. People would comment on how there hadn't been a gathering like this in a long time, and many people got the chance to catch up. Photo albums were brought and various people and their families were pointed out. Stories were always being told.

The housing workshops initially formulated 'no-build' zones in the community. Field work then checked proposed building sites against these criteria. Housing allocation was also discussed, with priorities developed for deciding who would receive new housing. Housing design workshops were held to determine what people wanted in their houses, trying to accommodate wishes within the reality of a \$50,000 to 100,000 budget per home. An outstation working group was created to examine the special considerations needed for houses being built outside of the infrastructure zones. Training and employment strategies and actions were also discussed during this workshop period.

In the early 1990's, a developer named Quaid punched a road through the parcel of land that is Mona Mona (with government permission) that would connect a development area to better roads. None of the community were informed that this road was being built. Out in the bush, someone heard some noise and went to investigate, only to find bulldozers and equipment building a two-lane highway through their land. The road was

finished, but never opened due to the controversy. Quaid Road stays there as a private highway for Mona Mona that will take you nowhere, but gives you access to the landscape.

One of the elders had worked the team of oxen that hauled logs out of the rainforest, and had also been a cutter. Coming across one large cadagi tree, he said that they should leave it for their kids. Driving out past Quaid's road, and walking a long way into the forest, the cadagi tree still stands. This story was re-told as the elder held onto one of the boys and pointed up at the tree.

As of March 1999 the management workshop was being initiated. Due to workshops taking longer than anticipated and other factors, the project was off schedule, but otherwise running better than foreseen in many ways. While the project was initially recognized as not fully being a community development project due to the narrowness of its scope (CAT, 1997), due to the thoroughness of its approach it achieved the results of a community development project. Spin-offs from process went beyond the physical and technical and into the socio-economic, management and political issues.

3 AN INTEGRATED FRAMEWORK

Within the introduction, two hierarchies were mentioned. These are the hierarchy of community development, based on Maslow's work, and the hierarchy of cultural influence, derived from literature and experience. While each of these hierarchies can be quite useful on their own, integrating them provides even more insight into the complexities of community development. Communities do not exist in isolation, thus any framework that seeks to be applied within community development needs to examine both internal development and the external influences upon this development.

The theoretical framework of this thesis is proposed to serve the purpose of organizing information, and to be a tool for those who wish to work with indigenous peoples. When working across cultures, one seeks to determine needs and wants, but one also needs to assess what is required in the provision of solutions. While one may be required to complete a certain task, prior to its successful resolution there may exist other tasks that need to be dealt with. If one is not aware of such possibilities, failure of the initial task may be unforeseen or even inevitable. The proposed framework provides a tool that may be used to compare existing situations in a community to proposed projects. By providing a method for the organization of information, compatibility can be assessed on a variety of levels: is the consultant appropriate for the work?, is the project the appropriate one?, do other projects need to be initiated first? et cetera.

Prior to describing how the integrated framework seeks to function, the two hierarchies upon which it is based will be discussed.

3.1 Hierarchy of community development

In description of the hierarchy of community development, Maslow's original theory will be examined first with subsequent discussion of its adaptation at the community level.

3.1.1 Abraham Maslow

Since its publication in 1943, Maslow's hierarchy of needs has remained a seminal theory within psychological literature on the motivation of individuals (Maslow, 1943). Maslow's approach to psychology was unique in that era as he chose to base his theories upon the human as a healthy individual, attempting to elucidate what made such humans healthy. This holistic approach to understanding people was the beginning of the humanist school of psychology. Prior to this development, psychologists generally developed theories based within the schools of psychoanalysis or behaviourism (Neher, 1991).

Maslow's driving interest within his work appeared to be self-actualization. Self-actualization is a state in which individuals have fulfilled all of their needs except such drives as creativity and a desire for self-betterment. In order to explain human motivation and this progression toward self-actualization, Maslow developed a hierarchy of needs. Maslow's theory states that there are a series of levels pertaining to human motivation, and the needs of one level generally need to be fulfilled prior to satisfying the needs of the next level (a hierarchy of prepotency). Figure 1 illustrates this hierarchy and the levels within it: physiological needs, safety needs, love needs, esteem needs and the need for self-actualization.

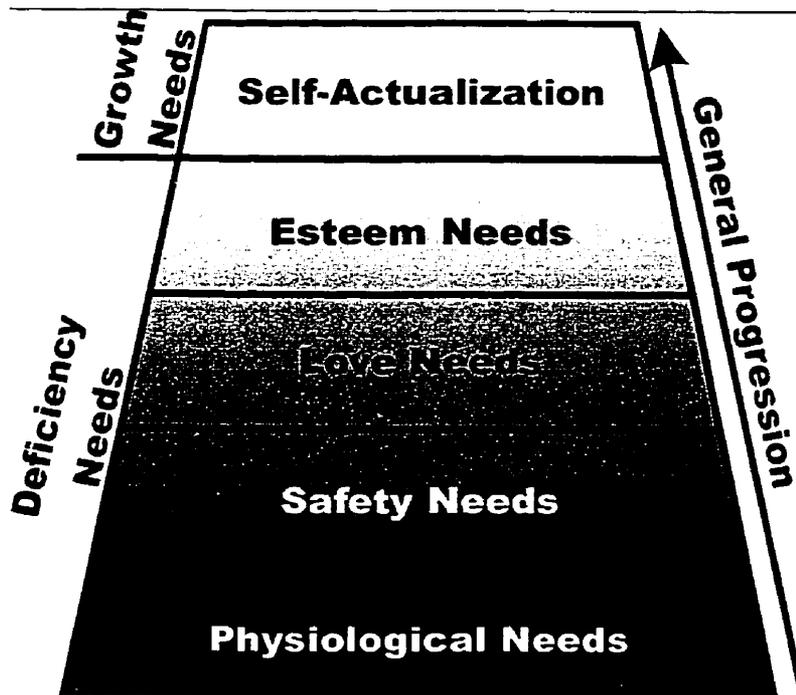


Figure 1: Maslow's Hierarchy of Needs (Maslow, 1943)

In short, physiological needs relate to providing the basic elements that keep humans alive (food, shelter, warmth), safety needs relate to organizing the world into a predictable and understandable system, love needs relate to finding acceptance and love, esteem needs relate to finding respect and prestige, and self-actualization is need for self-fulfillment.

Maslow categorized these needs further into deficiency needs and growth needs. Deficiency needs are goal oriented, seeking to reduce tension or to fill a temporary lack, thus decreasing or satisfying the need. Each level within the deficiency needs has a general order of fulfillment, or prepotency (i.e. one must love oneself before being loved by others). Growth needs, in contrast, are process oriented, contributing to the continued enhancement and growth of an individual toward self-actualization. The satisfaction of these desires tends to create new ones, or to open new ones up. Thus, rather than reducing tension, the satisfaction of growth needs increases tension (in a positive way), creating further need and desire to advance. All growth needs of self-actualization are considered to be equally potent, without any order of fulfillment.

It is important to note that Maslow's model need not be a linear progression. Elements of advanced stages may manifest themselves at lower incomplete stages. One explanation for this is Maslow's alternative to the hierarchy of prepotency: relative satisfaction. Within relative satisfaction, Maslow offers that the partial fulfilment of lower stages results in the partial emergence of higher stage needs. For example, "if need A is fulfilled 25 percent, need B may emerge 5 percent; if need A is then fulfilled 75 percent, need B may emerge 90 percent" (Maslow, 1943). It is also possible that some stages are never completely fulfilled, while advanced ones are. Advanced stages may also remain unaffected when lower stages are disturbed.

Maslow related certain societal pre-conditions required for his hierarchy (Goble, 1970). These were: the freedom to speak, freedom to act as long as it does not harm others, freedom of inquiry, freedom to defend oneself, justice, honesty, fairness and order. These allow for an individual's unimpeded progression through emergence and fulfillment of their needs. Maslow also added the need to know and understand, and the need for challenge in order to explain why individuals might not achieve a level of satisfaction where they are content to remain.

One other pre-condition that is implicit within Maslow's hierarchy, but is made explicit within the integrated framework, is the need for self-determination in order to progress through the hierarchy.

3.1.2 Justification for transfer

Stemming from discussion of Maslow arises the question of how well this theory can be applied to other areas, and even if it is transferable. Griffith (1994) recognizes its usefulness for examining motivation in regards to rural extension, and there are numerous sources which examine the implications of the theory to management and business (Huizinga, 1970). Thus, precedent is set in the application of the theory to issues for which it was not originally intended. Within such transference, weaknesses are usually noted and discussed, but little has been done to redesign Maslow's theory to better suit its use. Thus, attempting to develop a new hierarchy of needs at the community level is able

to rest on the accepted facets of Maslow's theory, and strengthen itself by addressing the critiques.

3.1.3 The Framework

This framework is directly adapted from Maslow's hierarchy of needs (see figure 1)³. As Maslow's theory was designed to be applicable to the individual, it has been slightly modified for application at the community level. The most important aspect that is to be transferred to this new integrated framework is the idea that communities need to fulfil certain base needs before they can move onto others. For the individual in Maslow's hierarchy the various stages of need were the physiological, safety, love, and esteem deficiency needs and the growth needs of self-actualization. The corresponding hierarchy as it will be used in this thesis is thus: physiological, safety, intra-group, inter-group and community actualization needs (as illustrated in Figure 2). Rather than using the idea of a hierarchy of prepotency, the hierarchy of community development subscribes to the concept of relative satisfaction.

³ This section is based upon writings by Goble, 1970; Hoffman, 1988, 1992; Huizinga, 1970; Liebert, 1994; Lowry, 1973; Maslow, 1943, 1961, 1964, 1968, 1970; Neher, 1991; Reeve, 1992; Tribe, 1982

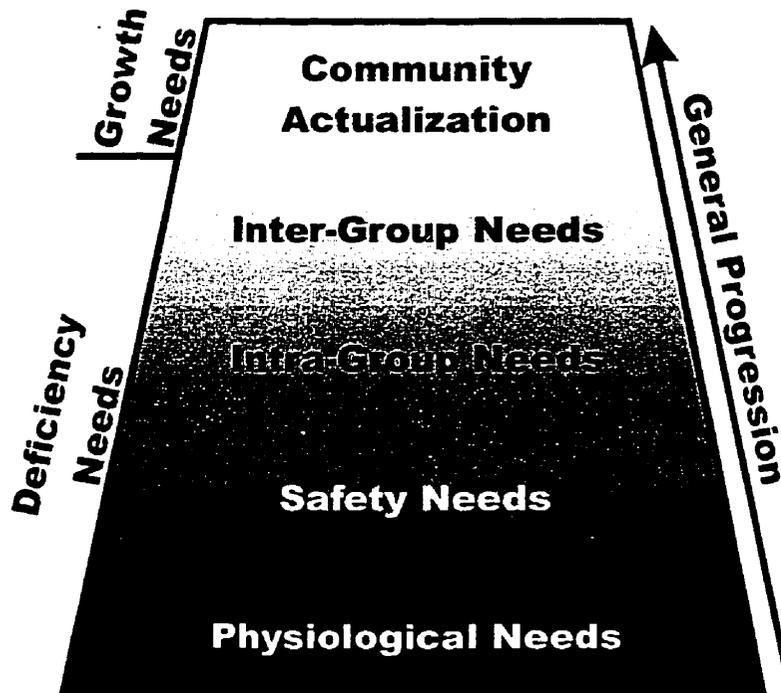


Figure 2: Hierarchy of community development Based on Maslow's Hierarchy

The removal of dividing lines between stages seeks to reinforce how at the least this is a hierarchy of relative satisfaction, rather than one with discrete divisions. While it is illustrated as a hierarchy, potential exists for stages to emerge in an order that is not consistent with a linear hierarchy.

Physiological needs are the fundamental requirements that people need to live: food, shelter, warmth et cetera. The need for these exerts itself more strongly than any other need if left unfulfilled. All useful skills will be employed, and capacities that are not useful will lie dormant or be pushed into the background. During this stage, individuals focus on their own needs, or the needs of the family unit. How reduced an ability individuals show for altruism, or the ability to share resources, depends upon the situation and what sort of bonds exist with other relatives or individuals. Only extreme cases will exhibit such a reduction to individualism as “it is too often not realized that culture itself is an adaptive tool, one of whose main functions is to make the physiological emergencies come less and less often”(Maslow, 1970). Once these physiological needs are met, one can become engaged in larger concerns that involve the greater community, exercising skills or capacities appropriate to fulfilling the next stage.

Physiological needs require some mechanism for sustenance. This may take the form of non-sustainable short term inputs such as external aid, or more sustainable longer term self-provision of such things as food and housing, or the development of an economic base that can provide for their purchase. The physical manifestations of physiological needs exist within a smaller hierarchy: survival needs, health needs and improvement. Food and water are necessary to survival, in addition to shelter in most areas. Health is the next step with ensuring the safety of food and water sources, and the development of sanitary sewerage systems. This also includes safe and healthy heating and cooking facilities. With improvement comes upgrading systems, such as plumbing instead of wells. Within the concept of relative satisfaction, it is proposed that higher stages emerge (i.e. safety needs) once survival skills are met, with subsequent further emergence with the fulfillment of health needs. Improvement continues throughout the hierarchy, developing from the required to the desired.

Safety needs relate to placing oneself into context with the world. This includes a desire for law, order and authority, and to live in a safe, orderly, predictable and organized world. These are achieved through such things as religion and the development of world philosophies. The basic fulfillment of this stage is to secure safety for the individual and those close to them. Once basics are met such as this, community issues and the development of a place in society become more important.

Safety needs involve developing a sense of a place in the world, but it also should have physical manifestations. The basic satisfaction of safety needs would be something like a fence, or choosing a site to live that is easily defended. This may also include living areas that are located close to resources (permanent or seasonally based). Understanding and working with natural cycles is part of developing a predictable world. Spiritually, associations may be made with sacred places, or such places may be developed further in physical form such as a shrine. Other physical manifestations may illustrate the development of such things as political, educational, judicial and other systems that meet the needs discussed above.

Intra-group relations illustrate how the individual seeks to achieve a place among peers. In accordance with Maslow, individuals seek love, acceptance, and belonging, and seek to be kind, to help and to be a responsible member of the community. These can often be satisfied to varying extents with being active in a neighbourhood, being a member of a community organization, membership in a gang or relationships created at the workplace. The best indicator of this stage is probably the discrete group that identifies with a specific goal, interest or reason for existing. Physical manifestations are generally singular in use, intended for those that create them, such as clubhouses or neighbourhood parks.

Inter-group relations are where groups begin to interact within the larger community context. Individuals express a need for respect from others and a need for self-respect. Individuals, and thus groups, seek to gain reputation, prestige, recognition, attention, importance, and appreciation within the community. The best indicator of this stage is a network of groups that possess a specific goal, interest or reason for coming together. Such networks may be specific to a particular interest, fostering the goals of the discrete groups within them, or it may be across interests. Physical manifestations are generally intended for multiple user groups, such as community centres or meeting halls.

Community actualization as the highest hierarchical stage is a synergistic stage where a community ceases to be a conglomeration of individuals and groups, and develops into a cohesive community. This is expressed through individuals and groups performing deeds for the good of the community and those around them rather than for themselves. This can be accorded some state of altruism, or it can be more accurately referred to as a synergic act. Maslow defines synergic as being neither a selfish or an unselfish act, but rather one where the lines of difference disappear and it just becomes an act (Maslow, 1970). At this stage the group seeks to foster the community, group and individual, and their desire for self-actualization. Actualization is a goal that can never be fully-attained, rather it is a process of continually working towards betterment.

The physical manifestations of community actualization are potentially more difficult to quantify, but exist partially as art and other physical forms of cultural expression. This is further discussed within section 5.3, specifically within section 5.3.3.

3.1.4 Non-linear and temporal complexities

One difficulty in describing such a hierarchy is the fact that most indigenous cultures have already completed many of the stages described. This statement is based upon the fact that most indigenous cultures encountered were able to provide for themselves, had developed social systems and exhibited signs of actualization (Maslow, 1970; Salmond, 1996; Flannery, 1994). Colonialism disrupted cultures and forced communities into completely new situations, with communities subsequently experiencing pronounced regression within the hierarchy. This regression creates complexities as it is no longer a straightforward linear hierarchy. Rather, communities can retain elements of higher stages when they have descended below them. The extent of this depends upon how long higher stages have been maintained, the duration of regression and the intensity of the regression pressure.

This ability to fluctuate within the hierarchy with varying effects has an analogue within ecological literature (Forman, 1986). Succession toward a climax community will be retarded by disturbances, the degree depending upon the type and intensity of disturbance. Once a climax community is reached, its ability to withstand disturbance should increase with time (concepts of resilience and elasticity). As discussed in the previous paragraph, this is also true for actualized communities.

3.1.5 Self-actualized individuals

Recognition of how the hierarchy of community development may interact with Maslow's hierarchy of personal needs is also required. There is the potential for the existence of self-actualized individuals in any community (as well as self-actualized groups perhaps). This may provide confusion as to the exact placement of a community in the hierarchy of community development if the individuals exert their efforts on the community. What then exists is a community that may show signs of being partially self-

actualized, but in reality this effect is caused by self-actualized individuals. This brings up the issue of how one determines where a community fits into the various hierarchies and into the integrated framework. This will be elaborated on in section 4.

3.1.6 Relevance of hierarchy

In the feasibility study for Mona Mona (CAT, 1997), the question was addressed of whether the community should examine issues of governance, management and social cohesion before physical and technical matters. The project asked, “do people come together before they build a house, or can they come together as they build a house, and take strength as a community after the project is completed?” This was combined with a requirement to address the dire physical needs of the community with recognition of its past history of political problems. This illustrates the need to address physical concerns, but as these were not ‘emergency’ needs, it focuses also on developing intra-group relations specifically (getting to know your neighbours), as well as inter-group relations. This case also provides support for Maslow’s alternative of ‘relative satisfaction’ discussed in 3.1.1.

3.2 Hierarchy of cultural influence

Historically, there has been a pattern for colonization of indigenous communities (Salmond, 1996; Flannery, 1994; Wolfe, 1989). Initial contact occurs on a seemingly equal basis, involving trade and other interactions that constitute a period of information gathering. If this contact is a minor disturbance or on equal terms, and can be handled by both cultures, any experiences will be assimilated by both cultures without substantial change to self-determination. If the disturbances are major, a process of assimilation through colonization of one culture may begin. Recovery from colonization is slow, but a period is potentially reached where the colonized culture begins to adapt and regain footing, striving at least for equality with the colonizers (assuming the colonized were not wiped out or completely assimilated). After this period, a need develops for self-determination and a desire for a separate voice apart from the colonizing culture (above and beyond any achieved equality). Once indigenous peoples regain their own ability to deal with external influences, then the internal progression along the hierarchy of

community development can resume. The final product may be a modified integration of the two cultures, co-existence or even separation.

This is echoed by a similar observation by Flannery (1994) that initial colonization of lands such as Australia, New Zealand and other South Pacific islands had a particular progression. Such areas were initially seen as possessing infinite resources, and there was little competition pressure. Once population increased and resources shifted to being perceived as finite, competition increased and different attitudes to people developed. This explains the change from initial contact to assimilation pressure. Specifically with Australia, a human hierarchy of importance developed with the country being declared Terra Nullis (empty land) and the rights of its indigenous peoples being negated.

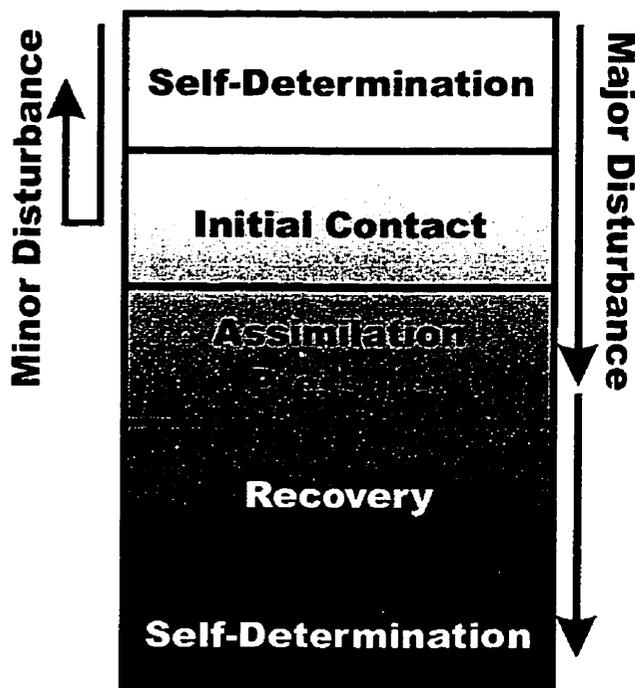


Figure 3: Hierarchy of Cultural Influence

This hierarchy is a linear evolution. Depending upon the strength of influence, it is possible that self-determination may only be temporarily interrupted by influence contacts. With major disturbances, self-determination will suffer from assimilation pressure, but with the potential for recovery and self-determination at a future time.

3.2.1 The framework

This framework is adapted from a comparison of historical development in Australia, Canada and New Zealand. Where the previous hierarchy of community development exists as an internal framework (see figure 2), residing within and dependant on the community it applies to, the framework proposed here is an external one, involving the community and how it responds to external pressures. The historical development that this framework arises from, and seeks to explain, is the progression of communities into, through and beyond colonialism (a specific scenario of cultural influence). This progression is: self-determination (pre-contact), initial contact, assimilation pressure, recovery and regained self-determination.

Self-determination (pre-contact) is the period before or between encounters with other cultures. During this time, a culture progresses and develops at its own speed.

Initial contact exists when a community encounters another community or culture. There will be some element of exchange where information is sought, and an attempt is made to figure out how the other culture fits into their world philosophy. If self-determination is maintained by both groups, this exchange should allow for continued self-determined progression. In figure 3 this is indicated by the arrow returning to self-determination.

Assimilation pressure (and the related concept of integration) begins if self-determination within one of the groups is impinged upon by the other. This ranges from the acceptance of one group into the culture of another on some form of equal terms (cultural mosaic), assimilation into a culture which embraces the unique qualities of the assimilated culture but expects conformity (cultural melting-pot), whole-hearted assimilation into the culture, or varying degrees of elimination (potentially combined with the above at some stage). (Pearson, 1995)

Recovery may begin if a culture has retained at least some voice and is still culturally viable as a discrete entity. Initially, recovery may possess the goal of attaining a level of

equality within the larger culture and gaining an independent and unique voice. This level assumes that favourable cultural conditions are reached within both cultures to begin to allow this to occur.

Self-determination of a significant nature indicates that the culture has made it through the episode of cultural influence and once again can determine how it is to progress and how it is to be influenced in this progress.

This hierarchy is paralleled within Boothroyd's examination of the development of self-determination in regard to the planning process (1984 quoted in Wolfe, 1989). Initially planning is undertaken under the influence of the external structures, to gain experience in self-management (analogous to the latter stages of assimilation pressure, early recovery). Then, to increase self-determination, planning for self-government is initiated (analogous to recovery), and once this is achieved, planning can occur within self-governing communities (analogous to reaching self-determination).

3.2.2 A gradient of influence

There are several ways in which a community can progress along this hierarchy. These exist in a gradient from complete internal motivation to complete external motivation. If a colonized culture seeks to exert itself again, it may be met by either positive or negative recognition within the colonizing culture. The colonizing culture may not be willing to relinquish its dominance, or conversely it may be willing to do so (or it could ignore things completely). Outcomes depend upon where in the gradient the situation lies, and what methods are undertaken. With immediate insurrection or subtle manipulation, the creation of the solution lies in the hands of the colonized. In the middle of this gradient, or after some subtle manipulation, the colonizing culture may exhibit interest in recognition of the colonized. Thus, self-determined direction may be lessened by external inputs. At the other extreme of the gradient, a colonizing culture may wish to relinquish control and seek to empower the colonized with self-determination.

3.2.3 Scale and multiple hierarchies

The conundrum that presents itself is that indigenous cultures often have a desire to catch up to colonizing cultures, seeking many of “benefits” of technology and lifestyle that they possess. In order to speed up the process of attaining these “benefits”, reliance upon other cultures is necessary for training and/or provision of such things. This catch-up phase is the recovery stage within the hierarchy of cultural influence. An interesting point from this is that a community can exist at several stages within this hierarchy depending upon the scale examined. At a large scale, most indigenous cultures are in the assimilation pressure or recovery stage. When dealing with community interactions that possess more self-determination, communities may exist in the self-determination/initial contact cycle.

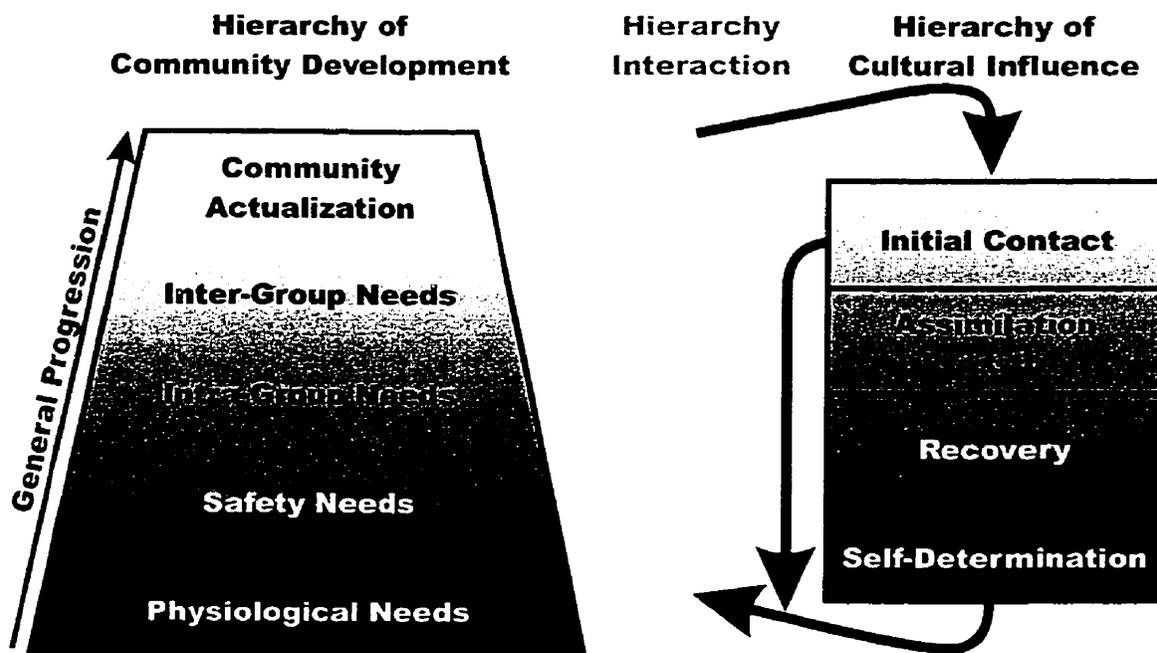


Figure 4: The Integrated Framework

The integration of the two hierarchies is presented here. The self-determination stage has been removed from the top of the hierarchy of cultural influence, as development along the hierarchy of community development requires self-determination. While the hierarchy of cultural influence has distinct exit and entry points, exit and entry points for the hierarchy of community development need not be the same. A community that exits the hierarchy of community development from actualization, may re-enter at safety needs due to influence pressures.

3.3 The integrated framework

When discussing the integrated framework (see figure 4), the assumption is made that the ideal state for a community is one of self-determination when it comes to community development. But, this thesis recognizes a fundamental difference between self-determination and cultural insularity. Thus, while it is put forth that true progression along the hierarchy of community development can be hampered by external influences, it can also benefit through shared knowledge and experience. For this thesis, self-determination is being able to make an informed choice.

When a community's progression along the hierarchy of community development is discussed, a specific hierarchy is being referred to; that hierarchy which the community has an innate ability to follow. This hierarchy is determined by a community's culture, and how the community members interact among themselves, with others and with their environment. When assimilation pressure is exerted, the community has elements of a new hierarchy imposed upon it. If this assimilation pressure exists for an extended period of time, this imposed hierarchy may then become the hierarchy of the community. If the community passes through the period of influence to return to self-determination, it will return to a hierarchy of its own (which may have been modified by the period spent in the hierarchy of cultural influence).

One interesting assumption of Maslow's which reflects upon this is that suppression of this innate desire to progress along the hierarchy will cause sickness in some form, at some point (Tribe, 1982). Thus, if a community has another hierarchy imposed upon it, frustrating the innate desire to follow its own, it will not be possible for it to be a healthy community until it returns to its own hierarchy (or completely adopts the new one).

The integrated framework is concerned with the progress of a community towards self-determination (via the hierarchy of cultural influence) and actualization (through the hierarchy of community development). Any progression along these hierarchies should be an outcome of community action (external inputs are not disruptive as long as they are accepted). When external inputs infringe upon a community's self-determination, then

the community needs to deal with the source of this influence, and thus enters into the hierarchy of cultural influence. When a community has resolved issues of influence, and has regained self-determination, it then re-enters into the hierarchy of community development. This re-entry point may be above or below the pre-influence position depending upon the duration and intensity of the influence.

This framework, while attempting to be comprehensive, is still a simplification that tries to accurately portray a much more complex actuality. It is crucial to stress that the framework is not a linear progression, and although trends may exist, there is no rule as to how a community progresses along it.

3.4 Critique

Critique of the integrated framework lies within critique of Maslow's hierarchy. The main critique of Maslow's theory is that it has been published for well over fifty years, yet it has not been changed or updated to answer to serious critique and discussion. In the face of this, it is still widely used within psychological texts on motivation, and appears to have an unquestioned status within humanistic psychology. Neher (1991) has published one of the more comprehensive examinations of the hierarchy of needs, and summarizes the major faults of the theory as being:

- 1) that it fails to take into account need for cultural input into growth and development, placing too much emphasis upon innate ability to guide oneself,
- 2) that the satisfaction of needs does not necessarily diminish their urgency, and that some moderate level of need gratification seems to be more growth enhancing than high levels of gratification,
- 3) that it is questionable whether higher needs do not operate from a motivation of deficiency, and
- 4) that 'lower' motivations may not always be a burden to actualization, but may provide important fulfillment and satisfaction of their own.

Neher acknowledges that Maslow's theory is still widely accepted by humanist psychologists, but that it has undergone little scrutiny or critique since publication. What

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scrutiny does exist has produced a variety of conclusions. Aside from this lack of testing, Neher's main critique is that Maslow's theory suffers from the extreme stands that it takes, acknowledging that some of the faults could be remediated with adjustment of the explanations behind the theory. Thus, Neher does not so much discount the theory, as point out the flaws within it.

Some of the critical points that are brought up regarding Maslow's theory reflect upon the integrated framework, but not to the same degree that they do to Maslow's. Foundation support for the integrated framework comes from agreement in the literature about the validity of physiological and safety needs. These levels possess support from critical analysis due to an ability to be observed and quantified. Subsequent levels within the hierarchy receive more stringent critique.

One of the major critiques of Maslow's theory arises from his insistence that people possess an innate drive to move along the hierarchy (Neher, 1992; Daniels, 1988). Not only does this say that culture or environment have little to do with development, it can be deduced that culture may get in the way of development by imposing cultural norms. Since Maslow takes such a strong stand on this, even the concept of imposing a language on a child (rather than letting them develop their own) could be seen as disruptive to their innate development (Neher, 1992). But, the validity of Neher's critique can also be questioned, as cultural input would seem to be an implicit factor in developing the world philosophy within the 'safety needs' level, in addition to being involved in later stages such as love and esteem needs which rely upon interaction.

Neher's issue regarding cultural inputs into Maslow's hierarchy is not completely relevant to the integrated framework as it is a community based model, and is inundated with cultural influences. These influences are recognized in the need for intra-group and inter-group stages. This framework rearranges its approach from centering around the individual to the community. If the surrounding culture is deemed to be possibly disruptive to innate individual development, then the analogue for a community model would be influences from other communities or other cultures. In this case, Maslow's

arguments hold true. It is difficult to separate an individual from their culture when seeing how they will develop (nature versus nurture), but communities can develop in the absence of outside influences. While Maslow chose to disregard the effects of cultural inputs, the hierarchy of cultural influence within the integrated framework explains the effects of external influences on a community. Thus, Neher's critique is taken into account, and due to the transfer of theories, Maslow's original thoughts on innate development become truer to the new framework than to the original. Communities have an innate ability to develop along the hierarchy of community development, and any influence on this can possibly alter such development (beneficially or adversely).

Geller (1982) and Daniels (1988) further examine Maslow's logic of human development, particularly in regard to this belief that "the principles governing human development are internal or intrinsic to human development" (Geller, 1982). Both find insufficient support for Maslow's logic, with Daniels (1988) insisting that needs are dependent upon and inseparable from a particular sociohistorical context. Thus, there is general agreement that individuals cannot develop without cultural and environmental.

Neher's second critique examines how moderate need gratification would seem to be more growth enhancing than full need gratification, contrary to Maslow. This deals with how an individual is driven to proceed through partial gratification, whereas complete gratification could create stasis. If there is no reason to proceed, this critique would be valid, but Maslow would appear to have accounted for this with the pre-requisite of challenge, aimed particularly at the growth needs. With challenge, one seeks advancement and betterment, with a desire to fulfil new needs and grow. For deficiency needs, challenge is not as relevant because there is a drive to reduce tension or satisfy the lacking elements. The integrated framework accepts these, and assumes that communities will desire to fulfil their deficiency needs, and be challenged to grow.

Neher also addresses how higher levels may facilitate the gratification of lower needs. Maslow's failure to address this lies within the vagueness of how various levels in the hierarchy may reflect upon others. An addition to the concept of relative satisfaction may

clarify some of the non-linear complexities of Maslow and the integrated framework. While it is possible that communities will progress in a linear fashion through the framework, it may be more likely that as levels are partially fulfilled and higher ones emerge, satisfying the higher emergent pieces may make it easier to satisfy the partially completed lower levels. This would be the next step in Maslow's logic for relative satisfaction, and would address Neher's issues. Thus, this allows for the actions of community groups functioning in such a manner as to provide lower needs. In addition to an "expanded relative satisfaction", this may also relate to the fact that most communities have at some time in the past achieved higher stages. The benefits of operating at higher levels of organization may be recognized as more efficient than resorting back to the individual. It is illogical to think that knowledge gained will be lost with immediate pressures that reduce need fulfillment. If fulfillment of needs is reduced, any strategies shown to be effective would logically be retained and acted on (perhaps with the exception of very harsh circumstances with reversion to "everyone for themselves"). Elements of synergic (pseudo-altruism) actions should be retained (the insurance policy of working for the group to benefit the individual). Proof for this exists within indigenous peoples where even in hard times food was often shared (Maslow, 1970; Hoffman, 1988).

Neher's third issue is completely covered by Maslow's discussion of challenge as a requisite for self-actualization, and motivation of people to not remain static. If one equates challenge to providing deficiency, then Neher is correct, but the difference between deficiency needs and growth needs is still functionally intact. Deficiency needs require fulfillment, and to varying degrees, must be met before further stages can be fulfilled. Self-actualization needs are growth needs, and if challenge is the motivator, these are self-induced deficiencies with choice involved. As was stated, each stage has an implicit internal hierarchy of fulfillment (i.e. survival, health and improvement for physiological needs). Growth needs do not contain such an internal hierarchy, so there is no 'need' to satisfy one need to get to another. Rather, through the desire for challenge, one chooses to accept the requirements of certain needs. Thus, there is an important

difference between the enforced deficiencies of deficiency needs and the chosen deficiencies of growth needs.

Neher's last point about lower motivations providing important fulfillment and satisfaction is true. Maslow places great emphasis upon being self-actualized. Maslow even goes so far as to say that a history of high levels of need satisfaction is required for the attainment of self-actualization. Daniels (1988) agrees that the model is useful in emphasizing the importance of physical health, material necessities, meaningful employment and caring relationships, but he critiques the inherent pessimism in that only individuals who can fulfill all of their levels can reach substantial self-actualization. Thus, not only are disadvantaged individuals unable to achieve self-actualization, they could abdicate responsibility by blaming circumstances on their inability to progress through the levels. The integrated framework does postulate a state of actualization, but the only comments regarding its achievement will be that it depends upon circumstances and that any community has the potential to achieve it.

Daniels also comments on how the hierarchy is mechanistic, focussing on a linear life progression where one deals with one problem at a time, and that it is unrealistic in that there are no instances of equally valid alternatives at any point. The integrated framework recognizes the concept of relative satisfaction, and that it may be possible to satisfy needs from different stages simultaneously, or even within the same stage.

Interpretation is an important factor in how Maslow's theory is transferred to the integrated theory. Neher states that Maslow likely formulated a very strongly worded theory in order to be distinct from other current theories of motivation. As there is no need to word things beyond necessary strength, the integrated theory does not go to the lengths that Maslow did to be unique, and consequently avoids some of the weaknesses that Maslow created through doing so.

The critiques that have been voiced against Maslow are fair. Some of these are based upon opinions arising from different psychological paradigms, or differing interpretations

of Maslow's writings. These critiques generally do not discredit Maslow's hierarchy and its application, but rather they caution its use and provide insight into possible improvements. The integrated framework seeks to be informed by these, and to use the supported aspects of Maslow's hierarchy to its best advantage.

3.5 Re-examination of the integrated framework

Thus far, this thesis has presented an integrated framework derived mainly from Maslow's work. The assumption has been made that this is appropriate because it has been applied elsewhere, as well as having prior direct application within the field of community development. Functionally the integrated framework works as intended, but the question of its appropriateness has not been adequately addressed. This should be a fundamental issue within cross-cultural community development. Wolfe (1984) brings up the point that planning is often concerned with how planning can be improved. This thesis attempts to improve the planning process through presenting a new framework and advocating participatory self-determination. The next step is to ask "is the concept of planning held by the dominant culture compatible with [indigenous] values and traditions?" or "what conceptions of planning are utilized within the [indigenous] cultural tradition?" (Wolfe, 1984). The integrated framework within this thesis answers the required functions, but it has not addressed the values to which it applies. Thus, while this thesis has transformed elements of current planning beliefs in the light of a renewed Maslow's hierarchy, it has not challenged the lack of integration with indigenous values and traditions.

3.5.1 Three applied sections

Much of the discussion to this point has been about the integrated framework, and its analogies to Maslow's work. While it would now seem to be a supported and useful tool, it has become cumbersome with explanation. A hierarchy is a linear progression. While a hierarchy of relative satisfaction allows for some "blurring" of the stages, with so much effort to merge the intent with the visual depiction, the depiction and the conceptual framework need to be questioned. This leads to the question of whether the framework and its relationship to its intent can be simplified?

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Examination of the integrated framework produces three applied sections (see figure 5). The first two sections pertain to the stages of deficiency needs: essential needs provide the basic requirements for individuals to exist, and community function relates to the remaining needs where individuals begin to act together as a community. The growth needs of community actualization form the last applied section.

Recognizing that there are three discrete elements to the hierarchy in regards to its application is the first stage in developing a better representation. This reduces the semi-artificial goal of developing a “five step” analogue, and it also removes much of the need for discussion of how it is not a linear hierarchy. While it is a simplified hierarchy, further discussion of the “five-steps” will be utilized where useful, but not necessarily as they appear within the previous 5-step hierarchy.

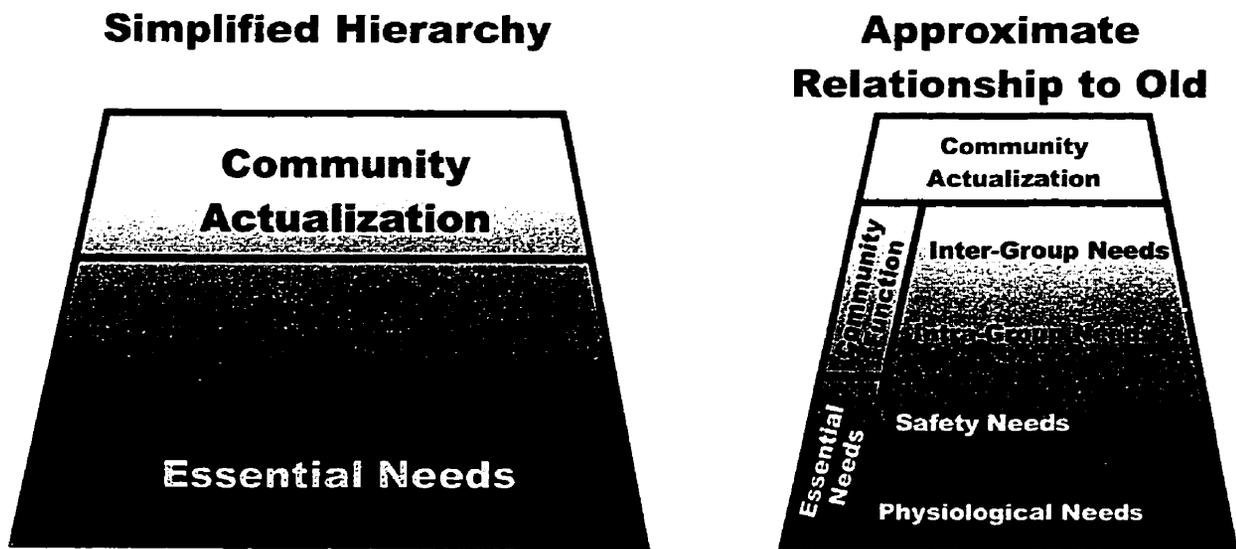


Figure 5: Simplified Hierarchy of Community Development

The simplified three-stage hierarchy, and its approximate relation to the previous five-step hierarchy. The three-stages are discrete in nature in comparison to the “fuzzy” delineation between the stages of the five-step model. An approximate comparison is presented between the two hierarchies, but it should be noted that the three-stage is based upon a functional definition rather than the descriptive definition that is associated with the five-stage.

The three-stage model rejects the need for descriptive definition of five discrete levels. Rather, it recognizes the value in the differentiation between deficiency and growth needs, and the functional differences between them. Now that these stages are not being

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imposed upon five “discrete” levels, their content also changes from being descriptive to functional. Essential needs deal with those fundamental requirements of humans that are pre-requisite to choice. These equate to deficiency needs that must be met regardless of the situation. Community function deals with the deficiency needs that are not essential to survival. Community actualization remains the same; still dealing with a synergetic occurrence that results in the satisfaction of growth needs and the development of “community”.

3.5.2 Operationalization

This simplification, changing from relying upon Maslow’s hierarchy of community development to relying on the more fundamental concepts of deficiency and growth needs, reduces much of the confusion that accompanied any transfer of Maslow’s hierarchy. This also occurs without conceptually altering the integrated framework and its ability to answer its objectives.

The hierarchy of community development still remains linear, but it is operationalized through a non-linear application. To operationalize the hierarchy (and the integrated framework) it needs to be placed within a higher context; the cultural context of indigenous peoples. This addresses the values and traditions that are rarely taken into account within fundamental development (planning) theory. Development approaches have often been linear in nature, expecting to start at point A and work towards point B. Such linear approaches to development have been rejected by indigenous peoples in favour of more holistic approaches (DIPSC, 1991; Napoleon, 1992). These generally take a cyclical form, reflecting cultural associations and traditional beliefs, and representation of the concepts of integrity, wholeness and interconnectedness.

Thus, the next step to creating a truly integrated model is to place it within the context of the culture in which it will be used. The development wheel (figure 6) seeks to illustrate what constitutes healthy individuals and community in the context of development for First Nations peoples in Canada (DIPSC, 1991). The development wheel, and its four elements, has its roots in the concept of the medicine wheel. The medicine wheel is

composed of four elements: mental/political, emotional/social, cultural/spiritual, and physical/economic. These areas are not discrete (nor are the areas in the development wheel), and changes in one will result in changes to another. Thus, the ideal illustration is a circle with healthy individuals and community at the centre. When all four areas are in balance, the centre will be realized. As soon as any area is disadvantaged, a resulting move away from the centre is experienced.

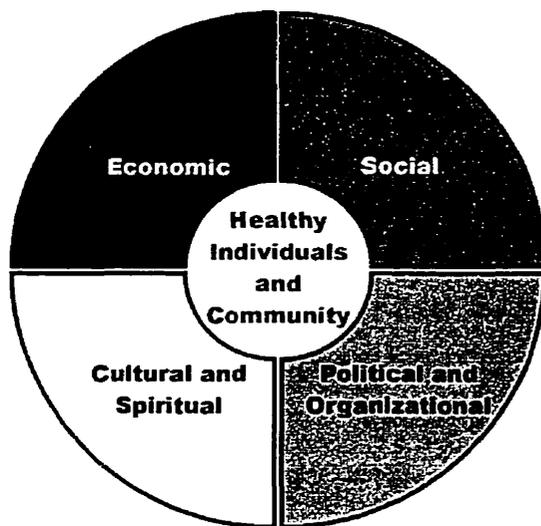


Figure 6: The Development Wheel (DIPSC, 1991)

Depiction of a value system for First Nations peoples in Canada. Similar diagrams could be created for other indigenous peoples and incorporated into the framework in similar ways.

3.5.3 The updated integrated framework

The next step is to integrate all of these separate elements (the hierarchy of community development, the hierarchy of cultural influence and the development wheel) into a cohesive whole (figure 7).

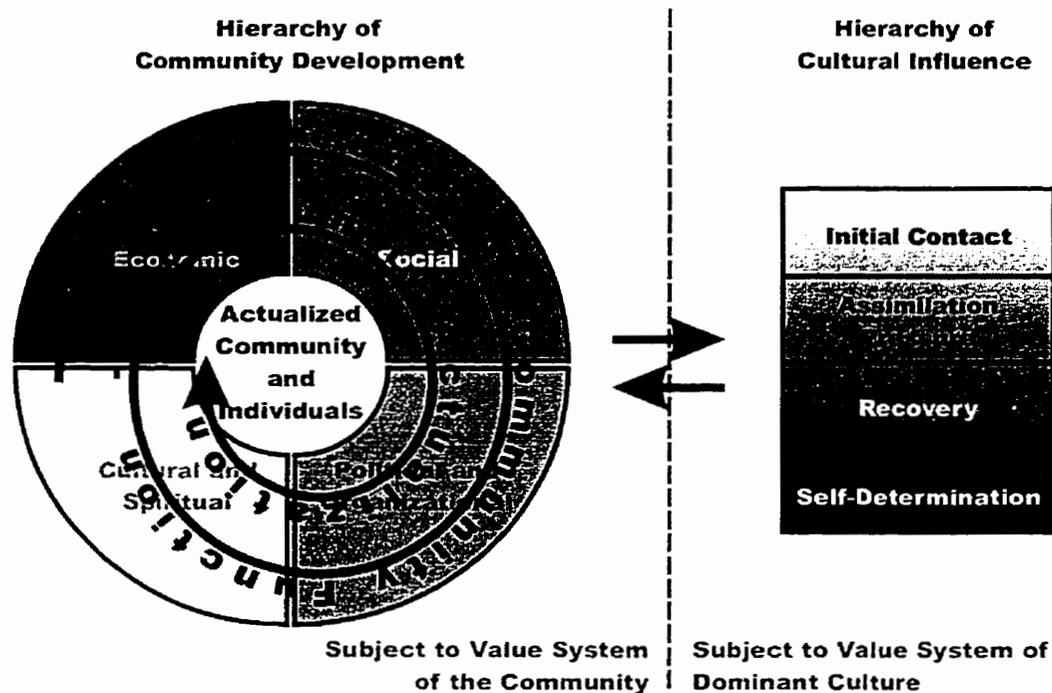


Figure 7: Updated Integrated Framework

The interaction between the two hierarchies is roughly depicted here (this is further elaborated upon in figure 8). The intent of this figure is to illustrate that the hierarchy of community development needs to be placed within the context of the values of the culture in which it is applied. The spiral representing the hierarchy need not pertain to any particular section of the development wheel, rather any depiction is intended to show that it is an iterative process, and at any point and time it needs to respond to the development wheel as a whole.

While the hierarchy of community development is a linear progression, it is inseparable from the values of a culture (as represented by the development wheel). Thus, it is shown in figure 7 as a linear spiral moving towards the centre of the development wheel (the centre has been reworded to fit with this thesis). This spiral and wheel comprise the internal aspects of community development. Any development process must be holistic in nature, and founded within the community. The process of interacting with other cultures is represented by the external hierarchy of cultural influence.

Each culture has its own version of the development wheel and the hierarchy of community development, their form and content being dictated by context, value and assumption. Existing within this wheel and its hierarchy of community development is

analogous to self-determination. The hierarchy of cultural influence acts as a bridge between cultures and their corresponding wheels. This hierarchy comes into effect with any interaction between cultures. In order to interact, cultures must exit their wheel and enter the hierarchy of cultural influence. Initially neutral (with the opportunity to return to an internal context) this is potentially a space for cultural interchange. Self-determination is essential to maintain an ability to return to the wheel of internal development, with any accompanying changes that might arise occurring through chosen interactions. If assimilation pressures are exerted, one culture may suffer impaired self-determination and the imposition of another culture's wheel of internal development upon them. Progress through the hierarchy of external cultural influence would eventually see that culture's return to their own wheel of development. Through assimilation pressures, this original internal wheel might be changed in regards to the values within it and a community's placement in the hierarchy of community development. The interaction between the two hierarchies is illustrated further as a flowchart in figure 8.

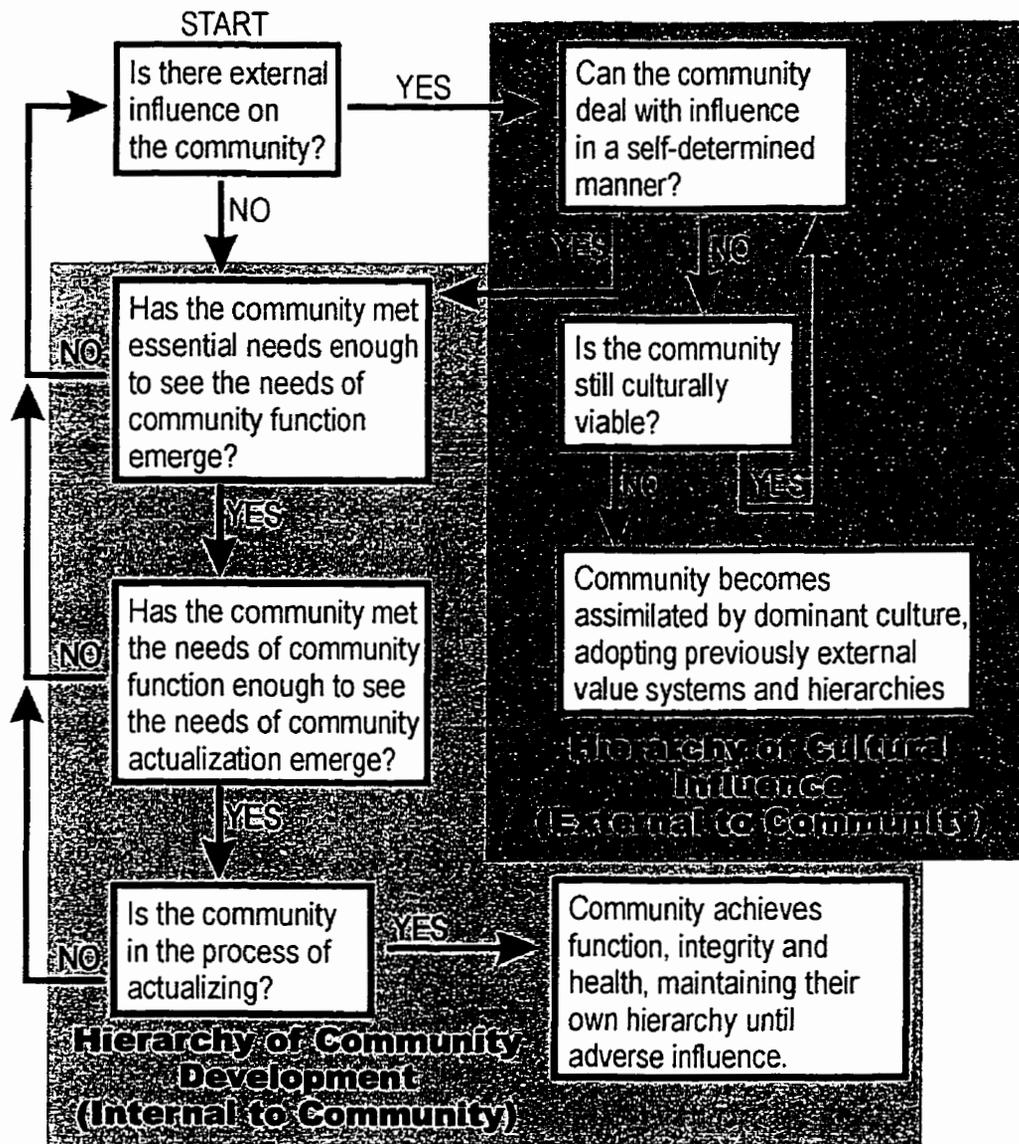


Figure 8: Flowchart for Integrated Framework

The interaction between the hierarchy of community development and the hierarchy of cultural influence is further depicted here. The two potential endpoints are the complete assimilation of a community into the dominant culture (having its hierarchy of community development and value system replaced by that of the dominant culture), or the independent growth of the community according to its own hierarchy of community development and value system.

Thus, this updated integrated framework is functionally the same as the one presented earlier, except that it has further modified Maslow's work and placed the framework within a cultural context. This progression has negated none of the statements made earlier regarding the five-step hierarchy of community development, but has attempted to

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make any visual representation congruent with the intent of the description, thus strengthening the integrated framework.

3.6 Influential factors

To be integrated, this framework should account for a multitude of factors. Interactions between various communities or cultures have already been explained in response to some of the critique of Maslow, but there are still other things to take into account. The points presented here deal mainly with how differences in value systems can affect process, or in other words, how a generic hierarchy of community development becomes specific when it is imbedded within the values of a culture (as shown previously by the development wheel).

3.6.1 Determination of 'community'

Determination of what population unit should be considered as community is necessary to successful community development. This attempts to reduce interference by parties not directly related to the problem, a different level of cultural influence. In order to determine the functional community for any process, determination is needed of exactly who the program is intended to benefit, or who needs it the most. These are the people who can best describe what they need, and thus this is the community to which community development initiatives should be aimed. Schneekloth (1995) approached the similar need to define neighbourhoods through self-definition, allowing groups to determine their composition. Within the process might also be included input from stakeholders, and others who will be impacted, but the process should be driven by the core community in question. Overall recognition is required that community may not be the specific population of a certain geographic area. (Wolfe, 1993a; Wolfe, 1996)

Wolfe (1993b) discusses how pilot projects for an Australian government planning process premised their model on Aboriginal communities being geographically bounded, socially cohesive and with democratically elected leadership that could represent the community in any planning process. Out of all the pilot projects, not one community followed these assumptions.

With the community of Mona Mona, community was determined to be not only the current residents of the site, to whom earlier funding had been aimed, but the larger community of people who had connections to the site, whether historical or traditional.

3.6.2 Readiness of the community

While paternalistic in nature, there does exist a “readiness factor” (Wolfe, 1988) as to whether a community is capable of positive involvement in community development. Examined from a different aspect, this can also be viewed as whether the right level of development is being implemented. While processes can be initiated, there exists the need for desire on the part of the community, with an accompanying willingness to invest the required time and energy. This is essential to any development process. Ideally, communities will come forward requesting aid (whether for training or for external resources), illustrating developed self-determination. The ethical conundrum of imposing a development process exists, but this may be the only way government is willing to invest funds. In such a situation, hopefully any process will operate in the best interest of the community, and the community will buy into the process. This is where development really needs to come into the community at the right level, hence the usefulness of the integrated hierarchy.

The community of Mona Mona had been through several failed funding processes. The failure in these cases is that they benefited the community in the short term, but only segments of the community in the longer term. Due to such failures, the community was discouraged with its internal politics, and cynical about previous processes. When a new funding opportunity arose with its required participatory planning process, some of the community was wary. With initiation of the project, people began to buy into it when they saw how it was operating with their interests in mind. Eventually it was recognized that the process was timely in that people were able to finally relinquish personal politics and act with the interests of the community in mind.

3.6.3 Power structure

It is not the intent of this thesis to get into legislative or political issues, but it is important to provide some discussion on issues of power. Generally there are three or four levels of government that exist over a community: community council, regional council, state/provincial government and federal government. The issues are who possesses power over what, and the number of levels and areas of government involved. The complexity of development issues increases with increased bureaucracy. Projects may respond to the needs of a community, but they may also have to respond to the needs of a multitude of government bodies within whose jurisdiction these lie. This tends to get in the way of the best efforts for self-determination, and is one strong reason for indigenous peoples seeking self-government. Economics are also tied up with the issue of government. While participatory planning may produce community-based plans, these plans may still have to meet government requirements before they can get any funding for implementation. Thus, if significant decisions are still made externally, the entire process can become token quite easily. (Wolfe, 1984; Nelson, 1995)

There will always be need for a thorough examination of power structures in the development process because there will always be more than one group who has interests in this process (if not many groups). The important issue is how the agendas of these interests meet with one another, and whether they conflict. If this information can be ascertained and organized early on in the process, it can be used advantageously, or at the least, possible problems can be foreseen and dealt with more efficiently. If these interests can be coordinated effectively, it might even make the process flow smoother than without their help (and definitely better than with their hindrance).

Wolfe (1994) discusses how aboriginal communities are aware of how much their lives are controlled by external forces. Government input into communities is often uncoordinated between agencies, and shows little consideration of what might actually be needed. Funding acts as another control, being tied to specific projects, and requiring community accountability for all funds spent. While empowerment is desirable, the

necessary training and community development needed to pick up this power have tended not to occur.

There is also a great deal of bureaucracy within the social and traditional fabric of a community. Indigenous peoples can be family-centric when decisions need to be made (Honigman, 1965). This becomes an issue when some family groups in a community have more power than others (such as being on council or being an elder) (Strachan, 1987; Wolfe-Keddie, 1996). If these families act as gate-keepers, less influential people in a community will be at a disadvantage. If council control exists in such a fashion, influence can be exerted on both the top-down distribution of things like funds, and bottom-up processes like approval of community developed plans. (Nelson, 1995)

Gender equality also becomes an issue when people are seeking to gain an understanding of a community. In patriarchal societies, men's voices may be the only ones heard. This provides only half the information, and when it comes to community development women are sometimes best suited to know which issues need to be resolved with regard to food, housing, health, social issues, *et cetera*. Thus, any process may have to attempt to account for such systems, and if appropriate, try to work around them. Humphries (1998) discusses the inability to get women to general meetings, but an ability to meet with them in more informal "kitchen meetings".

Knowledge is also power, and the perception that someone is an expert may provide an advantageous position. The issues are whether this knowledge is actual or perceived, whether it is appropriate, and more importantly, whether the expert is open to ideas, comments and being challenged. The power of being an expert in one area may also carry over into having that same respect within issues that one may not have expertise. An example is community elders who use their respected status to manipulate other areas of non-expertise. The same is also true of external consultants who might abuse their position of respect in similar ways.

While the matter of opinion in an individual expert is something to be concerned with, group opinion is something to be recognized. Representative power can be useful where people unite to voice their concerns through creating a place in the power structure. This form of power is often transitional, working towards gaining an existing position (such as council seats) or towards gaining recognition within the power structure (formation of co-ops, community groups, *et cetera*).

Dahl (in Rossing, 1994) lists some of the important bases upon which individuals draw as “power actors”: finances, personnel, information, social standing, expertness, popularity, legality, solidarity, numbers, relationships and physical force. An understanding of these provides insight into the planning process, as participation involves people, and thus one needs to understand people in order to understand the process.

All of these elements of power structure contribute to developing an idea of how the integrated framework might apply to a community, especially determination of whether the community is internally or externally driven. Even when internally driven, a community’s innate ability to progress along the hierarchy of community development is determined by (and affected by) the power structures of the community.

3.6.4 Access to information

Power structure leads to expanded discussion on how to get information that might be deemed to be important to development process, but is difficult to attain.

3.6.4.1 The expert conundrum

As described under power structure, experts can sometimes influence process regardless of whether their knowledge is appropriate. This was noticed at Mona Mona when during one workshop the elders were away at another meeting, and much of the community felt that they were not able to address the issues of what areas were special at Mona Mona. The elders did possess valuable knowledge of historical and traditional sites, but it was also the intent of the workshop to examine what the people felt was important to them. The community placed greater value upon the input of their elders than on their own

experiences and interactions with the site. Thus, it is not simply a matter of removing the presence of experts, but attempting to emphasize the value of opinion in situations where there are culturally reinforced value judgements that may run contrary to the goals of the process.

3.6.4.2 Issues of marginalization

Issues of marginalization are similar to gender issues in that they pertain to voices that may not be heard due to power structures. This can potentially apply to youth, women and people whose position within a class system negates their 'right' to voice their concerns. In order to hear the concerns of the youth at Mona Mona, separate workshops were held in order to discover their visions for the community, and to get them involved with implementing strategies to achieve these visions. These visions were sometimes unique from those expressed by adults in the community, but at other times provided different viewpoints to common desires, illustrating how the youth wanted to provide for the development of Mona Mona as a community and had valid input.

3.6.4.3 Private knowledge

Indigenous peoples may have knowledge that is private and will never be known to outsiders. When this information has the potential to impact upon the community development process, work needs to be done to reduce potential problems. During the Mona Mona planning process, the community was given several ways to deal with the issue of special places. The first way of dealing with this was one of access to information. With some issues, the community was comfortable with sharing information with planning staff, but they didn't want such information explicitly put into any documents that would reach further than the community. The ability to do this is a consequence of gaining the trust of a community. The second way of dealing with it involved issues of where development could not occur. The community was asked to either indicate where their protected site was, with a large buffer area included as well so that no specific site could be identified, or to indicate what areas could be built in. The goal is to have people meet community development needs without compromising their

desires, whether through a trust relationship, access to information or through other means.

3.6.4.4 Scheduling

The importance of time differs between cultures, as well as its flexibility. Traditional western development process involves meetings of set time organized at set periods. In order to get good participation, a culturally-specific development process also has to be culturally specific for how it is scheduled. This may require immense flexibility, in both when meetings happen and potential back-up plans to utilize what time there is. Workshops at Mona Mona had revolving participation, and when there weren't enough people or when people appeared to be tired, events such as field visits were initiated.

Development process is largely dictated by time. If indigenous peoples operate through consensus, time may not be an issue to them in achieving resolution of an issue. Development planning can lose effectiveness when rushed, so workshop schedules may need to be pushed back and broadened in order to accommodate the time needed for a successful process. This is generally in opposition to government agendas and schedules, and the schedule-based structure of western societies. Practicality somehow has to be effectively combined with the effectiveness of the process.

3.6.4.5 Access

Development process should attempt to be aware of the limitations of its tools, especially where access is of concern. Facilitation and participation techniques are designed for particular audiences. Varying literacy and fluency rates may reduce a tool's effectiveness in addition to cultural backgrounds of which the tool may not be inclusive. Transportation to workshops, childcare and provision of refreshments and food may encourage more people to attend who might otherwise not be able to.

3.6.4.6 The right answer

Community members may sometimes present information that they think is the "right answer", or the answer that wants to be heard, rather than the truth (Chambers, 1995).

This can be due to hope of gain, fear of penalty, or out of self-respect and self-identity. Such occurrences point to a desire to use or appease external influences, and the degree to which external influence is being exerted. Chambers suggests visual diagramming methods as being a method of reducing such occurrences, or being able to see through them better, and the process of participation to reduce the perceived need for such “inadvertent ventriloquism”.

4 APPLICATION OF THE INTEGRATED FRAMEWORK

The integrated framework is intended to act as an organizational, diagnostic and predictive tool. The process of identifying a community's entry point into the framework provokes examination of a community, and once in the framework it further facilitates the gathering and organization of information. As a diagnostic tool it provides the questions to ask when information is missing or difficult to categorize. It's predictive element points to possible outcomes, with insight into how these outcomes might be achieved.

4.1 Entry into the framework

The initial goal for the use of the integrated framework is to ascertain enough information to determine a community's entry point into the framework. This can be an iterative process, for as more information is gathered and analyzed things may be brought to light that affect this position. The use of an initial estimate of an entry point provides something to compare information against. It's a form of deductive examination; postulating a theory about the community and then weighing subsequent information against that theory to see if it holds up, needs to be altered, or should be completely re-vamped.

4.2 Indicators

In addition to the use of traditional methods of information gathering and analysis (interviews, site survey, historical information *et cetera*) specific indicators may be useful to determine where a community enters into the integrated framework. As some of these may be quantitative in nature, such indicators may provide more rigorous support and defense for conclusions.

4.2.1 Indicators from the hierarchies

The hierarchy itself provides various indicators that can be looked for within a community. While basic analysis may provide the information to assess these indicators,

the knowledge of indicators provides guidance for initial or further assessment. Example indicators for the hierarchy of community development are:

- a) physiological needs – inadequate supply of food,
- b) safety needs – lack of world philosophy or community defense,
- c) intra-group needs – no support structures for individuals,
- d) inter-group needs – no interaction between groups (or conflict), and
- e) community actualization – lack of community programs or design.

Conversely, the presence of any of the above would indicate the partial or full completion of that stage.

Indicators for the hierarchy of cultural influence are not as discrete as for the hierarchy of community development. Analysis of assimilation pressure versus self-determination provides for a qualitative assessment of placement within the hierarchy. The discussion of power structure in section 3.6.3 deals with this, and can provide valuable information on internal and external influences, thus informing position in the hierarchy of cultural influence.

4.2.2 Statistics

Health statistics provide base information on the physical health of a community. These provide a good indicator of such things as nutrition, access to health care, and level of community knowledge regarding personal health. Unfortunately, without the aid of a specific study, health statistics do not tell you exactly what causes these statistics. Therefore, this indicator is only good for the basic conclusion that there are problems somewhere. Economic statistics are also good at identifying problems, but without specific study, are not so good for identifying causes.

One current argument within discussion of statistics as indicators for community health is that what is important is not so much the number of people at various economic levels, but the disparity between them (Wilkinson, 1996). Research has illustrated that communities with very little disparity operate more effectively and tend to have a higher level of community health. Once again, this method of examining economic statistics

does little to indicate what is causing problems, but is probably a more accurate method of identifying problem situations than other statistical methods.

4.2.3 Historical indicators

Prior to discussion, it should be noted that with historical indicators, it is important to ensure that such indicators are indeed historical, and not indicative of the present (or just existing in the present and not indicative of the past). The history of a community is probably one of the best indicators, as it reflects upon what has existed in the past and what exists in the present, and in comparison, what might be missing in the present. Once such observations and comparisons are made, the information can be used in several ways. The observation of the present situation informs where in the framework a community will enter, but when the past is examined, it provides information to guide future development. If a community has achieved higher stages and then descended below them, insight can be gained into why this regression has occurred. If this regression has occurred, but vestiges still remain of prior stages, these can be utilized to foster development, or can provide advanced standing if lower stages can be replaced. As an example, community groups could be utilized to foster development by aiding in the distribution of essential needs, or could be relied upon to provide self-determined guidance as to how they want lower needs to be met. Past success can also be used to reinforce process through example, and to provide concrete goals.

As an example, some physical design is related to religion and world philosophies (churches, cemetaries, *et cetera*). As physical design will sometimes outlive cultural traditions, it is useful to find out whether current beliefs are in tandem with existing design. As religion and world philosophy develop at a lower stage than does self-actualized design, examination of their historical/current presence is useful. If religion verifies design, then this will be indicative of a higher current stage than if the religion is different or non-existent.

4.2.4 Public space

The hierarchy of community development is essentially a hierarchy dealing with societal interactions and responsibility, from individual to group to group networks to community. Jan Gehl (1992) uses a similar hierarchy to describe the progression of space from private to public, and how associated activities change with this progression. The backyard is a private space, and has activities such as lounging and gatherings where privacy is wanted. The front yard is more public, and is a space where interaction with neighbours is more likely. The street or a local park is a venue for public activities at the neighbourhood level. A civic square provides for town gatherings such as protests where individuals and groups can form together to act as a network or community depending upon how permanent such interaction is. Thus, if one were to apply the integrated framework as a social tool to determine the health of a community (in an otherwise functioning town or city), the use of such spaces would act as an indicator. If people chose to exist only within their backyards, the level of social health of that community would be low. While a political system might be in place, and people achieving some of their needs within family networks, the community would not be actualized. Individuals and groups operate to maintain the running of the community, but the community would not be operating to foster and nurture the individuals and groups. As a side note, as North American culture is more insulated in regards to existing within a small family structure with fewer outside links than other cultures, this could explain why Maslow (1943) did not find as many actualized individuals as he thought should exist.

4.2.5 Individual Actualization

Mentioned in 3.1.5 was the possibility that the presence of self-actualized individuals can potentially mislead analysis of community actualization. The relative number of individuals who exhibit self-actualization may be an indicator for whether a community is actualized, or how close it might be to actualization. While in the process of fulfilling its self-actualization needs, a community may remove obstacles and promote individual-actualization. In a self-actualized culture, one would expect an increase over time in the percentage of individuals who have achieved self-actualization. There might exist a threshold for the number of self-actualized people that need to exist prior to attaining

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community actualization. Between the two theories, individual and community actualization, is there a prepotency that exists as to which one must develop first and how far it must develop before affecting the other? In addition to this conundrum, this indicator is potentially weak because it relies upon the entirety of Maslow's theory in its original form. The strongest arguments against Maslow lie in critique of his assumptions and logic when it comes to the higher levels of need, especially the concept of self-actualization. If there was a method to evaluate an individual's self-actualization, and the concept of self-actualization could be agreed upon, then this indicator could be evaluated.

4.3 Mona Mona

Statistics do not provide any insight into where Mona Mona fits into the integrated framework. Due to the relatively short period and sporadic nature of occupation of the Mona Mona mission, there are few useful historical indicators. One potential indicator is that government agencies still exert control over the actions of the community in regard to provision of funding and for what the funding should be used. Thus, if one were to examine where Mona Mona fits into the framework, it would seem that the community is in a stage of recovery within the hierarchy of cultural influence (figure 3), possessing some voice, but still influenced by external sources. Examining the indicators inherent within the hierarchy of community development, it can be seen that the community has its survival needs fulfilled, but is only in the process of further development towards increased health and safety, and further improvement of essential needs provision (figure 5). In addition, existence of community networks and interaction are indicative of some fulfilment of community function.

Thus, the hierarchy of community development that the community currently exists within has partial fulfilment of community function, and while essential needs are provided for, there is room for improvement. The community has not developed full self-determination, existing within the recovery phase still, and thus is limited in its ability to progress through their own hierarchy of community development (according to what this thesis puts forward). The community development process that was initiated worked under a mandate of participation and self-determination. Working under such a mandate

fostered the community's efforts to "recover" and developed tools for the community to use in similar (or related) future efforts. While at this stage the community lacks the political power to determine where funding goes, at a lower level of power it has achieved an ability to determine the details and implementation of projects, with some fine-tuning of where funding is focussed. Recognition of where a community fits into the integrated framework can provide insight into how efforts can be maximized to meet the needs of current projects, as well as potentially contributing to future ones.

5 THREE STAGES

Once placement within the framework is elucidated, satisfying some of the benefits of information organization and diagnosis, it can be determined what development options are appropriate and in what capacity external participants should act. With the creation of an updated integrated framework, issues of value base and depiction are resolved. The following discussion now attempts to operationalize the use of the framework. While much of this discussion will use the 3-step hierarchy of community development, where necessary reference to the 5-step hierarchy will be made for clarification.

These sections seek to analyze what is required to fulfill their corresponding stages, with the goal of aiding community development. The overall assumption is once again that self-determination is the ideal. The other assumption that is made within these sections is that help is requested of an individual or group from another culture. Thus, as these sections are written with cross-cultural interaction in mind, they essentially operate within the hierarchy of cultural influence. This is drawn from the fact that the hierarchy of community development is an internal framework, and in combination with previous discussion, any external influences upon it will occur first within the hierarchy of cultural influence, with possible subsequent transference to the hierarchy of community development.

5.1 Essential needs

This section is concerned with bringing communities to a stage within the hierarchy where they do not have to contend with their physiological or security needs. As has been stated, if these stages are unfulfilled, an ability to deal with higher concerns is precluded. Thus, any attempts to get involvement within a planning or design process will often be unsuccessful if the needs of this level are not met.

One of the main issues within this section revolves around ethics. Depending upon the severity of the lack of need fulfillment, it may require that outside agencies provide for these needs. This occurs often during emergency aid to communities struck by disaster

or enduring famine. The ideal situation is where communities can decide and determine how they are to be aided, but this may be difficult if the impetus for action is crisis control. Decisions may be made in relation to health and improvement of essential needs, but survival issues may preclude choice. Self-determination has been equated to the power of choice. With basic needs, the choice can be simple, fulfil it or not. Thus, if external input is required for the fulfillment of such needs, self-determination may not be infringed upon as one may assume that the choice will be to have food and security. This argument for “positive” cross-cultural influence only exists for the very basic needs.

Aside from ethical considerations, economics can also play a strong role. Some consider planning to be impossible in the context of crisis control. If planning is done in such situations, it may not be fruitful due to lack of commitment, or it may be considered to be wasteful as it removes money that could otherwise be used to supply essential needs and services (Wolfe, 1993c). When circumstances provide for more than “black or white” choices, more input can be sought from the community regarding decisions without detrimental effects due to lost time or money. To clarify this, people require shelter and thus need to have such things provided for them, however, if housing development operates at a higher than emergency level (i.e. improvement), and choices need to be made, communities should be involved in these decisions.

The community of Mona Mona already had some infrastructure in place, but this infrastructure was considered to be quite poor. Thus, while survival needs were met, some health needs and improvement needs were still unfulfilled. Thus, the community was able to exert some level of choice regarding the essential works, but in other things it was a matter of doing what needed to be done (i.e. making electrical connections safe). In retrospect, if one were to analyse where Mona Mona entered into the hierarchy of community development, they would be at a state where their lower needs were fulfilled substantially, with the emergence of some higher needs. Several examples of intra-group interactions had developed in the form of musical groups and a dancing troupe, and the interaction between these and the larger community and area could be seen as inter-group interaction. Even though music and art can be considered part of actualization, if any

actualization did exist it was due to individuals or else the phenomenon Maslow noted (1970) of some individuals seeing their artistic abilities exert themselves in the face of unfulfilled lower needs.

Similar to this ability for characteristics of higher levels to exert themselves in some individuals, Maslow (1970) offers examples of people who ignore lower needs for the sake of higher needs. The example he uses are individuals who quit a job based upon their morals and were subsequently unable to feed themselves properly. They refused to go back to such work to the detriment of fulfilling their lower needs. Eventually pressure to fulfil these needs over-rode their morals and they sought work again to regain an ability to provide for their base needs. Thus, even while possessing unfulfilled basic needs, choices that may appear detrimental to fulfilling these needs can still be made. The ability to make such choices decreases with increased pressure to fulfil needs.

5.2 Community function

Once the physiological and security needs are fulfilled enough to let higher stages emerge, individuals can begin to develop community function. This formation is indicative of the next stage of community development, where individuals act together as groups, and these groups begin to interact. At this point the functional elements of a community begin to emerge. This section examines how the community development process can be of aid. Unlike essential needs and crisis control, provision of solutions without community input is not an option during this stage as choices are available. This is the stage where planning comes to the forefront.

5.2.1 Planning and participation

The past few decades have seen the shifting of planning paradigms toward participatory planning. Chambers (1995) recognizes that as with any buzzword, this may be due to popularity of the term and what it represents, rather than the actuality of the process it entails. He views the need for reversing power relations as being the key to achieving participation, and if not explicitly stated, most literature agrees with what he puts

forwards by the processes that they advocate. Self-determination and participation are often linked in any discussion.

At this point, further discussion of self-determination is necessary. The current assumption in this thesis is that self-determination is the desirable end-point progression through cultural interference, and required for achieving actualization. This needs to be clarified further, as self-determination need not be a democratic, participatory process. Just as external influences can dictate for a community, internal influences can also dictate. Thus, the assumption now made is that participatory self-determination is the ideal end-point for a community. This is a value-based assumption. While such an assumption may be fitting in the tradition of indigenous community consensus (Wolfe, 1989) there are other communities that have traditionally operated under governance by elders, and in more modern times, band councils. So perhaps, what is required is some form of a "social contract" where a culturally accepted method of making community decisions exists. This thesis cannot examine how well traditional governance operated prior to colonization, but it does recognize firstly that self-determination is an important element of community development. Secondly, it recognizes that problems exist within some indigenous communities in regards to management skills, and political process. This might be indicative of a lack of integrity within the inter-group stage where the function of community governance does not address the needs of the community. Thirdly, this thesis does not take into consideration when participatory process is not compatible with the existing political structure. These are issues that this thesis cannot address, but it is put forward that evaluation of the appropriateness of any political structure might be required before any participatory processes are imposed upon a community.

5.2.2 Current planning models

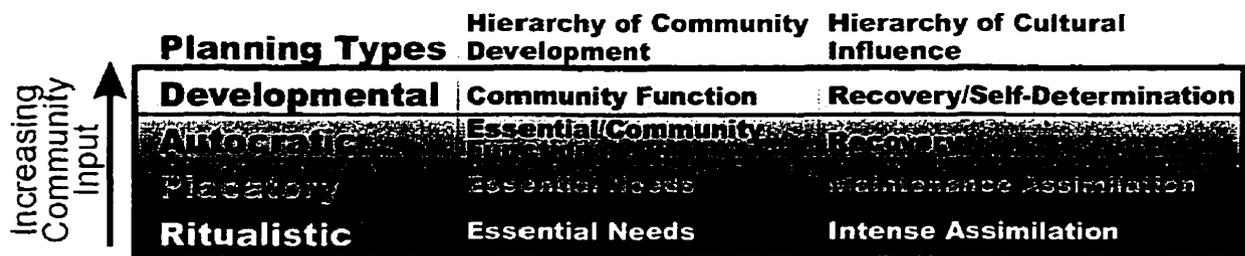


Figure 9: Boothroyd's (1986) Planning Types

Boothroyd's planning types commonly used with indigenous communities (1986) and their approximate relation to the hierarchies of the integrated framework. Relation to the hierarchy of community development is where the planning form might be most effective (assuming that it is appropriate). Relation to the hierarchy of cultural influence illustrates where in the hierarchy such planning types fit in, correlating participation with level of self-determination and thus hierarchical placement.

Boothroyd (1986) offers four forms of planning typically employed by governments and indigenous peoples within indigenous communities (see figure 9). These four forms involve various levels of participation, as well as including various levels of self-determination.

Ritualistic planning provides for little or no community participation, and is often used to produce a document solely for the reason of attracting government funding.

Placatory or wish-list planning generate goals and visions within a community, but do not possess the ability to translate these long-term goals into short-term actions. While initially positive, apathy and cynicism are generated when items are not carried through.

Autocratic planning is a form of comprehensive planning, but is centred within the few, lacking overall community input. Boothroyd identifies its use in emergency situations, but in planning process it has shortcomings in responding to the needs and desires of the general community. The usefulness of this planning form relates back to the essential needs, and the requirement for the provision of food, shelter and security when the necessity for self-determination is potentially subservient to needs.

Developmental planning is directional, participatory planning that is effectively linked to making decisions and promoting actions. In this, it develops and promotes outcomes that are truly community-based, creating development for the whole community (or at the least, for those that participate). Boothroyd argues that this planning type contributes most to indigenous self-reliance, and thus in the terms of this thesis, is the ideal method for achieving participatory self-determination. Wolfe (1988) and Chambers (1995) discuss how developmental integrated community based planning occurs when the process is genuinely participatory and promotes building human capacity within the community and its leadership. Developing human capacity involves building ability and skills so that indigenous peoples don't "exchange external political dominance with external professional and cultural dominance" (Wolfe, 1988). There must also exist the appropriate structural and system supports in both the involved external agencies and indigenous communities if any process is to be successful (Wolfe, 1988; Wolfe, 1989). Developmental planning is also referred to as integrated community-based planning.

The worst case scenario of community development is when participation is seen as a required input in order to achieve an end: ritualistic or placatory planning. Outside planners get information and feedback from the community, but do little to involve people in the actual process. When participation is seen as a means, skills and knowledge are downloaded to the community to help them better use the process to achieve their ends, but to also provide them with skills for the future. When participation is seen as a means, education and the betterment of the community can be seen to be of equal importance as the final goal of the stated process.

Programs initiated in Australia by ATSIC and DEET (Department of Employment, Education and Training) intended to develop a model for community planning. While community input is becoming the norm rather than the exception, the program falls short of developing planning skills in communities due to a lack of education and long-term planning support (Wolfe, 1993b). Within Mona Mona, much of the community was involved within the planning process. By the end of the first set of workshops, people were beginning to "own" the process, and were illustrating a developed understanding of

the processes used, beginning to exhibit facilitation skills and adaptation of the process to their own needs. The duration of the process, and the continued presence of planning support, continued to reinforce this ownership of the process.

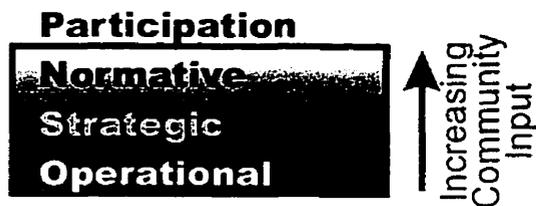


Figure 10: Smith's (1982) Levels of Participation in the Planning Process

The previous four forms of planning are defined in part by how much participation they employ. Smith presents further discussion on the three levels of participation in planning process: operational, strategic and normative (see figure 10) (Smith, 1982). Operational planning accounts for participation only at the implementation stage and provides for some hearing into actions/interventions to effect change, but still only determines what will be done. This level seeks to do such things as minimize construction impact on a community, or to determine the exact site of a building. It does not provide input into how the building should be designed, or even if a building is the right solution. Strategic planning allows for the analysis and evaluation of alternative goals and objectives and provides for the selection and design of means to attain desired goals, determining what can be done. This level could provide for the analysis and evaluation of alternative proposals to a project. Normative planning involves a reevaluation of the value premises underlying decisions, examining the definition of desired ends and ideals, with decisions that determine what ought to be done. Normative planning seeks to get to the bottom of the question to see if the right question is being asked prior to developing a solution. If these are categorized according to compatibility with participatory self-determination, normative provides the greatest opportunity, operational the least and strategic a mid-ground.

A complaint in the literature about sites that have an indigenous component is that indigenous concerns are often brought into consideration too late in the process. According to Smith's planning types, participation often operates at the strategic or operational level (Smith, 1982). This can produce a product that is not an indigenous one, but rather one with an indigenous façade (Barns, 1994; Maher, 1994; Milojevic, 1995; Unknown, 1994), or rather public relations instead of public participation (Harder, 1999). In order to achieve continuity, projects that aspire to being indigenous need to have consultation and user involvement at every stage of the process. While this does slow down process, it reduces the possibility of cross-cultural mistakes and the production of something either culturally non-specific, or culturally inappropriate.

Smith's planning types also apply to analysis and application of knowledge. Using Maslow's theory and attempting to adapt it could have been similar to operating at the strategic or operative level, not adequately addressing whether how Maslow was used was entirely appropriate. Section 3.5 of this thesis essentially sought to re-examine the framework within a normative approach, examining whether the right questions were being asked, and then determining how useful Maslow was. This resulted in a strengthening of the framework through a reduction of reliance on being a direct translation of Maslow's work.

5.2.3 Planning hierarchy

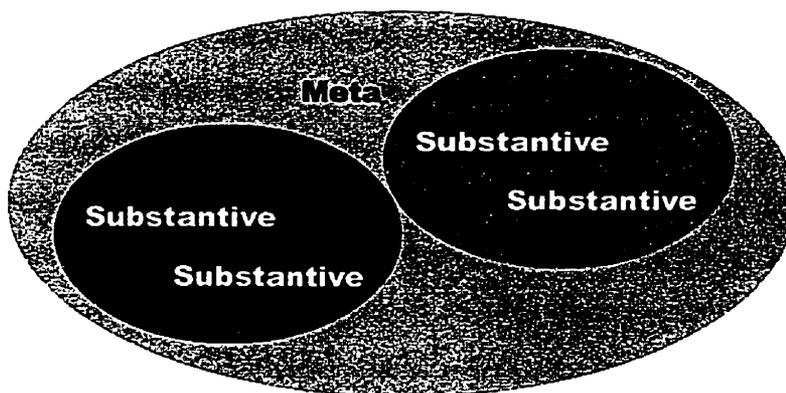


Figure 11: Boothroyd's Hierarchy of Plans (1986)

Within the planning process, Boothroyd (1986) recognizes distinct categories of plans (see figure 11). These are the meta-plan, the process plan and the substantive plan. Meta-plans are a very broad over-riding look at an entire planning process. Within one meta-plan there can be a multitude of process plans that further define and plan the next planning process of substantive plans. Substantive planning is what is traditionally thought of as planning. These deal with specific issues defining goals and strategies. In regards to meta-plans, there could also be meta-plans for meta-plans, depending upon how broad the integration of planning becomes (i.e. meta-plans for local-regional-national-continental-global). This exercise of planning for planning could develop endlessly, and Boothroyd uses it to stress the importance of planning. In addition, planning can also become more and more specific. Substantive plans initiate implementation plans, management plans and evaluation plans. With advanced thought, the results of any planning process can be maximized, and problems can be anticipated. Boothroyd is unique in that he recognizes the importance of pre-planning stages, when much planning literature focuses only on the process of substantive planning.

5.2.3.1 Meta-Plans

During the meta-planning process, process plans are planned (or further meta-plans). Boothroyd uses this as an example to stress that planning is a hierarchical process, with a need for adequate planning for each stage.

	Process Plans	Substantive Plans
Proactive	plans for planning	master plans
For Reaction	referral systems	standards
In Reaction	mitigation plans	plans to do EIA

Figure 12: Substantive and Process Planning (Boothroyd, 1986) with examples

5.2.3.2 Process Plans

Process plans provide direction for future planning, generally substantive. These plans address what will occur during subsequent planning stages. Process planning is divided into several types (see Figure 12). Proactive process plans are plans for planning. A

process plan for reaction provides methods for how something might happen during this process, such as dissemination of information. A process plan in reaction would provide guidance for response to something like a new funding opportunity.

5.2.3.3 Substantive plans

“Substantive plans document the goals agreed on or problems defined in the planning process, establish the means by which the goal is to be reached, and identify the considerations taken into account in selecting these means” (Boothroyd, 1986). These plans may also discuss possible uncertainties and risks. Substantive planning is divided into several types (see Figure 12). Proactive substantive plans determine the best means for a community to reach its goals, such as a community master plan. Substantive plans for reaction attempt to foresee future issues and provide guidance for dealing with them, by creating such things as zoning bylaws. Substantive plans in reaction provide guidance for response to specific problems or opportunities that may arise in the future, but whose nature is unknown (i.e. a pipeline affecting the community).

5.2.4 Integrated planning process

The shift towards a new paradigm of participation involves four main changes in process (Chambers, 1995). The first is empowering the community in as much of the process as possible, from pre-planning to implementation, and the tasks within them such as drawing maps and note-keeping. Community members will likely be able to do much of this better than outsiders, with possible training or encouragement. Second, lateral spread of knowledge is more valuable than vertical dissemination. Community members teaching each other will be more effective as they can see how knowledge is applied and used in their situations, and may know best how to pass on that information. Third, visual processes aid in creating a representation of knowledge, judgements and preferences and seem to increase commitment and enthusiasm, and to create consensus. Thus, mapping, diagrams and other ways of making the process visible contribute greatly to the effectiveness of participation. Lastly, much participatory process works with what Chambers refer to as the ‘lowers’, those at the bottom of the social hierarchy, but such

processes need to involve the 'uppers' in order to make them part of the solution (or at least, attempt to make sure they don't hamper progress).

The following is a description of planning process that reflects various planning approaches (ATSIC, 1993; Wolfe, 1993a,b; Boothroyd, 1986). While this process is presented as sequential in nature, Wolfe (1993a) stresses that it also needs to be an adaptive, flexible interactive process. The steps are not necessarily discrete, and the process can sometimes be quite iterative. Work on further stages may influence the decisions made during prior ones. The focus of planning should be on the planning process, and not necessarily in the production of a physical plan (although potentially quite important). If a learning approach (Wolfe, 1993a) is undertaken where process is emphasized, the community can become better prepared for the process and subsequent initiatives.

5.2.4.1 Preparation – entering the framework

A step that tends to be missing in most literature and published approaches for community planning is that of preparation (Wolfe, 1993). This is essentially Boothroyd's process planning (meta-planning may occur before this), with the addition of any actions that need to be completed prior to the beginning of the process. Of importance is the education of both those coming into the community to aid in planning, and education of the community. Outsiders learn needed information about the community and its members, and the community gets information on the planning process and how they can fit into it. Thus, transfer of skills and information should flow both ways in order to benefit the process.

This is the stage where the framework is initially employed to aid in the acquisition and organization of information. Thus, external people involved in the process gain knowledge of the community (or internal people as well), and with some analysis, an entry point into the framework should be determined (see section 4). Through the organization of information required for this, a better grasp of the project should be attained, in addition to identifying the need for further information or analysis.

While participatory process in integrated planning reduces reliance upon input from external sources (relying instead upon facilitation skills), external sources still need to possess a thorough knowledge of the culture that is being worked in. This knowledge increases the ability to run the process effectively, tailoring it to the culture, and will generally make things run smoother. Residence is advocated as being one of the few ways of developing this knowledge (Wolfe, 1984). “Stay outdoors as long as you can after dusk, and as the night thickens, the totality of the social psychology of the village will gradually reveal itself to you while you recall the day’s events. You will then, and only then, see the possibilities...” (Rahman, 1993). Half of the reason for doing this is to be able to function in the culture outside of the process as well as within it. Within some indigenous cultures, the concept of work and play do not present such a dichotomy. Therefore, how a planner acts outside of the process influences what people think of him/her within the process. It becomes a matter of gaining respect and trust. The more effort that is put into understanding a culture and illustrating a dedication to the project at hand, the more comfortable and accepting a community will be.

5.2.4.2 Goals

Community visioning and goal setting are the initial steps of Boothroyd’s substantive planning. These steps identify the issues that the community determines to be of utmost importance, potentially utilizing some form of ranking system to determine order of precedence.

The framework at this stage is still iterative in regards to identification of needed information, but it also begins to have diagnostic properties. If a project has concrete goals that can be compared to the information within the integrated framework, insight can be gained into how well that goal is in keeping with the needs of the community. This function of the framework as a comparative tool is potentially less important in the face of participatory planning. When working at the normative level, communities can identify their goals and concerns, and if needed, illuminate potential problems with any prior-declared initiatives. Thus, while the framework could have prescriptive abilities in such situations, normative level community based planning should take precedent, with

the framework acting as a potential “reality check”. The framework should not be seen as a tool to determine what a community’s needs really are, as its use requires organization and analysis that will be value-based, but it can provide questions for the community and potential insights into problems. An issue of ethics arises if the community desires a goal that is not in keeping with their need hierarchy (i.e. where they should potentially work on other projects first). This becomes a question of when manipulation or influence is warranted “in the best interest” of a community.

5.2.4.3 Obstacles and opportunities

In order to meet these goals, the community needs to assess why these visions have not been achieved or what is stopping them from being achieved. This is an extension of the integrated framework’s diagnostic potential. Just as current situations can be critically assessed using the framework, there exists the potential to do the same with old initiatives. Through examination of past precedent, useful insight into present development may be gained. For example, if a past project failed by not providing for certain prepotent needs, application of the framework in hindsight may be useful to determine what these were, reducing the chance for similar mistakes to be made.

5.2.4.4 Action strategies

Once obstacles are identified, action strategies need to be developed that provide feasible solutions. Identified opportunities should be examined, and implementation and responsibility for each strategy need to be considered. The product of this stage can be any of Boothroyd’s substantive planning results (proactive plans, plans for reaction to or plans in reaction to) or a combination of them. Management also needs to be a part of this. Once again, the framework may useful in identifying past successes/failures to inform what might be done.

During this phase, performance indicators should be identified for the future evaluation of the success of the action strategy. These can often be developed out of a process of identifying criteria for an ideal strategy prior to its identification. Direct indicators such as alcoholism rates can be used to determine the success of an alcohol strategy, or

indirect indicators such as youth involvement in organized activities may determine the success of initiatives aimed at self-esteem (ATSIC, 1993).

5.2.4.5 Documentation

Documentation provides several functions within any planning process. It contributes to continuity by providing a record of what has previously been done. This provides an ability to problem-solve the causes for problems that arise later in a process, as well as a record of a successful process. Documentation is also useful in maintaining the presence of a planning process even if it is not visible during periods. Information dispersal keeps a community involved, if only at the base level of being aware of what is going on. Documentation is also generally required by organizations such as the government and other funding bodies. Business plans are required for loans, and government likes to see that funding is being spent according to its wishes, or that there is a framework in place for the use of funds. Documentation can also provide for continuity between various planning projects, and with future related ones.

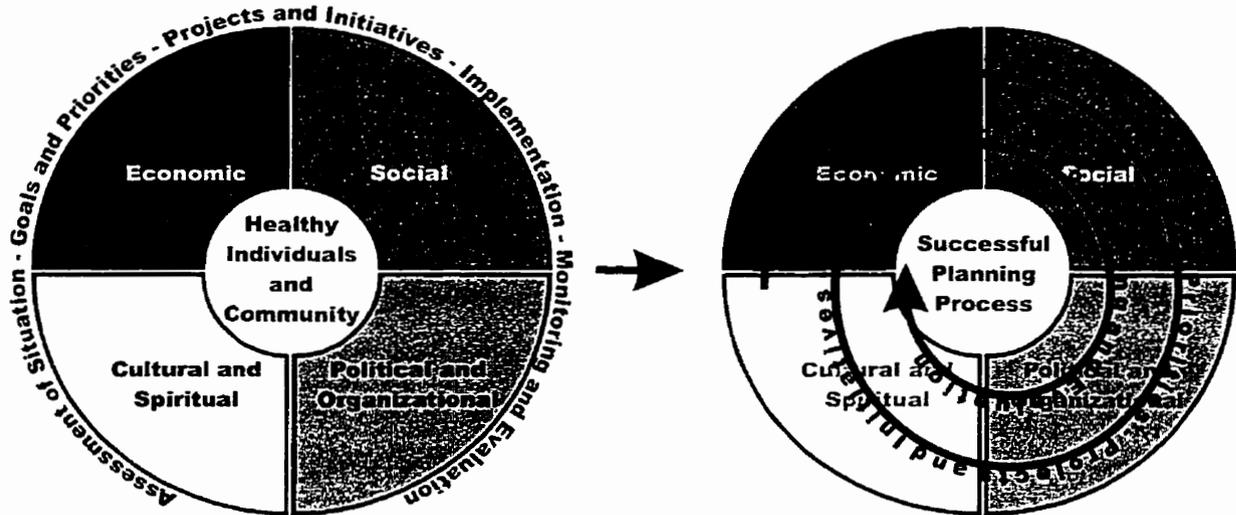
While documentation is often associated with hard copy reports or drawings, some communities may not be interested in such forms. There have been communities in the past that have developed verbal documentation through agreement and dispersal, in keeping with oral traditions (Wolfe, 1993). While this makes situations where concrete documents are required difficult, it is better in keeping with traditional society and seeks to maintain cultural values rather than submitting to the values of other cultures.

5.2.4.6 Implementation and assessment

During the implementation of a project, monitoring and evaluation are valuable in determining how well action strategies are achieving their goals, and whether any adjustment needs to be made. This ensures that things are going according to plan, and that changes can be made to incorporate any new information that develops. (ATSIC, 1993)

Once a project is completed, thorough evaluation of the project and the process that led up to it can determine whether the stated goals had been met, and to provide information for future projects. Constructive criticism developed through such assessment can lead to improved efficiency in future processes by slowly evolving a process that is best for a community. (ATSIC, 1993)

The performance indicators that were identified within the action strategies are useful in the monitoring and evaluation of projects. Indicators and criteria can provide a straightforward, possibly quantitative, method of determining a project's success.



5.2.5 Planning process and the development wheel

Figure 13: The Development Wheel with Integrated Planning (DIPSC, 1991)

The integration that is illustrated in DIPSC (1991) doesn't quite visually meld the value system with the planning process (illustration on left). An alternative is proposed to better depict the intent of merging planning process with a value system (illustration on right).

Much of the previous content presents important planning information for how one might operationalize the integrated framework. The fault in its presentation is that it comes across as bits and pieces when it isn't developed within a big picture. Thus far, the various stages for successful community development (goal, obstacles, *et cetera*) have been discussed in addition to levels of participation. Similar to the integrated framework,

these need to be integrated and related back to the big picture of development. For aboriginal community development, the development wheel and its four related areas of community planning has been identified: economic, social, cultural and spiritual, and political and organizational (earlier discussed in section 3.5.2 (DIPSC,1991). Figure 13 illustrates this development wheel, and how the planning process interacts with it.

5.2.6 Planning as lifestyle

Much of the above discussion may seem to apply to large community initiatives. Participatory planning literature often states that these tools are useful for the organization of information at the small scale as well (ATSIC, 1993). Planning skills translate to almost every action that people seek to do, whether it's individual prioritization of time, to organizing a school trip, to planning entire communities. Depending upon the type of project certain expertise may be needed to inform it, but the method of running the process changes little. If communities use these planning methods, or develop their own (a potential sign of community actualization), then they are able to determine and elicit the external help they need, and maintain control over its use by possessing control over the process. Relating this back to the hierarchy of cultural influence, planning process provides the ability to reduce or eliminate the need to progress through assimilation pressures, and instead reside within initial contact and self-determination.

It should also be noted that planning is a part of indigenous cultures. Indigenous have had to coexist with nature's cycles, and plan for times of famine when existing in times of bounty. Thus, there is potential to access and use these planning skills. Participatory planning is not a new phenomenon, and neither are planning skills. Consensus is participatory in nature, and is part of some indigenous cultures, for example, the Inuit in Nunavut have achieved a Territorial government based upon consensus (Lanken, 1999).

5.2.7 Mona Mona

Once Mona Mona's essential needs were met, the series of community workshops were initiated. These workshops had a design based on *ATSIC's Community-Based Planning*

Principles and Practices, a document jointly created between aboriginal people and white Australians (ATSIC, 1993), and in retrospect, follow much of what Boothroyd (1986), Smith (1982), and Wolfe (various) discuss and suggest for successful self-determined participatory development. The process operated at a normative level, allowing the community to determine much of the problems that they wanted to address. While there was a mandate from the funding authority for basic infrastructure (which was what the community wanted), things that did not follow within this mandate were potentially accommodated within the process. The planning process also operated in a developmental fashion, which in intent is very similar to definitions of normative planning (Boothroyd, 1986; Smith, 1982). The planning process itself followed Boothroyd's hierarchy of planning (meta-process-substantive), and in its detailed form followed the four steps of planning identified by ATSIC (goal-obstacle-strategy-implementation) with the inclusion of a thorough pre-planning phase of preparation. Preparation entailed getting to know the community, and familiarizing the community with CAT and the planning process that was to occur. Plus, through the participatory process, the community could define the value system in which any process would occur and any decisions would be made. Thus, the Mona Mona project seemed to follow the ideal path through the planning process (or ideal according to the paradigm illustrated in this thesis).

5.3 Community actualization through landscape architecture

The previous two sections deal with fulfilling Maslow's deficiency needs (as utilized for the integrated framework). If these needs are adequately fulfilled, a community should be able to deal with the emerging growth needs of self-actualization. The focus of this section is how community development changes from providing for the practical requirements of a community through planning, to examining and dealing with larger issues such as community identity and purpose, or perhaps what Marc Treib (1995) referred to as "designing for the encultured mind".

It might also be useful to extend something else that Marc Treib brought forth. Treib believes that the initial goal of design should be to manipulate landscape in order to

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provide for the senses. Before a site should be designed for meaning and the cerebral interpretation of the landscape (intellectual, visual or spiritual), it should be treated to make it friendly for use. Within this is implicit that there is a need for humans to be comfortable, and as he discusses it, this need is prepotent to accessing meaning. If someone is not able to physically access a site, or is uncomfortable, they may not remain long enough to ascertain deeper levels of meaning. If this comfort or access is equated to a deficiency need, then community development needs to fulfil these needs prior to providing for the growth needs of meaning. As there is potential to determine what makes a site user 'friendly' (i.e. Alexander's pattern analysis (1977&1979) where recurring design elements are assumed to have a reason for recurring, the fact that they are "good" or that they "work"), there are basic recipes to fulfil deficiency needs, and planning can help to elicit and act upon much of this information. But, growth needs are not so easily quantified as they have crossed over into the realm of design.

5.3.1 Design process

The previous section on planning process provides much of the foundation for community-actualization. This refers not only to the fulfillment of lower stages, but also to providing skills for participatory self-determination. Cultural influence has been discussed in the previous two sections. With essential needs, cultural influence could be seen as positive in the face of crisis control and the simple dichotomy of "have or have not". Cultural influence is also involved within the planning process of community function, but ideally in a manner controlled by the community. Building upon skills and knowledge gained in previous stages, community actualization need not involve external influence as it is a stage of ideas and internal growth. But, while its motivation needs to be internal, external aid can be of benefit, similar to the usefulness of external aid in the planning process.

The specific area that this section will examine is that of designing across cultures. The previous section discussed planning as a process for elucidating what a community wants, identifying obstacles, developing strategies and implementing them. Deficiency needs require fulfillment, and solutions for fulfillment are generally pretty

straightforward (but gaining complexity as one progresses along the hierarchy of community development). While community development can use much of the information gained through planning in order to inform design, there is some element of creativity that is required in order to make the leap between information gathering and good design.

5.3.2 The leap

Stephen Krog (1986) discusses how design process produces more information than it consumes, and rarely produces insight. Rather than leading to design, traditional design process works more as an information gatherer. He recognizes that design process provides a framework for examining the tangibles of a problem as well as investigating the intangibles sometimes. Where the process does not provide guidance is the leap between what is there and what should be there, and at this point, “designers must accept personal terror as inherent to the act of discovery.” The integrated framework has thus far worked through information gathering and production of results for known problems. Food can be given, governance created and groups formed, but how does one create community? Self-actualization is the leap between simply filling voids and growing. It is also the leap to fulfilled integrity, health and function. While this shares some basis with planning, the leap that leads to synergy lies within design.

Tom Turner (1991) echoes Krog in his examination of the twentieth century’s general approach to landscape design, Survey-Analysis-Design (SAD). Turner quotes Peter Youngman saying that, “a great lion of survey leads to a little mouse of design.” What Turner proffers as an alternative is “pattern analysis”, derived from Christopher Alexander’s work on pattern language (Alexander, 1977& 1979). Richard Stiles (1992a) responds to Turner’s critique, discussing Survey-Analysis-Design as having base within scientific process and being a concrete problem solving method. The value within using SAD is not so much for design, but in developing criteria upon which any design can be analyzed. SAD and pattern analysis are not so much separate, as methods that can work in tandem, with pattern analysis acting as another form of analysis (Stiles, 1992b). These methods do not bridge the gap between analysis and design, they simply offer another

way to organize information and to develop design clues from the environment. They are also a warning that the processes involved within planning might not provide insight into community actualization. If community actualization is a synergetic occurrence, it needs to have some form of energy feeding into it. If this can be equated to design, then maybe this community energy is akin to creativity. Community actualization allows for a community to escape pressing needs and to answer the call of betterment and challenge.

Thus, following the integrated hierarchy, communities require the ability to plan carefully in order to fulfill their deficiency needs. Once these are met, and self-actualization/cultural expression is desired, community development shifts to working with communities to reinforce and develop knowledge and traditions and to fulfill curiosity, the need to know and understand, and to answer the challenges of actualization. With the complete transfer of power over any process, self-determined cultural expression can take place. With continued development through the integrated framework, more and more weight shifts to self-determination and community based choice.

Once a community (re)develops the power of choice, then external cultures can be invited to participate. This illustrates the final step for a community to make it out of the hierarchy of cultural influence, when it can make the choice as to which aspects of other cultures it wishes to assimilate into its own. Then, perhaps at this stage, designers are freed from the framework and its potential ethnocentrism, and the question becomes how can designers aid in creating meaningful landscapes (design for design's sake?).

5.3.3 Meaning and significance

Maslow's theory of self-actualization has been under critique. With the development of the integrated framework, each movement through the stages has seen an equal departure from the specifics of Maslow's original theory. This also echoes how criticism increases as one moves up in Maslow's theory. Thus, the question posed within this section is what is community actualization as it exists within the integrated framework? And specifically, how can designers aid in its process? The preferred answer is that

community actualization is a social issue, dealing with how a community functions and interacts in order to foster itself. Individual builds to group, group builds to community and community fosters individuals and groups, a positive feedback loop. While much of this is socially based, the belief presented is that the placement of meaning and significance in a community's environment is how designers can aid in the process of community actualization. Thus, design can either act as the mode of actualization or the expression of actualization.

There is also the possibility that designing with the goal of actualization can help to bring a community into the stage of community actualization. Creating a sense of community may occur through having people work together, and through their work begin to develop community identity and strengthen the social fabric. Self-actualized people are a catalyst to community actualization.

Thus, designers within community development need to understand two basic things: the community in which they are working, and how one goes about creating spaces and forms that are meaningful and significant. Since meaning and significance are dependent upon those that experience them, the design process requires intimate knowledge of the user, and how they will interact and access this meaning (such knowledge can be individually possessed, or collaboratively).

5.3.4 Narrative and meaning

As a result of the complexity in experiencing meaning in landscapes, Marc Treib (1995) presents the argument that meaning cannot be designed into the landscape. Meaning depends upon an almost chance connection with an individual's background, and meaning accrues over time because of such associations. Jackson (1994) also supports meaning as accruing over time, but refers to temporal additions as reinforcing or replacing already existing meaning. Treib's argument is based upon reflections on the heterogenous population of North America, where it may be difficult to provide design that provides meaning to a large proportion of people due to varying backgrounds. Treib's argument may have merit at a larger scale, but landscapes are experienced by the

individual. Thus, while many may not be able to access the meaning in a landscape, a landscape can still be imbued with meaning for those that can access it. In order to determine how much meaning a landscape can offer initially, clarification of at what contextual level the design was created must be made.

One current method of understanding meaning and its implementation in the landscape is to use the analogy of landscape as language. The concept of landscape as language has been receiving more attention in landscape architecture with the post-modern return to embracing meaning in the landscape. Numerous authors have been advocating for the change of the paradigms under which we currently view and create the landscape (Eaton, 1990; Howett, 1987; Barnett, 1997) and numerous others discuss the application of language to the design process and the importance of meaning (Sorvig, 1996; Rackham, 1996; Taylor, 1997; Treib, 1995). If this is done, it is possible to borrow literary frameworks for the creation and interpretation of landscapes. This analogy appears to be valid since literature and designed landscapes have many commonalities: the aim to please those that experience them, the belief that there are methods to create good works, and the existence of layers of meaning that depend upon the assumptions and contexts of those they are aimed at (Sorvig, 1996). As landscape architecture has not yet developed a similar proprietary framework, using language as a metaphor for design can be a valuable method for the development of meaningful landscapes.

5.3.5 Literal and figurative design

As a designer, there is a need to be able to listen to people, but more importantly, there is a need to understand the concept of listening in order to speak effectively through proffered solutions. Design is a language of ideas and concepts that arise from desires and contexts. The solutions provided are at their best when they have a voice that can be heard and understood by the people that experience them. Community actualization is about process and product. Literal and figurative design are the two main avenues to developing meaning and narrative in the landscape, and contributing towards or developing community actualization.

5.3.5.1 Literal design

Literal design attempts to eliminate assumptions in the expression of information. Literal design tries to provide all of the information a user will need in order to access it. The best example for this is that of interpretive centres. Interpretive centres are designed to contain all of the knowledge a user will need in order to achieve the fullest experience, and this knowledge is easily accessible. Thus, few assumptions are made as to the level of knowledge an audience has. The variable that exists here is what context is being assumed for the user. An interpretive centre aimed at indigenous peoples will have assumptions that may render it difficult to use for a tourist.

Literal design can also apply to the use of elements that do not need interpretation. Incorporation of such things as views or objects can be used to draw upon people's contexts. Context is also the variable here. Most people have the background needed to appreciate a beautiful sunset, but others may not understand the view of a certain landscape feature, or the incorporation of something like a piece of machinery that speaks of the area's past or current industry.

Literal design can also be used as the first level of meaning. While an industrial remnant may speak of the employment in the area, it might also be used to figuratively access deeper levels of meaning. Specific assumptions or contexts may be required to gain access to these deeper levels.

It has been stated previously that the stage of community actualization does not have an internal hierarchy. While it is true that you do not have to fulfil one growth need to get to another, there is potentially a learning process involved in how you fulfil these needs. Literal design is fairly straightforward (though not necessarily easy) and the user can generally be expected to understand it.

5.3.5.2 Figurative design

Figurative design could be considered to be the more complex approach to aiding in community actualization, requiring more thought and development to ensure that it is

understood by the users. Figurative design relies upon assumptions in the expression of information. Rather than providing everything needed to access information, it is assumed that the user will have certain knowledge that will allow them to draw connections between what they see and any intended meanings. One of the more applicable examples from the literary framework for design is the use of metaphor.

Umberto Eco (1984) suggests that a metaphor is the transfer to one object of the name belonging to another. With the transfer of name comes the transfer of qualities between these objects. Thus, an object and its context can be altered by simply connecting it to another object within the mind of a reader. Metaphor has commonly been applied to landscape, but similar to its literary use, thought must be given to employing it properly and advantageously.

A metaphor is best used when its employment increases the impact of the object it is being applied to, or makes the reader realise new connections and associations. By associating two objects, you are manipulating the transfer of qualities between them. A metaphor plays with a mixture of similarities and dissimilarities. The two objects that are being compared need to have some form of link connecting them, some way in which they are similar. The similar needs to be recognised in order to recognise the metaphor. Once the similar is seen, then one can get beyond the differences to appreciate the intent of the metaphor. Thus, metaphors need to lead people to 'activate' the qualities of the objects being accessed. People need to either possess or be made aware of the context to which the metaphor relates.

An interesting phenomenon of metaphor is that once one metaphor is recognized, your perceptions of other features are affected. Eaton (1990) expands further on this and refers to such secondary phenomenon as 'aha experiences'. If someone realises that a building was intended to be designed like a mountain, they then might see further metaphors such as the entrance road being a river, or the morning mists being similar to mountain clouds, without needing to search for them. This has been similarly applied to

recent architecture of indigenous schools on Canada's west coast, with the use of reference to the eagle (Milojevic, 1995).

There does exist the potential for creating mixed metaphors if one is unaware of cultural information. For example, the Maori already have a great deal of literal and figurative meaning in their landscapes, buildings and carvings. The meeting house (Wharenui) represents an ancestor welcoming people inside. Thus, the metaphor of Wharenui as mountain may conflict with the original metaphor of being an ancestor. Similarly, touching upon appropriateness of metaphor, Milojevic (1995) discusses how referencing the raven for a community building accidentally accessed a tragic local legend, resulting in re-design. In such cases, inappropriate use of metaphor may work contrary to community actualization.

Creating links to various objects through metaphor is a way of figuratively imbuing a site with those things meaningful to a community. Instead of needing to make literal reference to create a meaningful design, one can achieve the same ends in possibly more subtle ways, challenging the user to think and hopefully understand.

5.3.6 Legitimate appropriation and damaging fakery

Designers are prone to borrowing from other sources. The concern for landscape architecture is whether such appropriation is justified and beneficial, or more importantly, whether it contributes to self-actualization. If the use of imported elements responds to the context of the site better than or equal to more original forms, then their use may be justifiable. Determining this may require a great deal of information, and may even be needed for otherwise 'neutral' objects. Something like a bridge is a sensible solution to cross any stream, but there exists the possibility that the act of touching water is significant. In Maori culture, water is used to return someone to a state of 'noa' (profane) when one has become 'tapu' (sacred) by association with spiritual places.

When replication is not examined carefully, you run the risk that it will detract from your design and possibly even have ramifications upon the original. When something is

implemented elsewhere, you are providing a new context for it. If this context is inappropriate, viewers may then associate the object with that new context. Such associations may then reflect upon the original and its interpretation within its original context. Worse still, this mis-match of object and context may reflect upon the remainder of a site that is otherwise appropriately designed. Appropriation of objects must not only be true to their use, but to their source as well. With indigenous peoples, not only do you run the risk of affecting a landscape, but the pride, honour and actualization of the people as well.

This warning of appropriateness and attention to context is an important lesson in the multi-cultural landscape. For example, while New Zealand is bi-cultural, there is a danger in believing that each is a homogenous group. While Maori do share similar features at a national level, with each step closer to the individual, their unique qualities set them apart from one another. Mana⁴ (pride; prestige) is linked to this uniqueness. Tribes take great pride in their history, ancestry and landscapes, placing greater emphasis on that which is applicable to them. This applies to most people: individuals will feel a stronger sense of pride for the achievements of their relations than those of their neighbours. Thus, the potential for greatest contribution to actualization lie with objects, acts, traditions, *et cetera*, that belong to the community worked with.

In landscape terms, this means that a designer should try to use that which is closest to the hearts of the people for whom he designs. The most successful landscapes are also those which have the most meaning for the people which use them. If you are designing a national public space, a story such as Maui's Hook⁵ may be appropriate as it relates to the mana of all of New Zealand. If you design a Marae (meeting place) for the residents of

⁴ Maori word definitions taken from Biggs, 1995

⁵ Te Ike a Maui relates the story of how Maui went fishing with his brothers and caught the North Island, pulling it out of the ocean to the surface. The South Island was their boat.

Makaawhio, Maui's sighting of Aoraki (Mt. Cook) and his landing at Makaawhio⁶ is their story, and thus is a story with mana for them.

An example of an object being taken out of context is the use of the moeraki boulder in Manukau Court in Manukau City (Boffa, 1987). These round boulders are found in the southeast of the South Island and are said to be the remains of the calabash that fell off the whaka (canoe) of the original immigrants to New Zealand. Using these as a design image is acceptable, but it is a lost opportunity to use something from the actual region of Auckland to enhance the mana of the Maori who live there. This isn't a case of picking too general a story, but rather of picking an object specific to another region, and thus missing any option to add significant meaning to the design and thus actualization. This also applies to the Taiga garden designed by Cornelia Oberlander for the Museum of Civilization in Hull, Canada. Taiga is a landscape of the far north, and its use for a southern building provides a Canadian landscape, but out of context with its surroundings.

5.3.7 How much meaning is enough?

A challenge for the design of meaning into landscapes is to know how much is enough. This is analogous to the design principle of simplicity versus chaos (Ching, 1986) or restraint (Pepper, 1949). Manukau Court in Auckland, New Zealand, is an example of what could be considered an attempt at combining too many meanings, aimed at a number of contexts. This site has terrace walls that were reminiscent of Easter Island statues in profile, paving patterns of the Maori double-spiral, seating similar to the moeraki boulders of the South Island, herringbone patterns common in weaving and other South Pacific arts, shade canopies referencing Auckland as a city of sails, and a water-feature symbolising boulder strewn mountain streams. This site could be considered to have something for everyone, but the sum of the individual elements fails to achieve a

⁶ He Tiritiri O Te Moana relates the story of how Maui came to the Southwest coast of New Zealand and a crew member saw a ridge of white in the sky, believing it to be mountains. Maui examined it and declared it to be a mirage. Later they did land north of Bruce Bay (Makaawhio) and found that the cloud had indeed been the Southern Alps.

cohesive whole. The moeraki boulders have already been discussed as being out of context. In South Pacific cultures, the head is considered to be sacred and it is not proper to have things sit on top of them. Thus, the Easter Island statues should not be the foundations for other structures. While this site was to apply to a general Polynesian context, it could be argued that the elements lack unity, and appear as single entities when meaning is accessed. Thus, to appreciate the design as a whole, one needs to possess the knowledge of several cultures in order to access the associated meanings.

On the other hand, the town centre of Turangi is an example of a site that uses a multitude of elements quite successfully (Unknown, 1997). The site required improvement of its micro-climate and restoration of a sense of place. To do this, the designers etched the god of wind into glass surfaces, and used stained glass to depict local features. Local rocks and river stones were set into the old concrete with colours, patterns and textures of the nearby Tongariro River. The seating and a stage were inspired by logs floating in the river, and there is a carved rock from Whanganui Bay that expresses the origins of Turangi. In addition to the successful design that created cohesive levels of meaning, a high level of community ownership was also developed through the design process and implementation.

Thus, it isn't so much the amount of designed elements that are the concern, but of how well they are integrated and used. If too many contexts are drawn upon individually, it can create a design that appears disparate to all but the few that can draw upon all of the contexts (and even then it will likely seem to lack unity).

5.3.8 Metaphysical landscapes

The concept of landscapes with great meaning, but little to no built form is not one alien to non-indigenes. Meaning and significance are as much a product of history and time as they are of built work (Treib, 1995). Well designed sites should gain meaning with time as they become a part of people's histories and contexts. In regards to the landscape, indigenous peoples have inhabited their lands for much longer than newer immigrants, and thus may have longer traditional and spiritual associations. The concept of designing

with meaning, rather than designing to produce meaning may seem odd though. What seems to produce meaning after design is the intersection of people and these spaces in some momentous event that resounds through time, or when people imbue landscapes with meaning through stories and folklore.

For designers the question becomes how might this be used within design? While references can be made to metaphysical things to draw upon their power, this would probably fall somewhere within the usual palette of design techniques. This is a metaphysical quality of place, perhaps particularity. This is what Treib and Taylor refer to when they state that meaning results from time and people's interactions with landscape (Treib, 1995; Taylor, 1997). It needs to be determined whether this is outside of the range of control of designers. While it may be chance or fate that attribute meaning to a site over time, there might be something that can be employed or manipulated to emulate this. Thayer and Nassauer work with changing people's contexts in order to appreciate different landscapes or new knowledge (Nassauer, 1995; Thayer, 1989), so there may be options for designers to manipulate a site and its users to create these intersections of people, place and time in order to develop meaning. This might be so bold as to develop folklore for a site, or to cause some momentous occasion (for example, the Woodstock concert site in the United States has significant meaning for many people, and this was an organised event). The question is whether culture should be manipulated as well as the land. Another possibility is the creation of a cultural management plan in addition to regular landscape management plans. Rather than creating landscapes that respond to people's contexts, maybe people should be manipulated to meet the landscape?

This concept can fit in well with community actualization, as actualization is partially about the manipulation of contexts and communities. This pertains to such things as organizing community events and getting people together to work, rest or play with the goal of fostering community actualization. Interestingly, this leads to the conclusion that not only can the development of meaning facilitate actualization, but actualization can create meaning through these intersections of people and place. Thus, social interaction

not only fosters actualization, it contributes just as much meaning to landscape as design does (if not more depending on whose theory for meaning is used).

6 DISCUSSION

6.1 Three levels of involvement

This thesis has been examining community development in the context of a singular culture. Just as defining a community need not be based upon geographic limitation, it also need not be based upon a single culture. While the need for mono-cultural development does exist, a need also exists for multi-cultural development, and also the recognition of legal requirements that may require various cultural inputs to planning and design.

6.1.1 Legislated requirements

In discussing legislation of indigenous concerns, there are several types that pertain to land and thus community development. The most influential current legislation would seem to be the Resource Management Act (RMA) that was created in New Zealand in 1991. Its goal is to promote the sustainable management of natural and physical resources (MFTE, 1992). The RMA is a progressive document when compared to earlier acts in that it recognises and gives power to the interests of the Maori. Thus, the act specifically regulates Maori dealings with their land, but it also regulates what everyone might do with their land according to some underlying Maori concerns. While other acts and legislation exist that protect the land within reserves or land settlements, such land is essentially owned by those that live within it. Thus, treatment of such properties is similar to private land anywhere (with possible complexities involving extraction rights). The RMA is unique in that it applies to the entire New Zealand landscape. As the Maori have ties with the entirety of New Zealand's landscape, this ensures that important lands may still be protected regardless of ownership.

Related to questions of legislation arise ethical issues. Legislation in essence provides an ethical base from which to operate from, similar to required ethical standards within professions. One does not have a choice as to whether one subscribes to them or not, as failure to do so will result in some form of punishment. It is important to stress that these provide a minimum ethical base. Thus, it is up to the professional to develop their own

ethics in response to how they wish to act above and beyond this minimum. There is no requirement for professionals to advocate participation, empowerment or self-determination. Rather, these goals are advocated by larger issues such as human rights. In a cynical sense, it is sad to see the need to legislate ethics, but perhaps that is the fastest way to initiate a paradigm shift (but is it ethical to enforce a paradigm shift?).

6.1.2 Multi-cultural development

Cross-cultural development need not involve those spaces belonging solely to one culture. Often spaces are shared. Communities may have more than one culture residing within them, and thus development may need to appeal to several cultures.

One of the problems with development that tries to appeal to more than one culture is access to other contexts, unless one wishes to provide for all contexts. When discussing sustainable landscapes, Robert Thayer (1989) discusses the idea of manipulating or building upon cultural contexts. The need to embrace a more sustainable lifestyle is generally globally accepted, but there are few places where people are doing this. Thus, sustainable landscapes need to be built and these can aid in the shifting of a culture's paradigms towards sustainability. Thayer discusses the need to supply interpretation for such sites, essentially providing access into a new context that people may not initially understand. The success of this depends upon how great the leap is between contexts, and how this leap is portrayed.

In New Zealand, this manipulation of contexts is occurring within the creation of a bi-cultural society. In culturally shared spaces, it may not be possible to completely balance the cultural content. While such content may initially be more appreciated by one segment of society, it is important to allow other segments some insight, and thus gain some meaning from it. This may provide a needed starting point for users to gain appreciation for the fuller cultural context. Entering into another culture is a difficult thing, and by providing a bridging point, access is made easier. A fine example of this is the marae (meeting house) in Te Papa, New Zealand's National Museum in Wellington. While a marae is distinctly Maori, this marae is intended to be national, encompassing

pakeha (white people) and Maori. The symbols and carvings traditionally present in a marae represent ancestors and tell stories of the history of the tangata whenua (people of the land), those who belong to the marae. Only those who possess this information or have experience in interpreting such symbols can hear the stories they tell. To tell national stories, some of the carvings of the marae at Te Papa are images that are open to both cultures. These contemporary images are of the people of New Zealand. Thus, while much of the carving in the marae is founded in Maori symbology and stories, there is a place where everyone can understand. This provides an opportunity to experience a marae at a deeper level, and thus gain some insight into Maoridom. The overall design is aimed at a certain context, but it allows for meaningful access by those without that context, thus creating a new context within them. Allowing for this access creates an opportunity for further insight as knowledge accrues, and creates opportunity for cross-cultural actualization.

6.2 Indigenous based community development

This thesis has tried to propose ways that community development can operate between cultures to produce appropriate environments. Within this has been acknowledged the importance of transferring knowledge and skills, and there is a perceived need for indigenous based community development (Addis, 1988; Maher, 1994; Wolfe, various; ATSIC, 1993; CAT, various; Boothroyd, 1986). This thesis has dealt with how information can best be utilized within the development process to inform actions, and subsequently how any process might unfold. The integrated framework seems to provide a good tool for applied situations, but it is also useful in that it provides a view of the big picture to people wishing to work across cultures. An understanding of where a community has been, and where it might wish to go places the present into context. Projects are sometimes initiated without this context, and suffer for that. Hopefully, the use of the framework also illustrates the complexity of working across cultures and stresses the need to be informed and to work carefully.

While facilitation and participation are essential in applying the framework, it is realized that these are still the tools of one culture. If recovery is the current phase, then the best

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that can be done is to work with a culture in the hopes that they will take what they want and determine how best to use it. While it is useful to be able to apply skills to other cultures, hopefully this is seen as an intermediary step to fostering culture-specific professionals (or analogues) of their own. Thus, the final goal of cross-cultural development is empowerment.

6.3 Ethnocentrism

Context, assumption and values determine how people think and develop solutions to problems, and influence all of what is done. This needs to be recognized, and steps taken to ensure that any participatory process is not influenced by backgrounds and cultural norms. This includes the need for tools to be culturally specific to the people involved in the process, facilitation methods to be appropriate, language and vocabulary to be appropriate, *et cetera*.

The difficult issue that emerges is when values go beyond the development process. This can range from consultants disagreeing with the decisions of a community, to people disagreeing with the practices of a culture. As was mentioned, the integrated framework could be used as a method to “reality” check the decisions of a community, or to provide questions and concerns for them to consider in their process. If the community disregards such information, consultants are placed within an ethical conundrum. More extreme issues arise when concerns such as human rights are involved. A current issue is that of the practice of female circumcision in some countries. While this is a culturally based practice, it is seen as being cruel by external cultures, debilitating in the long term and unnecessary. How are external people to react to this, and is there a point when people should react? Is there a hierarchy of interference that says development decisions should not be interfered with, but issues of human rights should be?

In such situations it is very difficult to not interject with personal and/or societal perspectives and seek to influence process toward the beliefs of the external culture. This applies to varying extents to every facet of the participatory process. As stated, participatory process does try to minimize interference, but any situation that involves

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two parties from different backgrounds will involve influence. This is essentially why the hierarchy of cultural influence exists; when change is desired in another people, change will be imposed to the detriment of self-determination. The question that cannot be answered is when and if such imposition is justifiable.

6.4 Disadvantages of the framework

The faults of the framework will initially lie in the transfer of faults from Maslow's hierarchy. While most of these have been addressed, any further discussion of Maslow's hierarchy will reflect upon the integrated framework. The critiques of Maslow that have been identified have been dealt with to some degree, and have either been accommodated within the framework, or found inappropriate and either dismissed or found not to be relevant.

Another disadvantage deals not with the framework itself, but with how it is operationalized within this thesis. The paradigms of participatory development and self-determination are value laden, and thus are open to critique on questions of 'political correctness' regardless of their intended application. These paradigms and their application are not perfect, but once again, until something that better fulfills the ideals behind them is developed, they may be the best tool at hand.

Since the framework is a tool, its success lies in how it is used. The benefit of participatory development is that much of the work is placed within the hands of the community. To go back to discussion of values, context and assumption, by placing work with the community, you are having decisions made that come from the culture into which they will be employed. While it is an organizational, diagnostic and predictive tool, any analysis of the information placed within the framework by an external source will be subject to value-based judgements. Thus, a danger lies in its use as a prescriptive tool without any "field-checking" of conclusions. The framework really provides for the beginning of any community development project, and while it may help in guiding future work, participatory development really needs to take precedence for the applied work involved in community development.

6.5 Relevance to a profession

This is a landscape architectural thesis, yet short of design, it rarely mentions landscape architecture. Landscape architects are fortunate in that their training allows them to operate in an inter-disciplinary manner. Community development is an interdisciplinary endeavour, dealing with designing a community, potentially influencing every facet of community life. Landscape architects are well suited to operate in this capacity, yet need to be able to bridge much of their knowledge into cross-cultural work. This thesis sought to provide some of this bridge, in addition to trying to organize and make sense of the ways in which landscape architects can be of use. Landscape architects are often included within small facets of a project, and the knowledge of how this fits into the whole (or how it doesn't, and perhaps should) fosters an ability to answer to not only professional principles, but also individual ones. The usefulness of this thesis goes beyond landscape architecture to any profession involved with community development. The only section that is limited to design professions is that of community actualization. This does not mean that only designers can aid in such work, but rather that it is reliant upon each profession or discipline to determine how they can aid at this stage.

6.6 Mona Mona

Mona Mona has proven to be useful as a supportive example within this thesis, but the appropriateness of its use as a fundamental case can be debated for three reasons: that the community development process was examined in hindsight, that this examination occurred while the integrated framework was being developed, and that the case study was a personal experience. The first issue is probably the least serious, but becomes a larger issue when it is examined in combination with the other two. If Mona Mona was used in the creation of a framework, there could be an inherent conflict of interest in using the framework to analyze it. To defend against this argument, it should be noted that the case study informed the development of the framework in a minor manner. The framework has its fundamental roots in theory, and Mona Mona was only used periodically as a reality check during its development. When the case provided an example for a point during the writing of this thesis, it was used if appropriate. It should

be noted that Mona Mona shares similarities to other cases, and it is put forward that it is not likely that any of the examples used would be considered odd or not possible. Personal experience might be the larger culprit in biasing how Mona Mona was examined and used. Good experiences flavour how one remembers a situation, and how well one can critique it, but if one analyses the process using other frameworks or models (such as ATSIC, 1993), Mona Mona stands as an outstanding example of good process developing good product. It has already been recognized by ATSIC and other agencies as being a successful project, and has gained CAT more contracts for similar work. Thus, while some bias is inherent in any critique presented in this paper, these critiques are backed-up by some consensus on the benefits of what occurred at Mona Mona.

Regardless of the use/mis-use of Mona Mona in this thesis, it is essential that this framework be further tested. Maslow's theory suffered due to a lack of critique and subsequent evolution, and it is hoped that this framework will not suffer a similar fate.

6.7 Testing of the framework and future research

The integrated framework has sought to put forward a modified way of examining information within community development, or even a different way of viewing the processes. This framework is not something that can be proven, rather it is the next step towards achieving a more accurate representation of how things should perhaps be. Discussion and utilization of it will determine its weaknesses and strengths, and hopefully thorough critique will accompany its use to ensure that it changes to better fit reality, and adapts to new situations, or is abandoned. The section on implementation and assessment could also include the fact that project assessment reflects upon the process utilized, and thus an extension of this could be useful in evaluating the integrated framework. In addition to practical usage, future research might be required to polish and extend what has been presented. There are other theories beside Maslow's that can shed light upon motivation, and in addition to such psychological information, the fields of anthropology, sociology, systems theory, ethics, philosophy, rural extension, community development and others most assuredly have more to offer to this framework than could be presented within this paper. The difficulty with a desire for holism is that the whole

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needs to be investigated, and the whole can be a pretty vast thing. The value of holism and integration have been recognized. The question remains as to how much information needs to be delved into before holism is achieved, or would such an event be akin to academic actualization, a goal that no matter how hard it is sought, may never be attained?

6.8 Global context

This thesis has tried to provide insights into how appropriate environments might be created, and how this might fit within cross-cultural issues. Two issues arise from this thesis. Firstly, while relative populations of indigenous people may be low, there is still a need for self-determination. Indigenous peoples have different desires and needs that can only be addressed by a genuine development process that has their interests at heart. Thus, while Maori in New Zealand have a different situation from Aboriginals in the outback of Australia, or Inuit in Northern Canada, the basic process is the same: not only do external people need to understand the contexts of the people for whom they design, they need to somehow elicit what their clients need and desire. The second is the idea of a globalised world. This century has seen increasingly efficient methods for the movement of information and people across borders. Professionals have the opportunity to practice in many countries now. Regardless of colonisation, community development that is appropriate for where it occurs (and for whom it occurs) is needed.

While globalisation has been seen as a process that is removing the uniqueness of local environments, it also has the potential to be a positive force. The complaint with globalisation is that it is diluting culture, and maybe even fostering a unicultural/international way of looking at and dealing with things. There is a need to become conscious consumers of what globalism tries to sell. The benefit of globalism is that it is a tool to teach us about other cultures. With the opportunity to grow up in the 'global village' (whether through media or by moving around), future professionals will hopefully develop a greater appreciation and understanding of those other peoples. Rather than growing up with unquestioned assumptions about how it all works, they may grow up with open-minds, and an ability to appreciate other cultures. There are two

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things that give significance and meaning to landscapes: the landscapes themselves, and the people that have influenced and occupied them. Investigate, understand, and use the global carefully... but understand and cherish the local.

6.9 A brilliant flash of the obvious⁷

Community development is a matter of listening to people's needs and desires, and helping to achieve them. Finishing a thesis and having the answer boil down to a simple sentence feels odd, but the sentiment of that sentence often seems to be forgotten. Examining indigenous cultures in various countries has provided insight into how different ideas can be applied elsewhere, but examining indigenous cultures also provides insight into western culture. Through examining participatory self-determination within community development, it now seems odd that such processes are lacking in western culture. While tailoring solutions to needs and desires is on its way to becoming the norm with indigenous people, why is it that North American society still moves into cookie-cutter homes in unidentifiable suburbs with strip-malls? Perhaps North American society is so used to bad planning and design that it isn't recognized as being such, and in some ways it is accepted as what is wanted. All the while, professionals are thinking that they have the knowledge to aid in community development when they don't even practice it for their own benefit. Is it really wise to trust the cook who doesn't taste what he creates?

⁷ Thanks to Michael Hough for the phrase (Harder, 1999)

7 EPILOGUE

The complexity of this thesis lies not within the creation of an integrated framework, or its operationalization within planning and design. The true complexity lies at the interface of theory and application, more specifically, the interface between theory and people. This thesis has taken a simplistic view of cross-cultural work because in order to develop a potential framework and accompanying theory, it was easiest to temporarily discount the more complex variables of people and culture. With the creation of a framework founded in theory, and some sense of how it can be applied, it is now more feasible to add complexity to it and see how it responds. This is where the framework stands trial. What lies beyond the grasp of this thesis, and the integrated framework, are the issues of ethics and philosophical debate. This thesis has put great weight on self-determination and participatory process as being the best method for determining the "right" solutions for a community. What this thesis hasn't considered is that the right to choose also involves the right to make "bad" decisions.

The first fundamental mistake may be the assumption that landscape architects can aid in the creation of appropriate environments. If self-determination and participatory development produce the solutions that a community feels answers its needs and desires, is there any necessity for external people to aid in the community development process? Firstly, external people can at the least operate at the level of process facilitators. Secondly, decisions should be informed by knowledge as much as desire, and sometimes this knowledge may not exist internal to the community development process. Thus, external aid may provide information and skills valuable to the development of any solutions. Thus, in regard to self-determination and participatory development, landscape architects may possess little to offer beside facilitation, but to round out the decision-making process to be an informed decision-making process, landscape architects possess potentially useful knowledge and information.

This information, while useful, opens an area of discussion where issues of "right" or "wrong" may arise. It is impossible, and incorrect, to prescribe some rule as to when

external aid should try to dissuade communities from any chosen course of action. While external people involved in community development may believe that additional knowledge could be crucial, the tricky matter is how this information will be added to the process. Referring back to the discussion of paradigms, it is possible that the community exists within a paradigm that is contrary to any information's acceptance or use. Thus, if information is to be added to the process, it must be done in an active manner, possibly constituting interference and manipulation. If communities are open to new information, then it can be added into the process in a more passive manner. The underlying concern in both of these situations is that such information is indeed appropriate for the community, and not just emanating from the possibly conflicting paradigms possessed by external influences. This is the philosophical issue that underlies much of this thesis. While issues of "right" or "wrong" are complex, perhaps a functional definition as to what constitutes "right" or "wrong" can be proposed through the integrated framework. If a decision causes regression within the hierarchies, or hampers future progress within them, perhaps then it is the "wrong" decision. If a decision allows for growth and progression, then perhaps it is the "right" decision. This becomes even more complicated when one realizes that for this method to work, definitions for progress, influence, growth and other concepts need to be established. To offer a final suggestion, perhaps this illustrates the importance of developing criteria and definitions prior to the start of a process. By doing so, people might share a common language, and by agreeing on such terms, the creation and analysis of solutions might be made easier.

These issues are the most difficult ones within community development. Processes that ensure impartial external facilitators need to be developed if influence is to be minimized (this assumes that influence is not desired). When is external aid allowed to act on beliefs of correct and incorrect answers? These questions require thorough examination, and even if answers are not readily apparent or attainable, perhaps their discussion fosters a development process more sensitive to such issues.

Lastly, there is need to question the underlying assumption that the paradigm of participatory development is best. Paradigms do change, and anticipation of this creates

a framework that can withstand such shifts. As has been stated, participation is more an operationalization mechanism than essential to the functioning of the framework. Thus, since the framework can essentially remain the same, but with a different operationalization mechanism, it is potentially proof to changing paradigms. But, how appropriate is participatory process? Participatory process seeks to elicit the information needed to create appropriate solutions for a community. Once again, maybe there is a need to take a normative approach to this concern. Rather than assuming participatory process, the question should be asked, “what traditional means of determining solutions have been used,” or “what would be the most appropriate way of ascertaining such information.” If communities already have (or have had) such systems in place, then these systems are probably the ones best employed in order to be true to the value system of a community. Once again, issues of “right” and “wrong” will arise with external values placed upon methods of decision making. Perhaps in retrospect this thesis should not have used participatory development as a paradigm, but stepped back to using a normative approach in the determination of which processes to use. That would truly be developing appropriate solutions, as in the end, the process needs to be appropriate in order to create an appropriate product.

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