Applying Community Well-Being: Lessons and Experience of Canadian Practitioners

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Nuclear Waste Management Organization

The Nuclear Waste Management Organization (NWMO) was established in 2002 by Ontario Power Generation Inc., Hydro- Québec and New Brunswick Power Corporation in accordance with the *Nuclear Fuel Waste Act* (*NFWA*) to assume responsibility for the long-term management of Canada's used nuclear fuel.

NWMO's first mandate was to study options for the long-term management of used nuclear fuel. On June 14, 2007, the Government of Canada selected the NWMO's recommendation for Adaptive Phased Management (APM). The NWMO now has the mandate to implement the Government's decision.

Technically, Adaptive Phased Management (APM) has as its end-point the isolation and containment of used nuclear fuel in a deep repository constructed in a suitable rock formation. Collaboration, continuous learning and adaptability will underpin our implementation of the plan which will unfold over many decades, subject to extensive oversight and regulatory approvals.

NWMO Social Research

The objective of the social research program is to assist the NWMO, and interested citizens and organizations, in exploring and understanding the social issues and concerns associated with the implementation of Adaptive Phased Management. The program is also intended to support the adoption of appropriate processes and techniques to engage potentially affected citizens in decision-making.

The social research program is intended to be a support to NWMO's ongoing dialogue and collaboration activities, including work to engage potentially affected citizens in near term visioning of the implementation process going forward, long term visioning and the development of decision-making processes to be used into the future The program includes work to learn from the experience of others through examination of case studies and conversation with those involved in similar processes both in Canada and abroad. NWMO's social research is expected to engage a wide variety of specialists and explore a variety of perspectives on key issues of concern. The nature and conduct of this work is expected to change over time, as best practices evolve and as interested citizens and organizations identify the issues of most interest and concern throughout the implementation of Adaptive Phased Management.

AECOM

Report

Nuclear Waste Management Organization (NWMO)

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Appendix A: Stemeroff, M. D. Richardson, T. Wlodarczyk. 2008. Context and Application of Community Well-Being. Draft Paper, Prepared for NWMO.

1.   Community Well-Being Workshop Overview

1.1   Community Well-Being – What is it?

The term "community well-being" includes a combination of abstract ideas and human actions. Its meaning and interpretation is unique not only for communities but even for individuals and groups within a community.   Concepts of community well-being may reflect the interests of individuals within a community and they may also reflect the interests of the collective of community interests. "Concepts of well-being may encompass social, economic, spiritual and cultural factors, as well as individual health and security"[1]

> *The fundamental challenge is how to engage local community groups and stakeholders in a process that gathers and synthesizes meaningful community-based data and information into a framework that measures and enhances community well-being that best represents their values and criteria for success.*

A "community" can be a group of individuals linked by geography or interests (whether bound by physical, sociological, economic, cultural, and/or psychological dimensions)[2]. "Well-being" tends to relate to the quality of life or state of satisfaction within a community, and it is a ubiquitous term. There is no consensus about a definition of community or well-being or what they should be; however, there is consensus that these terms are best defined and measured by members of the community itself. When a community establishes for itself these terms it is then better able to start to set its own goals and parameters for maintaining or enhancing well-being. Without such a commitment to community self-direction any attempt to defining and establishing community well-being may be unsuccessful.

1.2   Workshop Objective

The Nuclear Waste Management Organization (NWMO) was established in 2002 by Ontario Power Generation Inc., Hydro-Québec and New Brunswick Power Corporation in accordance with the *Nuclear Fuel Waste Act (NFWA)* to assume responsibility for the long-term management of Canada's used nuclear fuel. In June 2007, the Government of Canada selected Adaptive Phased Management (APM) as Canada's approach for the long-term management of used nuclear fuel. It ensures that the generations that benefit from nuclear energy have a plan in place for the responsible care of the used fuel arising from electricity production, ensuring long-term safety and security. The NWMO is committed to working in cooperation with interested and potentially affected citizens and organizations, and it will seek an informed and willing community to host the centralized repository containment and isolation of used nuclear fuel in a deep geological repository constructed in a suitable rock formation.

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[1] Assembly of First Nations Submission on: Moving Forward Together: Designing the Process for Selecting a Site, November 2008, p. 1

[2] See: Gartner Lee Limited. 2007. The Role and Application of Sustainable Livelihoods Framework for Measuring and Monitoring Community Well-Being. Discussion Paper prepared for the NWMO, November 2007.

The NWMO has made a commitment to Community Well-Being (CWB) in order to help achieve this vision. The NWMO recognizes that CWB can only be defined by the communities with which they engage, but that models and experiences from people who have experience engaging communities in dialogue about CWB can help the organization learn more about this concept and how it can be best operationalized.

__The Community Well-Being Process__ **is the act of engaging a community in dialogue and planning to define and measure how their social, environmental, economic, and spiritual values might be maintained**

The NWMO has not yet started the process of seeking an informed and willing community to host the centralized repository and selecting a site, and recognizes that their understanding of CWB will inform such future activities. The organization is interested in staying abreast of evolving practises and learning about experiences with CWB in Canada and around the world.

With this as the objective, a workshop of Canadian practitioners with experience related to CWB was held in January 2009. The aim of the workshop was to bring together experts and practitioners of CWB from across Canada to share their experiences, insights, and lessons learned regarding CWB and its application to a wide range of projects.

1.3   Workshop Method

AECOM Canada Ltd. (AECOM) was hired by the NWMO to assist in planning and facilitation of the CWB workshop. AECOM consultants worked with the NWMO to identify appropriate workshop participants. The workshop, which took place in King City, Ontario, brought together sixteen diverse practitioners from across Canada.

Prior to attending the workshop, participants were given background materials on the NWMO and a draft paper for discussion prepared by AECOM staff (Stemeroff, Richardson & Wlodarczyk, 2008) entitled "Context and Application of Community Well-Being". This paper acted as a point of reference for discussions at the meeting and is referenced in this report. The full paper can be found in Appendix A.

Participants also received some general information about the NWMO and its Adaptive Phase Management project in advance of the workshop. There were five NWMO staff who attended the workshop in order to learn first hand from participants about their use and application of community well-being frameworks and concepts.

The two-day workshop involved discussion of the practice of CWB and community engagement practices that are argued to be the "backbone" of any successful community well-being program. Participants collaborated to identify conceptual level best practices and lessons learned in implementing CWB approaches. Through the use of story-telling, they deconstructed how, and to what extent, they had applied best practices and lessons learned in their own work. A combination of large group plenary and small, creative group work techniques were utilized at the workshop.

AECOM facilitated and recorded discussions. This report summarizes the events, conclusions, and lessons learned from the two day workshop.

Early in the planning of the workshop, the organizers identified a number of Canadian practitioners based on the following criteria:

- Significant practical and applied experience with CWB at the community level in Canada or Canada and other countries.
- Recognized by peers as having important experience and insights with implementing community well-being approaches to major planning decisions at the community level.
- Diverse experiences in a variety of Canadian settings.
- Experiences that reflect the diversity of Canadian communities.
- An orientation to learning and sharing with peers.

> *"Workshop participants came from a variety of backgrounds, but all were grounded in a fundamental belief in a community based approach, which demonstrates the real value of the approach".*
>
> *~ Participant*

The workshop organizers contacted a long list of potential participants and, based on availability, finalized the list of participants.

The workshop outcomes are a direct reflection of the experiences, learning and knowledge of this specific group of participants. The workshop organizers recognized that a different mix of practitioners may have had different discussions and may have shared different experiences and lessons-learned. As such, the workshop outcomes represent the knowledge and experience of this group of people coming together for the first time to explore key topics related to the practice of CWB.

1.4   Workshop Participants

Valerie Assinewe

Dr. Valerie Assinewe has a Ph.D. in Biology from the University of Ottawa. She was born and raised in Sagamok, a First Nations community on the shore of the North Channel of Lake Huron. She has worked for thirty-five years with Aboriginal organizations in research and communications; delivering and administering social development programs for the federal government; and, as a consultant on environment issues and organizational development with Aboriginal groups. Dr. Assinewe is currently President of Stonecircle Consulting Inc., an aboriginally-owned company, and Head of the Monograph Development Unit at Natural Health Products Directorate, Health Canada.

Rick Hendriks

Mr. Rick Hendriks is an associate with Chignecto Consulting Group working with Aboriginal communities to better understand, prepare for and manage the environmental and social changes that often accompany energy and mining developments. Rick's work for First Nations has included impacts and benefits agreement negotiations, planning and designing socio-economic baseline and monitoring programs, technical review, community consultation program design and implementation, and strategic planning in relation to negotiations and environmental assessment. Rick has worked with the Innu Nation, the Attawapiskat Cree, and the Smith's Landing Dene, among other communities, in different capacities in relation to environmental and socio-economic assessment and monitoring.

Dean Jacobs

Mr. Dean Jacobs is the Executive Director of Walpole Island Council and Heritage Centre and was elected chief of the Walpole Island First Nation in 2004. He established a community based research program at Walpole Island, which is recognized as one of the best first nation community research offices in Canada. He has an honorary Doctor of Law from University of Windsor and an honorary Doctor of Law from York University. Mr. Jacobs established a long-standing community research program, Nin.da.waab.jig, (meaning "those who seek to find") in July, 1989 to deal with land claims, environmental protection, and heritage conservation. As a result of Nin.da.waab.jig, Walpole Island has become one of the first Native communities in Canada to take on a leadership role in the field of environment and sustainable development.

Bill Leiss

Mr. William Leiss is a Fellow and Past-President of the Royal Society of Canada and an Officer in the Order of Canada. He is past Research Chair in Risk Communication and Public Policy from the University of Calgary and former Eco-Research Chair in Environmental Policy from Queen's University. His earlier academic positions were in political science (Regina, York), sociology (Toronto), environmental studies (York), and communication (Simon Fraser). He is author, collaborator or editor of fifteen books and numerous articles and reports. He has worked extensively in consulting with industry and with Canadian federal and provincial government departments in the area of risk communication, risk management, public consultation, and multi-stakeholder consensus-building. He was a member of the Senior Advisory Panel for the Walkerton Inquiry (2000-2) and in 2000 was Chair of the Task Force on Public Participation for Canadian Blood Services.

Franco Mariotti

Mr. Franco Mariotti has a degree in biology. He played an integral role in developing the Science North centre in Sudbury, Ontario. He now develops and delivers presentations at Science North focused on making complex scientific concepts accessible to the public. He was the co-host of the *Down to Earth* television show for six years. He was recipient of the 2007 Community Builders Award of Excellence, which recognizes his efforts in educating people about the environment. He is co-chair of the Junction Creek Stewardship Committee. He is also a member of the Sudbury Roundtable on Health, Economy and the Environment and has been an Independent Process Observer for the Sudbury Soils Study for the past seven years.

Sean Markey

Dr. Sean Markey is an Assistant Professor with the Centre for Sustainable Community Development, at Simon Fraser University. He received his Ph.D. in Geography from Simon Fraser University in 2003. Sean's research concerns issues of local and regional development and community sustainability. He has published widely and is the principle author of *Second Growth: Community Economic Development in Rural British Columbia* (UBC Press, 2005). In addition to his academic experience, Sean continues to work with municipalities, non-profit organizations, Aboriginal communities and the business community to promote and develop sustainable forms of local economic development, including serving on the Board of Directors with Vibrant Surrey, a poverty reduction coalition in Surrey, British Columbia.

Doug May

Dr. Doug May is a professor of economics at Memorial University. He is a member of the Canadian Index of Well-Being (CIW) National Working Group for the Atkinson Foundation. He teaches applied welfare economics, labour economics, and business economics at the graduate level. Professor May has carried out and published a great deal of applied research related to labour markets in Newfoundland and Labrador. During the period from 1996-2004, he created the System of Community Accounts (SCA) and also developed a "social audit" accountability framework. This framework used an evidence-based approach to measure program and policy outcomes based on "well-being". As an initial step in the social audit process, Dr. May oversaw the selection of the well-being indicators used in the Government's publication, "From the Ground Up".

Karen Morrison

Dr. Karen Morrison is an Assistant Professor in the Environmental and Resource Studies Program at Trent University. Her research focuses on ecosystem approaches to human health, including social-ecological systems, community development and social learning. Current programs include the IDRC funded Caribbean EcoHealth Program and projects with the Network for Ecosystem Sustainability and Health and the International Institute for Sustainable Development. Research themes include interdisciplinary environmental and health research and capacity building in the Caribbean, and research on watershed management, IWRM and public health.

Ron Nielsen

Mr. Ron Nielsen is presently Executive in Residence at the Dalhousie University Faculty of Management, leading the development of the new International Centre for Business Innovation and Sustainability. He is also a Senior Associate with EEM inc., a management consultancy offering leadership in sustainable business practices. Prior to joining Dalhousie, Ron was Director of Sustainability and Strategic Partnerships at Rio Tinto Alcan, working to implement sustainability initiatives across the Company's business units. A former Director of the Air Programme for Pollution Probe, Ron is active with a number of organizations including World Business Council for Sustainable Development, the Canadian Water Network and the Canadian Technical Committee for the ISO Climate Change Standard. Ron is also an accredited partnership broker (PBAS) through the Overseas Development Institute and International Business Leaders' Forum.

Mark Podlasly

Mr. Mark Podlasly is a graduate of Harvard University. He maintains his connection to the school as a Senior Fellow in the Asia-Pacific Policy Program. He has taught at Harvard's Center for Public Leadership and the Harvard Business School. Mark has worked extensively on international finance and project development, primarily in relation to natural gas production and cogeneration facilities in Canada, the USA and Asia. He has assisted in the negotiation of joint-venture agreements for resource and land development in western Canada. Mark has produced and delivered executive education programs for multinational corporations. He is a member of the Pacific Northwest N'laka'pmx First Nation. He is currently working as a consultant with AECOM.

Wendy Quarry

Ms. Wendy Quarry has been a social communication specialist for over two decades. A former broadcaster with Canadian radio and television, she received an IDRC award to study communication in Latin America and India. In 1982 she joined the Canadian International Development Agency (CIDA) as a communication specialist. She has been posted on assignments in Ghana (CIDA 1985-88), India (World Bank 1988-90), Pakistan (CIDA 1990-94) and Afghanistan (NOVIB/Oxfam 2004-06). She has worked for a variety of agencies, NGOs and governments and has led more than 20 missions on project development and implementation (environment, water and sanitation, irrigation and drainage and livelihoods). She currently lives in Ottawa where she advises different organizations on communication strategy building, evaluation and implementation. She works with a Canadian NGO managing CIDA funded post-earthquake projects in Pakistan.

Ricardo Ramirez

Dr. Ricardo Ramirez is a freelance researcher, consultant and adjunct professor in the School of Environmental Design and Rural Development at the University of Guelph. He has worked at the grassroots level with NGOs in Latin America and the Caribbean, with the UN system in Rome, and with consulting organizations in Europe and Canada. Over the last eight years he has worked with First Nation organizations in northern Ontario. He brings experience in the design of multi-stakeholder negotiations for collective learning and management. Dr. Ramirez's current work centres on participatory research and evaluation methodologies as applied to information and communication technologies and natural resource management. He and Wendy Quarry are completing a book on Communication for Development, a critical retrospective of 25 years of applied work.

Doug Ramsey

Dr. Doug Ramsey is a professor in the Department of Rural Development at Brandon University in Manitoba. He received his PhD in Geography from the University of Guelph. He has conducted research and authored a number of articles on the topic of community well being in communities across Canada since the 1990s. His main interests lie in understanding the conditions of rural communities and how they respond to change and restructuring. He is on the Board of Directors of the Neighbourhood Renewal Corporation for the City of Brandon and the co-editor of the Canadian Human Landscape Example Series. He is founding editor of the Journal of Rural and Community Development and an Associate Editor of The Canadian Geographer.

Marvin Stemeroff

Mr. Marvin Stemeroff is a Principal with AECOM. Mr. Stemeroff is a thought leader in socio-economic and business impact assessments in the energy and natural resources sectors. Mr. Stemeroff is former Director of the Deloitte & Touche Energy and Utilities Practice and before that, senior practitioner in the Strategy Consulting Practice of Deloitte & Touche Consulting Group. Mr. Stemeroff has experience in numerous industry sectors, including Energy, Agriculture, Natural Resources, Municipalities, and Manufacturing. Marvin has participated in various community engagement and public consultation activities in the course of conducting social and economic impact assessments. He is familiar with the issues and success factors in working with First Nations and other stakeholders.

Mark Waldron

Dr. Mark Waldron is a professional facilitator who provides services and training across Canada. He is a retired professor (emeritus) of the University of Guelph where he taught in the School of Environmental Design and Rural Development. Dr. Waldron taught many courses at the University, advised over a hundred Masters and Doctoral students, and authored two text books and a number of papers. Dr. Waldron is the recipient of a lifetime achievement award from the Canadian Society for Training and Development. He has honourary life memberships from the Canadian Society of Extension, the Canadian Association for University Continuing Education, the Ontario Council for University Continuing Education, and the Ontario Association for Continuing Education. He is a recipient of the Norman High Award for leadership in adult education. Previous to joining the University of Guelph, Dr. Waldron was the Director of Extension at McGill University and worked as a commentator for the CBC.
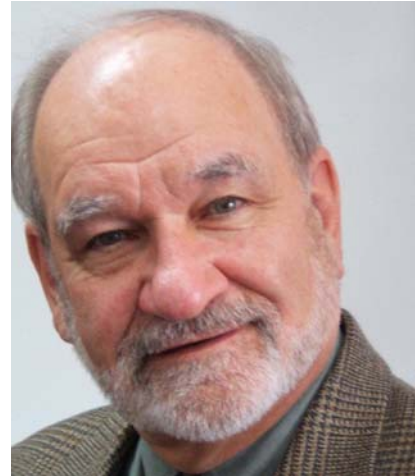
Tomasz Wlodarczyk

Mr. Tomasz Wlodarczyk is a Senior Consultant with AECOM. He has over 19 years experience in environmental planning, designing and implementing approval and licensing programs, conducting socio-economic assessments, consultation programs, policy development and environmental management systems. He is a recognized expert regarding the Canadian Environmental Assessment Act (CEAA). He specializes in assessing social and economic effects on a wide range of projects and providing strategic advice on related issues. He has conducted socio-economic assessments for highways, pipelines, ports, energy facilities, waste management facilities, mines, pits/quarries and municipal infrastructure. He authored a best practice guide regarding social and environmental impact assessment and several environmental assessment guides, standards and manuals.

2. Exploring Community Well-Being

2.1 The Concept of Community Well-Being

2.1.1 The Starting Point

The 2008 paper by Stemeroff, Richardson and Wlodarczyk entitled "Context and Application of Community Well-Being" (Appendix B) suggests that CWB is not a new concept and that there are common elements in how researchers and practitioners discuss and approach CWB. These common elements include:

1. Improved well-being is the prime objective with the development of capabilities and livelihoods as its means, but the process of improving well-being is constantly in change.

2. There is no correct definition for community well-being – each community must define it for itself, but it typically includes elements relating to such things as health, safety and security, spiritual dimensions, social and environmental conditions, and enhancing opportunities for people and communities.

3. Approaches at the community level not only state the desire for greater "well-being", but attempt to frame what specific aspects of the community might be enhanced through a CWB initiative (i.e. It should state a community's goals and objectives).

Typical Components of Community Well-Being
√ Health
√ Safety and Security
√ Employment
√ Social and Culture
√ Healthy Environment
√ Enhanced Opportunities
√ Equity and Fairness

2.1.2 Workshop Discussion of Community Well-Being

Like the background paper suggests, there are many definitions and frameworks for measuring and implementing community well-being. For many, the process of measuring community well-being provides a concrete focus to engage local citizens and strengthen communities in discussions about what matters most to them. The process of defining community well-being and developing community wellbeing indicators, relationships, measures and community plans is seen by many as an excellent way to inform and involve local people and organisations, and it is a meaningful undertaking for citizens. It enables them to identify their key issues, discuss their priorities and contribute to possible actions and plans for their community. Involving citizens in the process is more likely to lead to change (hopefully increase) in CWB – people "buy-in" to or adopt changes more readily when they are a part of a process from the beginning and it directly applies to them.
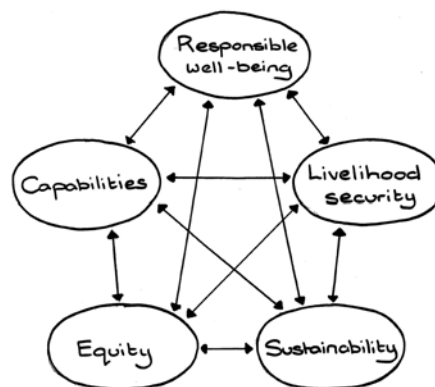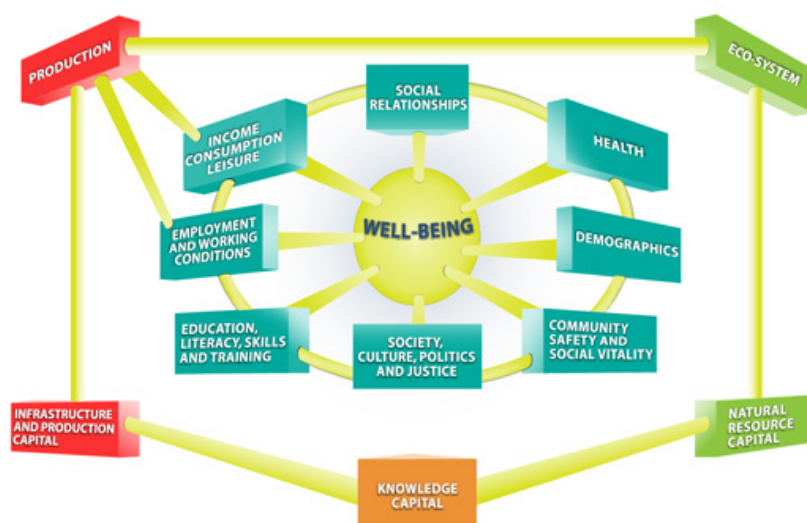
As an example, the Province of Newfoundland and Labrador in cooperation with Memorial University has developed a comprehensive user-driven web-based program that attempts to incorporate multiple domains or attributes that seemingly affect individual and community well-being. Fogo Island, a Newfoundland community that undertook this community well-being process[3], was cited as one case in point which this framework addresses. What is striking about the Fogo Island experience is that this early experiment in community capacity building for enhancing community well-being lead to the realization that the products chronicling the issues and challenges of residents, products that are typically desired by outside experts to help external agencies chart program initiatives (in this case filmed case studies), were the least relevant aspects. It was the community involvement in the process of articulating and sharing understandings of issues and challenges that stimulated cooperative work and innovative change among the community members themselves. The community dialogue processes enabled and empowered the community residents to leverage and improve existing social networks to collectively understand their issues and options, and to cooperatively find solutions and develop action plans that everyone could buy into. In Fogo Island, the community members effectively took ownership of their own process to enhance their own well-being. In some respects "the Fogo Experiment" is considered the precursor and partial supporting rationale of how the current Community Accounts program of Newfoundland is used to enhance a community's understanding of its well-being and to establish actions to change" (Doug May, personal communication, 2008, and workshop participant).

An important moment during the workshop discussions was when one of the participants suggested that, in his experience, communities tend to have *'sacred elements'* that are fundamentally important to a community's experience of wellness which are deeply ingrained in individuals and any communities. This suggestion catalyzed a vibrant dialogue among participants about some of the elements within communities that are of utmost importance to people and do not change quickly.

Every community and stakeholder group has a sacred element or interest, which is important to their notion of well-being.

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[3] More information about this process is noted later

"Family" is a common example of a sacred element of community well-being. "Spirituality" and places and spaces with deep spiritual meaning are common in many communities. The 'sacred elements' may be

Be aware that in defining its CWB, community members have a tendency to highlight the best features and downplay the negative.

fully understood and recognized by the collective of community members, but can be difficult for outsiders to immediately recognize and understand. For example, everyone in a community may recognize a geographic feature such as a forest, watercourse or hill that has deep roots in the community's experiences. In other cases, community members may recognize that there are deeply ingrained processes and approaches for discussing, sharing and forming decisions that

may include discussions among community elders, the input of key informal community leaders, or talking circles among key community members.

The collective understanding of these 'sacred elements' may be so intimately understood within a community that there is no felt need to speak about them – everyone assumes that everyone else understands the 'sacred elements'. This can make it difficult for outsiders to see and grasp the profound importance of key elements of a community, until a 'sacred element' is transgressed. Acknowledging that the phenomenon of 'sacred elements' is commonly experienced within most communities provides additional imperative for community driven approaches to CWB initiatives. Participants noted that learning about and understanding the 'sacred elements' of what makes a community unique is key when outsiders come into a community to assist in fostering processes to enhance CWB.

The elements and indicators of community well-being are not the same everywhere. They can be location specific and localized. To help understand indicators of community well-being it is important to listen to

individuals in the community, and to interpret their input appropriately. As Ramirez (2004) states, there is no lack of indicators of community well-being, the challenge is to ask: *Who decides on the indicators?* In an ideal context, the indicators are mutually developed to ensure that they are meaningful to all the parties represented, and that they capture the issues that matter to the stakeholders represented in the process of defining and measuring community well-being.

"Collaboration" is key. It depends on "voice" (representation and justice) and "procedural justice" (fairness of the process). Ramirez, 2009

This general discussion helped participants articulate an overall message that CWB is dynamic and there is no correct way of integrating it into major projects, however, the participants shed light on some important best practices and lessons learned by practitioners in the realm of CWB. These lessons learned follow.

2.2   Best Practices and Lessons Learned from Implementing Community Well-Being

Workshop participants brainstormed a wide variety of best practices and themes of CWB (see Figure 1 for examples of best practices and Figure 2 for lessons learned). The best practices and challenges were then grouped into themes, which are listed below.

It is important to note that best practices do not necessarily work in all situations.

2.2.1   Best Practices for Implementing Community Well-Being

Engaging community stakeholders in a process to define and measure community well-being is the foundation to all successful CWB processes. Participants suggested that the engagement process ought to have the following attributes:

- Do your homework and background research about the community:

  √   Key issues

  √   Key stakeholders and voices

  √   Where do people meet and socialize

  √   What are the economic and social conditions

  √   Speak with businesses, teachers, elders/seniors

- Be dynamic, trustful, inclusive, empowering, adaptive and fair with all stakeholders

- Be community driven but choose a facilitator with the following characteristics:

  √   Good listener

  √   Inclusive and compassionate

  √   Is known in the community

  √   Willing to mentor others

- Enquire and document how decisions are made in the community and try to replicate this process in your own undertaking

- Use a variety of methodologies such as peer review, story-telling, learning centres, collaboration, and visioning sessions. "If you involve community stakeholders in selecting the methods and tools they use to define and measure community well-being, it gives the process legitimacy."

- Recognize that different groups within a community prefer different venues and media for communications and dialogue:

  √ Youth – Facebook and YouTube, schools, etc.

  √ Seniors – Community centres and newspapers

  √ Business leaders – One-on-one meetings and community networks (e.g. Chamber of Commerce)

- Be flexible and expect the unexpected – "some of the best processes are spontaneous and made up on the fly"

- Start with a good understanding of the relationships that drive CWB

- Find local champions of the process not necessarily of the project

- Set no time frames or limits - Be prepared for the long-haul – this will take time

- Be visible in the community:

  √ Maintain a local presence – office and staff

  √ Participate in community events

  √ Sponsor programs and events

- Need to find incentives and rationale for keeping people involved particularly for long-term projects:

  √ Need to re-invent and revise your team and approach on a continual basis

2.2.2 Lessons Learned

There are a variety of issues and challenges that will arise to confound any community well-being process, including for example the following:

- Community dynamics change with time:

  √ New councils and business leaders

  √ Changing population demographics

√   Change social interests and values over time

√   Success or failure of key businesses

- Identifying interested stakeholders and keeping their interest alive over long time periods

- Understanding which data and information is relevant and how to collect and organize it into a meaningful framework that helps the engagement process leading to enhanced community well-being

- Dealing with vocal opponents – one can expect two kinds: from inside the community; and from outside the community. Each requires a different approach. One suggestion is to work closely with the internal or local community opponents and supporters to form a strong local bond and trusting relationship. This is important to establishing the necessary dialogue for defining and measuring community well-being.

- Getting bogged down in technical jargon and terminology. Most agree that the community should establish its own terms and processes for how to define and measure community well-being.

- Methodological / operational challenges – There is no single approach or methodology that works in all circumstances. Experience of the workshop practitioners is to invite the community to help develop the approach and tools that will be used. One should be a mentor and facilitator and not be prescriptive. This is linked to the ideal qualities of the facilitator.

- Understanding how participation changes over time (e.g. due to very long term scales, political turn over, or dwindling interest). Be prepared to explore novel ways in keeping the issue and participation fresh and exciting.

2.3   Setting the Stage for a Successful Community Well-Being Process

Workshop participants visualized and illustrated how they might engage communities in an effective dialogue about any new development project so that one can define and measure community well-being and to assess how it may be affected. This discussion led to further elaboration of the best practices described previously but within the context of change derived from the introduction of a new project within the community. This discussion highlighted some considerations for implementing a community well-being process. The following subsections summarize these considerations derived from breakout sessions.

Setting the Stage for Applying a CWB Process

√ Understand the CWB "star".

√ Communicate how the CWB process fits in the larger picture.

√ Start with a "visioning" exercise

√ Every community is different and so must be the process of defining and measuring C WB.

2.3.1   Understanding a Community's Well-Being Star

The figure below shows a model that uses a star to represent the distinct dimensions of a hypothetical community's well-being. In this model, each point on the star represents a different component of community defined well-being such as economics, natural environment, health, social relationships, culture, human skills, and so on.
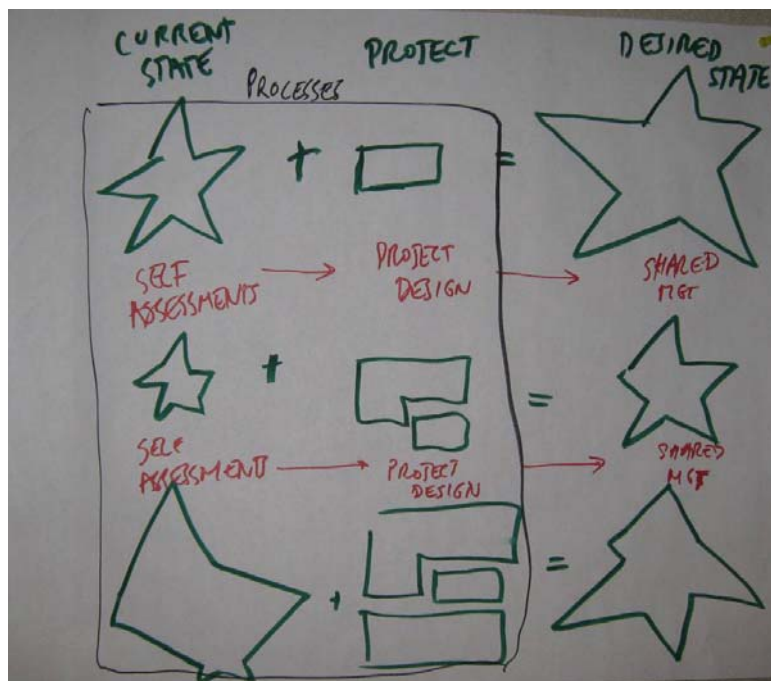
A community's star would have different sized points (or even be missing points) depending on the degree of well-being for a particular dimension. In other word's the community may identify certain elements of well-being and yet indicate that they are deficient in some and adequate in others, leading to a mis-shaped star. "A community may show that their star is not happy." Ideally, their objective would be to develop a strategy that builds or develops the weaker elements of their community well-being star.

A major project would, in theory, alter the dynamics of a community's well-being. In deciding on how to move forward with a project, the community would assess how the project would lead to a more balanced community well-being star through such things as new opportunities for employment, incomes, business development, training and education, and the like.

It was recognized that a major new development, particularly in a small community, has the potential to make a real difference. Involving the community in a process to define and measure their well-being "star" helps them to plan and leverage the project/development in a way that might enhance their well-being star. A community should be in charge of identifying its own well-being and work with proponents to determine how a project would impact the different components of their well-being.[4]

> **The community needs to be in charge of the process of defining and measuring its well-being "star" and how they can leverage the benefits of a new project.**

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[4] *Note: This approach to conceptualizing CWB has its roots in several conceptual models used to capture methodologies for enhancing CWB. These include the framework known as "Sustainable Livelihoods (see www.livelhoods.org), and the framework known as "Natural Step" (www.naturalstep.org)*

In the broader discussion with all workshop participants, it was clear that a major new project offers significant opportunity for a community to enhance its well-being. The issues and inter-relationships may be complex but this workshop demonstrated that a complex set of issues that affect community well-being can be expressed in simple terms, such as the "star" concept. Be prepared to let such concepts evolve into whatever picture the community wishes to express it in. The facilitator of the process can link their picture to tools and methods such as the Sustainable Livelihoods Framework or the Natural Step.

2.3.2   Community Well-Being is Part of a Larger Process

The workshop participants pointed out that our discussion of CWB is part of a larger process particularly in the NWMO context. In the figure below a comic strip was used to depict the possible stages of a major project, the CWB process is just one component. This context setting was considered important to the workshop participants since they came to the workshop with a "clean lens" and felt that communities, with a similar lens could not simply jump into a dialogue about community well-being without the broader story about the project and why it is important and why a community might be interested in being a "willing host".

> **This is a national issue and many communities of interest will be informed and many will want to be involved.**

The participants were clear that planning for a large scale development project, such as Adaptive Phased Management should be a community-driven process, with help and support from the proponent.

It was also noted that before a community can become involved in, and consider CWB in their planning and decision making, a great deal of capacity building and education may need to take place to raise public awareness of the broader issues as well as the ability of interested community members to actively participate in an informed discussion. It was suggested that this could be achieved through capacity building efforts at the community level including leadership development and enhancing the tools available for community dialogue, or at a broader scale through regional or national awareness campaigns. In a sense, the CWB process starts with the communication of the project, the issues and opportunities. The project description itself should be well organized in a manner that easily fits into the notions of community well-being expressed in the background paper to this workshop.

In some ways, since APM is a national issue with a large scale, it will be much easier to spark and maintain the interest of communities in a dialogue to define and measure how their social, environmental, and economic values might be affected by hosting this project. It was felt that placing the CWB process within the larger context serves many useful objectives.

2.3.3   A Visioning Exercise is a Good Start to the CWB Process

The model expressed in the above figure depicts how a community would choose to be involved in the planning and implementation of the project only after it expressed initial interest in a project and it was determined that it fulfilled basic criteria as a potential project site.

Bringing community well-being into the decision-making process was suggested in one breakout group to start with first identifying community goals and visioning as to what the community wants for itself and where it wants to go. In some cases, a community may have already undergone a visioning or planning process, while in others a visioning process will be a new component that could be introduced early in the process.

The CWB process starts early with strategic visioning well before communities express interest in hosting

It was suggested that starting with a community visioning exercise is a good way to focus dialogue on current circumstances of the community. In some cases, this might be similar to mapping their community well-being "star" or strengths, weaknesses, opportunities and threats as depicted in Figure 5. The visioning exercise not only identifies what is important or needs to change; it can be used to describe how they currently see their future without the project. Then, when the project is introduced, (the "project truck" in figure below), the community can then assess at a strategic level, "What does the project mean for me?" (i.e. the community).

This visioning exercise is essentially an early entry point into the community well-being process. It enables the community to achieve two things:
1. To get organized and involved with an outcome that is not tied to the project – a strategic plan that describes where they are and where they want to be in the future.
2. A high level understanding of the project and what it might mean for the community in terms of enhancing their objectives – in other words what is the fit.

For the proponent, it provides a unique window into the community and chance to understand and appreciate what they value, how decisions are made, how the project is viewed, and how communities first interpret its effect on their future.
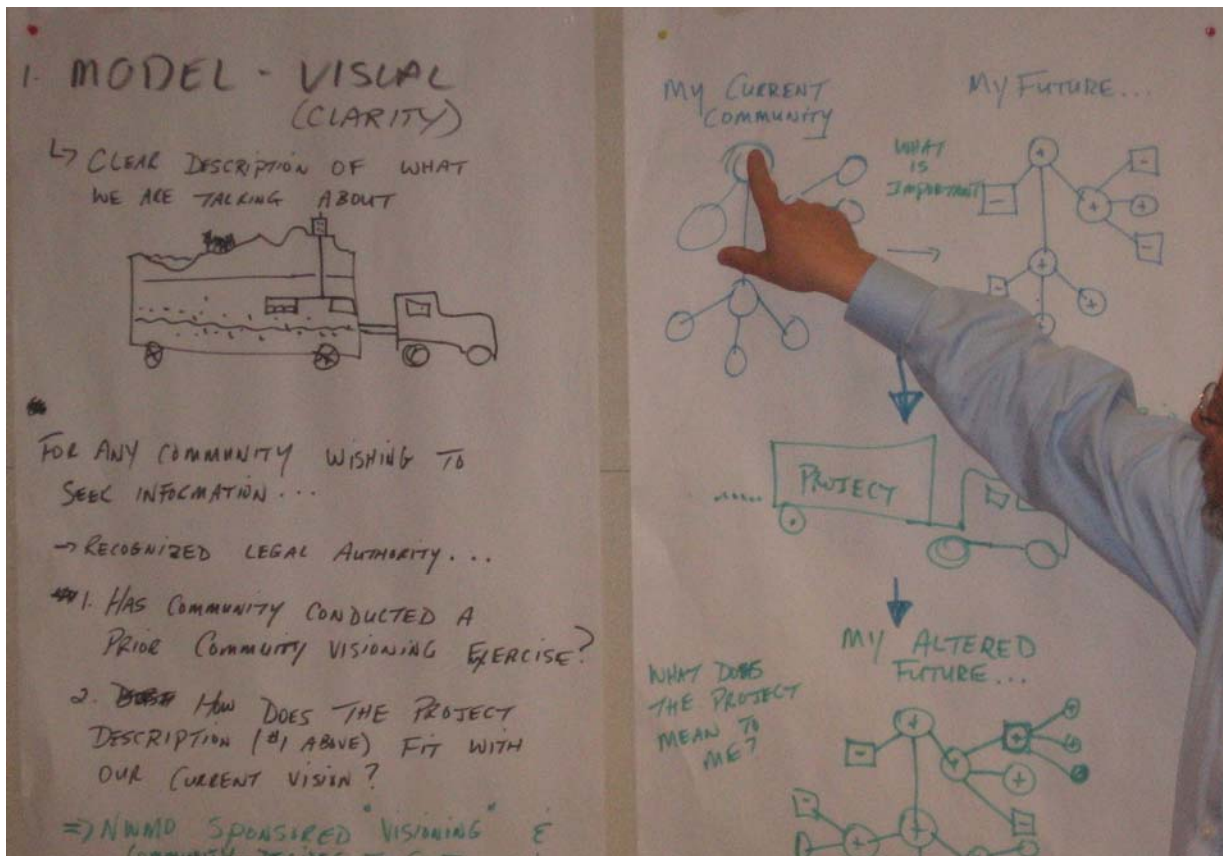
The suggested visioning program for communities is considered a simple and effective way of engaging in dialogue with communities without a focus on the project details or any commitments. It starts the process of building trust as well as awareness about the proponent. Although this is not intended to go into the same detail as a process for enhancing community well-being, it does start to organize people, ideas, and information that will be necessary later on when an interested community is participating in the planning process for Adaptive Phased Management and is seeking to enhance their community well-being.

3. Building Blocks of CWB

Through story-telling, workshop participants discussed in specific detail examples of what makes a difference in implementing a community well-being process. Those lessons fell into the following broad categories:

- Community driven processes

- Initiating a community process

- Facilitating a community well-being process

- Maintaining community engagement at multiple scales

- Engaging hard to reach groups in community processes

- Ensuring fairness and equity prevails

- Dealing with difficult community engagement situations

It is important to note that the following discussion of key building blocks for community well-being processes is not presented with any specific project in mind. These are derived from the lessons learned by the workshop participants which represent a highly diverse and rich set of experiences from around Canada and around the world. Therefore, interpretation and application of their lessons learned must be done with some caution as some of the suggested actions may not work in all cases.

3.1 Building a Community Driven Process

Can a community engagement process be truly community driven when it is motivated by a specific project? This question was fodder for many discussions at the CWB workshop, some details of which are outlined below.

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3.1.1   Role of the Community

Workshop participants stressed that community engagement processes for projects that will have a significant impact on a community are most effective when those processes are being driven by members of that community.

We discussed in the previous section that it is important for a community to establish basic common values and vision as an early step in a process and then deal with how a project fits in with those values and vision. To be successful, the community must believe that visioning is needed and they must make a decision about the degree to which it may wish to be involved in a project.

Several participants felt that for a CWB process to work well, strong community leadership is needed. Finding people with leadership expertise in a community can be a challenge. It is important to have more than one leader involved and not place too many demands on them in order to avoid "leadership burnout" or fatigue with the process. Capacity building and training for current and emerging leaders can be part of the solution to ensuring a community has strong leaders for the long-term.

3.1.2   Role of the Proponent

Among the workshop participants there was consensus that there is a potential role for an external proponent to play in motivating conversations that might not normally happen within a community.

Some participants thought that if a proponent is going to become part of a community for the long term that they should collaborate in visioning or planning with the community. This could lead to increased understanding and relationship building.

Stakeholder Analysis and Mapping

Stakeholder analysis involves in depth profiling of people or groups who might have an interest in or be affected by a project.

Stakeholder mapping is a way to visually represent stakeholder situations such as power relationships and/or their degree of opposition or support for a project. Graphs and matrices are often used for stakeholder mapping.

These techniques are often useful early in a project for understanding stakeholders and their potential level of support for a project. The techniques help increase a proponent's awareness about stakeholders and their potential issues.

Further, some participants felt that if a proponent requires specific results from a community, then it is important for them to be involved to some degree and to make those expectations clear up front and throughout the project decision-making process. For example, a proponent might provide some models of what a vision or community plan could look like and even provide tools and methods that they might select from to create their own vision and ultimately their own definition of community well-being and its measures. Only a few believed that a proponent should stay completely arms length from a community engagement process and trust a community to carry out an appropriate process. Either way, what was clear to the participants is that it is important to be up front with a community about the degree of involvement of the proponent in a CWB process.

3.2 Initiating a Community Process

3.2.1 Understand the Community

Some participants noted that when first starting a process in a community it is important to "hang out". This means, that a practitioner going to the community is advised to quietly and respectfully learn as much as possible about the community, its history, its aspirations, its challenges, its leadership and decision-making dynamics, the community's history with other projects, and any specific demographic groups that might have an interest in the project. If there have been projects deemed a success or deemed a failure, community members may have pre-disposed feelings for outsiders coming in with new projects and new community engagement processes. Regardless, "hanging out" is intended to be an informal introduction to a community and may be as simple as participating in community events, meeting people at coffee shops, attending community events, meals and feasts, and possibly taking up residency in community.

Learning about the community should lead to a map of the key community issues, the players, the relationships between groups, how information and dialogue is achieved, and how decisions are made. Stakeholder analysis and mapping is critical, and it typically can not be accomplished from outside the community. Much of the insight and knowledge can only be obtained by being in the community and participating in social gatherings and events, and working with community members to discuss and refine drafts of stakeholder maps.

3.2.2   Identify Stakeholders

Identifying who will and who should participate in a community engagement process for community well-being is a fundamental step and can often take a long time to ensure that no group or interest is inadvertently excluded.

Some workshop participants talked about how it is important to strive to involve stakeholders who are as representative of the community as possible. In order to identify key stakeholders, it was suggested to start with community leaders (e.g. government) and service providers (e.g. nurses, firefighters, agricultural representatives, youth services, religious leaders, etc.) and snowball from there. It is important to find out who the informal leaders and other key people are as well. For example, in aboriginal communities the clan mothers are often key stakeholders whose wisdom and experience is sought before important decisions are made.

The influential people who make decisions and see decisions enacted in a community are sometimes also known as "powerbrokers". Stakeholder analysis and mapping early in a process is useful for discovering the powerbrokers, understanding how they normally participate in consultation and decision-making processes and finding appropriate ways to tap into their established approaches to negotiating and mediating community issues.

Considerations for Managing Power Relationships

√   Be clear about decision-making power of stakeholders. Establish clear governance guidelines.

√   Be clear that the decision to be involved with the project is ultimately the community's.

√   Try not to circumvent or undermine current power structures.

√   Seek ways to include new stakeholders into the process with attention to the above.

The Importance of "Place"

Many people in southern Canada have not lived in the geographic place that is most important to them. Conversely, many people in northern Canada are currently living in their 'most important place'. It is important for a proponent to be sensitive and appreciate what it is like to have strong ties to a community.

3.2.3   Establish Relationships and Build Trust

Several workshop participants talked about how members of the public may initially be wary of a large project or a project with apparent uncertainties such as one concerning nuclear waste. They cautioned that it takes time to build understanding of the project and trust in the process through which the project will be planned and unrolled. All participants were clear that providing a community with reading materials about the project is not enough.

Participants suggested that in order to begin building relationships and establishing trust, practitioners involved in CWB processes around a project ought to talk to formal and informal leaders in a community and work to build strong long-term relationships with these leaders. For the most part it is a good idea for information about a project to be shared transparently, equitably and totally with all stakeholders.

Another idea discussed by participants was to work through an organization that already has the trust of the community (e.g. ask them to facilitate meetings), rather than bringing in outside staff or consultants. Universities, colleges and "centers of excellence" offer opportunities to serve as a long lasting bridge between a community and a proponent.

Participants cautioned that practitioners need to be careful about who is selected to champion a project – just because someone steps forward to help does not mean they are the best candidate. For example, they might not be respected or liked by the rest of the community, which could hurt the process. Conducting a stakeholder analysis will help uncover these dynamics.

Experience of some participants suggests that successful planning and implementation programs result because a proponent grows a personal presence in a community. This helps to "demystify" the proponent, the project and the issues.

Some key stakeholders may be reluctant to participate even though they represent an important interest group. Some suggested means for encouraging their input and ultimate full participation such as having "kitchen table meetings" to get to know them, answer questions and allow them to become more comfortable with

There are well developed ethical research standards that can help guide a process. Ethics protocols should be formalized and communicated early.

the process. This earns their trust. In some settings, it is important to build bonds and some find it useful to provide hot meals or even entertainment for the community in order to break down barriers and build familiarity and trust. The basic idea of "breaking bread" with community members was a theme that arose several times in the participant discussions.

Building Trust: Case Study – One Example

There was a PhD student who was doing research with a community and wanted to build trust. She met informally with church organizations and over a two month period offered to provide free labour for bake sale baking. Over time she built trust and was accepted by the community. She was able to uncover a major drug abuse issue that was impeding previous community development efforts and help to resolve it.

In summary, it is important for trust to go in both directions – the proponent must trust the community and the community must trust the proponent.

3.3   Facilitating a Community Well-Being Process

Many workshop participants felt that in a truly community driven process the community would be funded to run its own visioning or planning exercise. Members of the community would decide how to run the process. The community members would hire their facilitators, invite stakeholders to participate and decide how in-depth the process would go. Some participants suggested that despite this autonomy, it is still important for a proponent to be available to provide support and resources throughout the process to ensure that the community has the resources and capacities required.

Social Audits

√   Social audits can be used to track impacts of a project on various aspects of the community on an annual basis.

√   A social audit starts with a baseline study of how the community is doing on various domains of well-being (e.g. health, infrastructure, etc.). Annual research is compared to the baseline or the previous year.

√   Research is done using qualitative and quantitative methods.

√   Evidence of results must be tangible for the community and the community must play a role in realizing the indicators.

√   The Community Accounts of Newfoundland and Labrador is one example of how this is done.

Community Engagement:

√   Involve the community in selecting methods.

√   Use innovative techniques, such as video and rich pictures, to engage stakeholders.

√   Balance community timelines with project timelines.

√   Be clear what follow-up will happen.

3.3.1   Characteristics of an Effective Facilitator

Workshop participants listed genuineness, compassion, diversity, patience, adaptability, and empathy as important characteristics for members of a project team that is seeking input from a community on defining and measuring community well-being.

3.3.2   Methods for Gathering and Measuring

Participants at the CWB workshop discussed a variety of methods and well documented approaches that can be used for defining and measuring a community's well-being.

Common methods for gathering information include:
- Visioning sessions
- Focus groups
- Participant observation
- Key informant interviews
- Talking circles
- Advisory committee

The real challenge and opportunity for community involvement and skills development revolves around measuring changes in community well-being indicators. Three methods were discussed including:

- Social audits
- Video
- Rich pictures

As an example, the Community Accounts of Newfoundland and Labrador generate simple output tables for selected well-being indicators in comparison with other communities, representing a social audit in action.

| Example of a Well-Being Account for Fogo, Newfoundland – Community Accounts					
Indicator	**Value**	**Community Rank**	**Well-Being Rank**	**Community Charts and Maps**	
Economic Self-Reliance Ratio	67.3%	124th	🟧	view chart	view map
Income Support Assistance Incidence	6.9%	110th	🟧	view chart	view map
Personal Income Per Capita	$18,700	100th	🟧	view chart	view map
Average Couple Family Income	$56,000	98th	🟧	view chart	view map
Change in Employment	-4.0%	199th	🟧	view chart	view map
Employment Insurance Incidence	53.1%	124th	🟧	view chart	view map
Population Change	-3.7%	119th	🟧	view chart	view map
Migration Rate	-6.3%	147th	🟧	view chart	view map
High School or Above - (pop 18 to 64)	56.7%	272nd	🟧	view chart	view map
Bachelor's Degree or Higher - (pop 25 to 54)	5.7%	176th	🟥	view chart	view map
Employment Rate - (pop 18 to 64)	73.8%	153rd	🟧	view chart	view map
Life Expectancy	79.0	23rd	🟨	view chart	view map
🟥 - Ranks Low 🟧 - Ranks Average 🟨 - Ranks High					

Understanding the Well-Being Colors

In order to answer the question, "How is the area doing relative to all other communities in the province?" you take each community and line them up from lowest to highest based on the indicator values. This gives us our entire range of values. We then take the closest match to the lower 25% of communities, the middle 50% of communities, and the upper 25% of communities. The range of values representing this bottom range of communities is colored red, the top range is colored light yellow and the range of values representing the middle group of communities is colored orange. We then show where the value for your chosen geography falls (represented by the colored square), and from this you can determine how a community or region is doing compared to all communities in the province.

> ### *Video as a Tool for Engagement: Case Study*
>
> *Don Snowden's video project (regarding management of caribou in the far north) was discussed as one best practice. In this example, two film crews were hired – one to film Inuit stakeholders describing their traditional knowledge and views about the caribou hunt in their own language and the other to film biologists talking about the same issues in English. The videos were translated and both parties watched what the other had to say. In the end they had increased understanding of one another and thus established better relations.*

One-off visioning sessions or key informant interviews do not necessarily provide a complete picture of community well-being, but instead the views of a few individuals. To gain a more complete picture, it is helpful to continue asking questions and involving new people until no new ideas are generated.

Participants stressed the importance of using multiple methods, such as a written survey in combination with a visioning session. It is helpful to provide opportunities for people to give written input, as some feel more comfortable with the confidentiality it allows. On the other hand, people with literacy issues may prefer to give verbal feedback or use "rich pictures" such as the K-Net example below. Several participants noted that it is important to look for common themes about community aspirations or challenges that emerge across different approaches. Triangulation, or the use of information from multiple sources to strengthen interpretations and understandings of such things as community issues, aspirations, challenges and goals, was an information analysis approach recommended by several participants. Triangulation can combine information from qualitative discussions and observations with quantitative data, questionnaire data, and interviews and focus group data, yielding better analysis especially in dynamic community environments.

One example[5] discussed was how one northern Ontario Aboriginal community used rich pictures and diagrams to assess their social and health needs in relation to a project that would bring broadband technology to the north, called the KNET. This photo is from a planning session in Keewaywin in 2001 where health stakeholders came together to brainstorm on goals and services. The objectives appear in large circles: "community awareness"; "healthy children"; "nurse present at all times"; "non-violence in homes". The small circles outline programs to reach those objectives. The yellow notes show the indicators that will confirm that the objectives have been met.

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[5] Ramirez, R., H. Aitken, R. Jamieson, and D. Richardson. 2004. Harnessing ICTS: A Canadian First Nations Experience – K-NET Case Study on Health, January 2004.

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3.3.3   Use of Information Gathered

Participants strongly suggested that the results of their visioning, planning or other community well-being process be well disseminated throughout the community. It was also noted that practitioners particularly working in small and rural communities need to recognize that gathering knowledge from such communities is not just an "extractive" exercise.   Rather, the community should be able to keep that knowledge and use it in multiple ways as a basis for further investigation and self improvement. This is particularly important in aboriginal communities.   For example, aboriginal communities often conduct their own Traditional Knowledge studies so they know that they own the knowledge and it is not being transferred out of the community without strict protocols and permissions around its use.   What is of value to these communities is any assistance offered in skills and human resources development for locals to use in gathering and organizing local or traditional knowledge.

3.4   Maintaining Community Engagement over the Long Term

Long term projects also require long term engagement of the community.   Workshop participants discussed how maintaining participant involvement over the long term can be a challenge but also provided some ideas to use in such circumstances. It is natural for engagement to be more

Dedicate time and budget to follow through on actions that community steering committees decide upon.

intense at the beginning of a project and then taper off somewhat as the project becomes institutionalized and more accepted.   The process of developing community well-being strategies can evolve as the decision to participate in development projects proceeds.

Some characteristics and common practices of long term, multi-scale community engagement processes for community well-being planning and project related decision-making offered by workshop participants include the following:

- **Informing the public:** Continually inform the public about what is happening with the project from conception and planning through implementation. This also applies to strategies and action plans for enhancing community well-being.

- **Collaborating with the public in a formal way:** Create a steering committee or advisory committee with stakeholders from multiple levels or pillars of the community. Have committee members sit in on municipal or band council meetings and also invite councillors to committee meetings in order to increase understanding and build relationships. Using some of the tools described in the previous section (e.g. video, rich pictures, stories) should be leveraged as a means to communicate to diverse audiences.

- **Connecting the proponent to the community:** It is more effective if a proponent is connected to the area geographically and not simply "dropping in" for meetings. As discussed in previous sections, some of these might include spending extended periods of time in the community as well participating in community events and even sponsoring social events.

- **Disseminate and share community planning documents:** Summarize community planning or visioning documents into short (preferably one page) documents that are easy to read and distribute widely, otherwise the ideas are likely to disappear. Translate documents in to relevant languages (e.g. French, Cree, Oji-Cree, etc.). A powerful means of communication is using the stories and rich pictures generated by local residents in community meetings to share with others.

- **Keeping a history of the process:** Consider hiring a journalist or documentary maker to work with the proponent and researchers to record what happens. The proponent could consider reflecting on its own learning as it goes through a community well-being process or decision planning exercise for a large scale project. Communicating the fact that it has learned and what those learnings are could demonstrate commitment to the process and inspire continued engagement. Equally important, the project history and documentary will provide valuable information that can be used to monitor subsequent actions and performance measures for a community well-being strategy and action plan.

- **Be patient:** Learn to expect the unexpected. No two community well-being processes or community project decision-making processes are the same and circumstances change over time that will affect how community stakeholders will become and stay "tuned-into" the project and/or the community well-being process.

3.5   Involving Hard to Engage Groups

Some workshop participants focused attention on the importance of engaging certain hard-to-reach community groups such as: youth, seniors, unemployed, and seasonal residents to gain their perspectives on a project and how to maintain or enhance their community well-being. In some respects, it is important to engage youth if a project is long term because youth will have future responsibility and future interests that will become the centre of community dialogue and decision-making in years to come. However, community seniors and elders will offer many valuable insights about how they dealt with and adjusted to past changes and events.

3.5.1   Recruiting Participants

A basic recommendation from workshop participants was to make special efforts to invite youth, seniors and others who might require a special effort to obtain their participation. Sometimes people do not take part simply because they were not directly asked, or they are shy about participating because they have little experience participating in community planning sessions or community decision making, or they experience various barriers to participation such as the need for childcare. It was suggested that one could engage with these groups by first speaking to service agencies or people trusted by these groups.

√ **Use a community co-researcher(s) or co-facilitator(s) who represent the hard to reach groups.**

√ **Try to select people who are well known, but do not have strong political views.**

Workshop participants said that it is important to seek out community leaders who youth, seniors/elders, seasonal residents, and other typical non-participating groups respect and trust. Encourage them to make introductions to project team members or community facilitators in order to increase their comfort level in working with project team members. Also consider partnering with school boards and schools for assistance in working with youth, service clubs with a connection to youth, seniors and others.

3.5.2   Retaining Participants

Workshop participants recognized that sustaining involvement of some groups in a process (e.g. a project committee) can be difficult. Despite the difficulty, it is still important to try. Some felt that youth are among the more difficult to attract and retain and many of the following suggestions although targeted at

them can be applied to other hard to engage groups. These suggestions include the following:

- Maintain broad and frequent recruitment of new ideas and perspectives from these groups to ensure participation if turn over occurs.

- Look for interesting and innovative ways to keep attention of young people, such as video making, site tours and science fairs. For seniors, link discussions about the project and community well-being with other social gathers.

- Try a combination of "one-off" and long term engagement opportunities. Not everyone will be interested in participating in a series of dialogues or meetings. Their input could be sought at discrete times and in different venues under unique circumstances. One example included speaking with selected youth sports teams for input in addition to schools.

- Always have more than one demographic group representative involved as it makes them feel more comfortable and if one leaves you still have continued representation of their other representative.

- A peer mentorship program can help build the capacity of new youth participants to be involved. Have older youth work with younger youth so they can relate.

- Make sure meetings are held in youth friendly locations at youth friendly times. For example, hold meetings at schools during noon hour or during school hours so that youth can easily attend.

3.6   Ensuring Fairness and Equity

Issues relating to fairness and equity surfaced a few times throughout the workshop in relation to project decision making and involvement in community well-being processes. Such issues can be in reference to representation based on gender, age, current and future generations, social status, and between those who share in benefits and costs.

By way of example, some workshop participants had experience with gender-oriented programming with large non-governmental organizations and international donor organizations. These participants noted that it is common for organizations such as the International Development Research Centre (IDRC) to have a mandatory gender component for all project funding as a means to ensure equity and fairness for this element. These organizations may require a gender analysis to be conducted for their projects. Gender analysis is a process of

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examining policies, practices, and programs to see what implications they might have for both genders. Given that women's particular needs, priorities, resources and experiences have historically been overlooked in the developing world, they are often given specific consideration in gender analyses. Participants suggested that their experiences with gender-sensitive issues can be applied to all other elements of fairness and equity applied to other groups.

Follow-through on the results of an analysis is important. In other words, do not conduct a gender or other group sensitivity analysis if there is no commitment to trying to address issues. Some key items to consider in conducting a gender analysis for a CWB process that engages community members include:

- Seek a balance of interests and representation from all community groups in all community well-being and project decision making activities.

- Take into consideration factors that might influence participation of representatives from all demographic groups in a process such as: timing of meetings, access to daycare during meeting times, locations with easy access for seniors.

- Consider holding meetings with each group alone if the topic is sensitive to that group or if others are dominating the process. Ensure everyone has the opportunity to speak at mixed dynamic meetings.

- Consider whether communications are gender, age, cultural or education level sensitive. Different mediums and means of communication may be for different groups. Remember not every sees and understands issues with the same perspective or ability to contribute to the overall dialogue.

- When working with matriarchal/patriarchal communities or power structures, strive to learn more about them.

3.7   Dealing with Dynamic Community Engagement Situations

It was noted by some workshop participants that despite best efforts to conduct a positive community well-being planning process, the introduction of some new projects within a community do not always go according to plan. It was noted that these situations can often be resolved more effectively if the project team is prepared to deal with it in advance. Some suggestions in this regard are outlined below.

3.7.1   Dealing with Divergent Views about the CWB Process

Not all voices or views of community well-being will be the same within the community.   As previously mentioned some of the CWB practitioners suggested that conducting a stakeholder and issue analysis at the outset of a project can help determine if and where sensitive issues might arise. If there is a chance that a public meeting to define or measure their community well-being might be controversial, then it was thought to be important to plan for that at meetings and other engagement activities. Discussing and developing community well-being strategies and decision-making in this environment may involve careful selection of a facilitator with experience in working with varied and passionate views and ideas.

> **Involve those with Dissenting Views: Case Study**
>
> *A community based risk assessment was being completed in a northern community. One opponent to the project applied to be on the advisory committee and was rejected because they were viewed as a "trouble maker". This person continued to publicly oppose the project throughout its duration. Had they been involved and seen for themselves the merits of the study, they may have not been as strongly opposed. The lesson from this case study is that the committee should be clear about its overall purpose – that of seeking the representative views of the community, or of convening a group that wishes to communicate a more narrow opinion.   Every community group will have dissenting views – how the group identifies and grapples with these views will affect the success of the endeavour.*

The workshop participants were in agreement that in order to build and maintain trust, a proponent needs to be transparent and willing to answer all questions from a community as it engages in dialogue about its community well-being and its decision making with respect to the project. They felt that it would be important for a proponent to be ready with appropriate answers to difficult questions. People appreciate honesty and genuine responses from proponents and project team members. Through their experiences, many of the participants have found it useful to allow dissenting voices the chance to speak in a project related community well-being development process. This tactic tends to have a calming affect on the

opponent, as they feel that they have been heard and do not feel threatened by the process itself. Conversely, it was stressed that opponents should not be allowed to hijack a process. This can be achieved by setting guidelines and asking everyone to abide by them. It is important not to engage directly with dissenters in a back and fourth manner, but instead to respond neutrally with facts in an open forum.

To reinforce an earlier theme, workshop participants noted that in some cases, for large projects, it will make sense for a proponent should

have a physical, visible presence in a community where people can go for information. Some participants felt that a "store front" presence was important, while others thought it only worked for larger populations. All agreed that a proponent must follow through on promises to establish and maintain its credibility.

3.7.2   Building Trust

When undertaking any project the proponent must work to build and maintain thrust. The CWB workshop participants felt that it was important for a proponent to be open and comfortable responding to accusations. Providing community members with the facts about a project can allow them to respond to many other questions in a timely manner so that lingering questions do not become cause for concern. It is also essential to make it clear that people who participate in a project

> **Stakeholder Management: Case Study**
>
> *Waste management planning was occurring in a community. The first community meeting went well. At the second meeting, people from a government ministry attended because they were told they had to by the City. The government stakeholders refused to participate, despite being asked by the facilitator. The other stakeholders saw them as 'spies' and were not as open in their discussions. The process may have worked better if the facilitator had gone to the government officials in advance and spoken to them about their involvement. Building that relationship in advance might have helped.*

led community well-being process don't necessarily have to support the project or the end product. But they do have to support the process and be willing to state that was fair and open.

Another tip provided by workshop participants was to ask community members at the outset of a project led process for their ideas and input on what steps or measures are necessary to help them to build trust. For example, some communities have suggested having an ombudsperson, process observer or committee instated to oversee proceedings and ensure the process is accountable to the community.

Part of the process of building trust and familiarity sometimes requires informal gatherings that involve meals and social events. This is very important as it serves to breakdown cultural and personal barriers that may limit the effectiveness of more formal meetings and dialogue that are intended to help define and measure a community's well-being and how a project might affect it over the long-term.

4.   Putting it all Together

In summary, the workshop on implementing any community well-being process generated lively discussion and story telling about how to engage community stakeholders in an exercise to define and measure indicators of well-being. In all cases, when a community is presented with any new project it must decide how it might participate such that its residents can obtain the greatest benefits. This can not be done without some formal and measureable framework and process that enables both the community and the proponent to understand community values, goals and objectives, and the actions required effect positive changes in the community over the long term.

For all workshop participants, a community well-being process is valuable. The workshop focused on best practices and lessons learned from several Canadian experts on how to engage local communities in a dialogue to define and measure their social, environmental, economic and spiritual values and to develop actions that maintain or enhance them given a new project opportunity.

The key is in making any community well-being process "community driven", but the art lies in being adaptive, flexible, and being attuned to local issues and leadership. The insights offered in this workshop are not new but the context within which they are presented is valuable. This is the first time in a long while that such a collection of community well-being experts have been assembled to discuss this topic. This is simply the starting point of what is hoped to be an open dialogue on community well-being that others are encouraged to contribute to.

5.   Reference List of CWB Resources

Workshop participants suggested the following resources on CWB:

Arnstein, S. (1969). A ladder of citizen participation. *JAIP, 35* (4), 216-224.

Bruce Trail Conservancy (2009). *Official Website.* Available online at: http://brucetrail.org (*potential case study organization).*

Checklist on when not to collaborate (*reference to come*)

Chevalier, J.M. & Buckles, D. J. (2008). *SAS2 Social Analysis Systems.* Sage Publications: Thousand Oaks, California.

Dow. W. (2003). *Sources and Resources for Community Information Development.* Prepared for: The Centre for Applied Social Research, Carleton University, Ottawa, Ontario and The Canadian Centre for Community Development, Port Alberni, B.C.

Federation of Canadian Municipalities (2009). *Official Website.* Available online at: www.fcm.ca.

Fisher, R. & Ury, W. (1991). *Getting to Yes: Negotiating Agreement Without Giving In.* Toronto, ON: Penguin Books. (*For information on the concepts of BATNA and WATNA*).

Grisham, J. (2008). *The Appeal.* New York: Doubleday.

Heath, C. & Heath, D. (2007). *Made to Stick: Why Some Ideas Survive and Others Die.* New York: Random House.

Hospes, O. (June 2008). Three approaches to evaluation: Evaluation evolution? *The Broker*, Issue 8, pages 24-26. Available online at: www.thebrokeronline.eu

International Council for Local Environmental Initiatives. (1996). *The Local Agenda 21 Planning Guide: An Introduction to Sustainable Development Planning*, IDRC.

Kurosawa, A., (Writer / Director) Hashimoto, S. (Writer), & Oguni, H. (Writer). (1956). *The Seven Samurai* [Motion picture]. United States: Columbia Pictures.

Markey, S. (forthcoming). Fly-in, fly-out resource development: a new regionalist perspective on the next rural economy. In Halseth, G, Markey, S., & Bruce, D. (Eds.) *The Next Rural Economies: Constructing Rural Place in a Global Economy.* CABI International: Oxfordshire, UK.

Ramirez, R. (2004). *Accommodating multiple interests among stakeholders in local forest management: From concepts to approaches.* Unpublished paper.

Ramirez, R. & Fernandez, M. (2005). Facilitation of collaborative management: Reflections from practice. *Systemic Practice and Action Research, 18* (1), 5-20.

Ramsey, D. & Beesley, K. (2006). Rural Community Well-being: The Perspectives of Health Care Managers in Southwestern Manitoba, Canada. *Journal of Rural and Community Development, 2* (1), 86 – 107.

Ramsey, D. & Beesley, K. (2007). 'Perimeteritis' and rural health in Manitoba, Canada: perspectives from rural healthcare managers. *The International Electronic Journal of Rural and Remote Health Research, Education, Practice and Policy, 7* (850), 1-11.

Ramsey, D. & Smit, B. (2002). Rural community well-being: models and application to changes in the tobacco-belt in Ontario, Canada. *Geoforum, 33* (3), 367-384.

Shipley, R. (2002). Visioning in planning: Is the practice based on sound theory? *Env. Planning A, 34* (1), 7-22.

Appendix A

Context and Application of Community Well-Being

Context and Application of Community Well-Being

Prepared by: Marvin Stemeroff, Don Richardson, and Tomasz Wlodarczyk, AECOM Canada

The NWMO has proposed Adaptive Phased Management (APM) as its end-point solution for the isolation and containment of used nuclear fuel within a deep geological repository in a suitable rock formation at a location that has yet to be determined. The implementation of APM has, among other things, made a commitment to ensure the "well-being" of all communities with a shared interest. The NWMO is developing a process by which communities can express an interest in the project and think through the extent to which this project might contribute to their well-being. This raises some questions about the definition of Community Well-Being (CWB) and its application for achieving this goal.

The purpose of this paper is to provide background regarding community well-being. The first section defines community well-being: what is it; where did it come from; and what is the benefit others see from using it? The second section discusses its use and application and what can be learned from its application. The third section suggests possible characteristics of a framework for measuring community well-being for the NWMO as a means to help build the capacity of communities to engage in a meaningful dialogue with the NWMO about how the project might affect their well-being.

Diverse Terminology – Similar Goals

There is extensive literature with a cornucopia of subject headers including: community well-being, sustainable development, sustainability, social capital, social well-being, participatory development, etc. In many cases, these and other terms are used interchangeably or applied as a sub-set to another term. There is no distinct rule or collective wisdom regarding which term to use under different circumstances or situations. Furthermore, there is no clear historical progression of how and when these and other terms came into play. There are some attempts by others (Dale and Onyx, 2005[1]) to clarify these terms and the framework that they might be used.

Suffice it to say that the notion of community well-being, sustainable development and the like are not new terms or concepts. Despite the wide use of different terminology, all relate to a similar set of goals, largely being the improvement of community and/or individual quality-of-life or state of well-being over the long-term. This paper does not attempt to define and clarify of each term, nor does it distinguish which term is more appropriate under different circumstances. Rather, we focus only on Community Well-Being (CWB) and we attempt to place it into an appropriate context.

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[1] Dale, Ann, and Jenny Onyx (editors). 2005. A Dynamic Balance: Social Capital and Sustainable Development. UBC Press.

Community Well-Being

What is it?

The term "community well-being" includes a combination of abstract ideas and human actions. Its meaning and interpretation is unique not only for communities but even for individuals and groups within a community. A "community" can be a group of individuals linked by geography or interests (whether bound by physical, sociological, economic, cultural, and/or psychological dimensions)[2]. "Well-being" relates to the quality of life or state of satisfaction within a community, and it is a ubiquitous term. There is no consensus about a definition of community or well-being or what they should be; however, there is consensus that these terms are best defined and measured by members of the community itself. When a community establishes for itself these terms it then starts to set its own goals and parameters for enhancing well-being. The fundamental challenge is engage local community groups and stakeholders in a process that gathers and synthesizes community-based data/information into a framework that measures and enhances community well-being that best represents their values and criteria for success.

It is useful to see how others have defined these terms not because they are absolute, but because they offer a sense of the possible diversity applied to its meaning and application:

According to Hird (2003) "(community is) a number of people who have some degree of common identity or concerns often related to a particular locality or conditions … a community is not a thing. It is a number of people who have repeated dealings with each other. When a community is identifiable with a locality, community well-being / the quality of community life is intimately concerned with:
- How well that locality is functioning,
- How well that locality is governed,
- How the services in that locality are operating, and
- How safe, pleasant and rewarding it feels to live in that locality".[3]

The City of Calgary, Community Services Department, takes a holistic view that "…recognizes that well-being of the individual and the community is defined by quality of (its) … social relationships, economic situation, and physical environment."[4] The concept of community well-being is considered just one of the frameworks for community assessment in arctic regions (others including: local community quality-of-life studies, community health or community capacity).[5] As Kusel and Fortmann (1991) state, the concept is focussed on understanding the contribution of the economic, social, cultural and political components of a community in maintaining itself and fulfilling the various needs of its local residents.[6]

The Rural Assistance Information Network (RAIN) in Australia defines community well-being as "a concept that refers to an *optimal quality of healthy community life*, which is the ultimate goal of all the

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[2] See: Gartner Lee Limited. 2007. The Role and Application of Sustainable Livelihoods Framework for Measuring and Monitoring Community Well-Being. Discussion Paper prepared for the NWMO, November 2007.

[3] NHS Health Scotland. 2003. Community Wellbeing: A discussion paper for the Scottish Executive and Scottish Neighbourhood Statistics, August 2003.

[4] City of Calgary. 2005. Indices of Community Well-Being for Calgary Community Districts. Community Services Department, Community Strategies Business Unit, Policy and Planning Division, Winter 2005.

[5] Ribova, Larissa. 2000. Individual and Community Well-Being. Stephansson Arctic Institute. The Arctic. See: *http://thearctic.is*

[6] Kusel, J. and L.P. Fortmann.1991. What is community well-being? In J. Kusel and L. Fortmann (eds.). Well-being in forest-dependent communities (volume I). pp. 1-45/ Forest and Rangeland Resources Assessment Program and California Department of Forestry and Fire Protection, Berkley, California.

various processes and strategies that endeavour to meet the needs of people living together in communities. It encapsulates the ideals of people living together harmoniously in vibrant and sustainable communities, where community dynamics are clearly underpinned by 'social justice' considerations."[7]

The Australian Unity partnership states that "contrary to popular belief, wellbeing is different from 'happiness'. Happiness can come and go in a moment, whereas wellbeing is a more stable state of being well, feeling satisfied and contented."[8] The Australian Unity Wellbeing Index is based on average levels of satisfaction with various aspects of personal and national life. Elements of the Personal Wellbeing Index report satisfaction with:

- Your health;
- Your personal relationships;
- How safe you feel;
- Your standard of living;
- What you are achieving in life;
- Feeling part of the community; and
- Your future security.

Elements of the National Wellbeing Index report satisfaction with:

- Social conditions;
- Economic situation;
- The state of the Australian environment;
- Australian business;
- National security; and
- Government.

Another definition from Australia (Melbourne, Victoria) includes community well-being with four other objectives in its overall Sustainable Community Rating initiative, where it defines well-being as an objective "to deliver communities that are safe, healthy; have access to services, jobs and learning; foster active local citizenship, and are pleasant places in which to live, work and visit."[9] Their definition identifies five priorities that influence well-being that they use to monitor progress:

1. **Respond to Community Needs** – to identify the likely composition and needs of communities;
2. **Building Community Capacity** – is achieved through community engagement and processes that achieve a strong sense of belonging;
3. **Economic Benefit** – is delivered when new developments generate local employment opportunities and ensure access to regional labour markets;
4. **Healthy and Active** – communities are attained through creating safe environments that offer opportunities for healthy activity, recreation and social interaction; and
5. **Lifelong Learning** – opportunities are offered through ease of access to education and training opportunities at different stages of the lifecycle.

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[7] RAIN, see: *http://www.rain.net.au/community_wellbeing.htm*
[8] Australian Unity Partnership, see: *http://www.australianunity.com.au/wellbeingindex/#top2*
[9] Sustainable Community Rating, 2008. see: http://www.sustainablecommunityrating.com

Finally, Robert Chambers describes a web of responsible well-being that includes many of the above notions of others, but clearly draws a line between well-being, livelihood security, sustainability, equity, and capabilities into one holistic concept as illustrated in his pencil drawing (Figure 1).

Figure 1: The web of responsible well-being
promoted by Robert Chambers (2004)
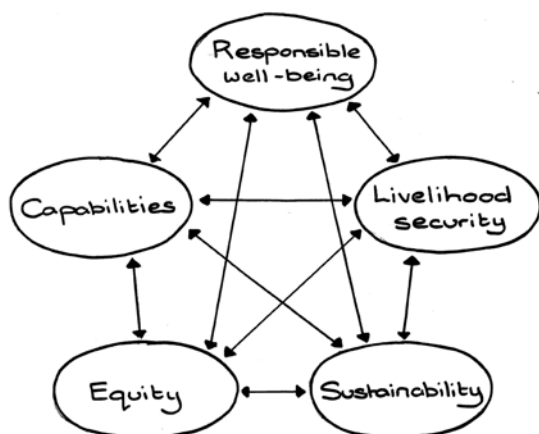
Chambers (2004) describes **livelihood security** as the basic building block to well-being. A "livelihood" can be defined as the adequate stock and flow of goods and services necessary to sustain well-being of individuals and the community. Security refers to the rights and access to food, income, and other basic needs that support well-being. It includes both tangible and intangible assets that offset risks, ease shocks and meet contingencies. Sustainable livelihoods maintain or enhance resource productivity over the long-term and equitable livelihoods maintain or enhance the livelihoods and well-being of others.

Capabilities are the means to livelihoods and well-being, and refer to what people are capable of doing and being. They are the means to fulfilment of livelihoods. **Equity** is a qualifier and includes such things as human rights, intergenerational and gender equality. **Sustainability** refers to economic, social, and environmental conditions that translate into long-term policies and actions.

Chambers states that:
> *Well-being can be described as the experience of good quality of life. Well-being and its opposite, ill-being differ from wealth and poverty. Well-being and ill-being are words with equivalents in many languages. Unlike wealth, well-being is open to a whole range of human experience, social, psychological and spiritual as well as material. It has many elements. Each person can define it for herself or himself. Perhaps most people would agree to include living standards, access to basic services, security and freedom from fear, health, good relations with others, friendship, love, peace of mind, choice, creativity, fulfilment and fun. Extreme poverty and ill-being go together, but the link between wealth and well-being is weak or even negative: reducing poverty usually diminishes ill-being: amassing wealth does not assure well-being and may diminish it[10].*

Chambers notes that the overarching end of development is well-being, with capabilities and livelihood as means to that end. Equity and sustainability are principles which qualify livelihood to become *livelihood security,* and well-being to become *responsible well-being.*

As one can see from the above discussion there is a degree of commonality in defining community well-being:
1. Improved well-being is the prime objective, with development of capabilities and livelihoods as its means, but the process of improving well-being is constantly in change.
2. There is no correct definition for community well-being – each community must define it for itself, but it typically includes elements relating to such things as health, safety and security,

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[10] Chambers, Robert. 2004. Ideas for development: reflecting forwards. IDS Working Paper 238, Institute for Development Studies, Brighton, Sussex, England.

social and environmental conditions, and enhancing opportunities for people and communities.

3. It not only states the desire for greater "well-being", but it attempts to frame what specifically it seeks to enhance (i.e. It should state your goals and objectives).

Like in most circumstances, it may prove beneficial to keep your definition simple. The definition should not describe how to achieve these objectives. That is the subject of discussion later in this article.

Where did it come from?

The notion or concept of community well-being is not new. In Canada, Lotz (1977) paints a rich history of regional and community development particularly post 1945. Gibson (2007)[11] states that the use of sustainability criteria in planning and decision making dates back to the 1987 World Commission on Environment and Development (the Brundtland Commission) when it issued *Our Common Future*[12]. He describes the history, essence and context of sustainable development which includes the notion of community well-being. He states that:

> *Sustainability-based assessment is now practiced in many jurisdictions around the world. It appears under many different names, takes various forms, and is applied to wide variety of undertakings, as often in planning and development deliberations as in advanced environmental assessments. The diversity of current approaches reflects the diversity of circumstances to be respected (different ecologies, communities, institutional structures, cultures, etc.) and our still expanding understanding of what is entailed by a commitment to sustainability* (Gibson, 2007, page 4).

Essentially, the concept of community well-being springs from emerging social commitments to ensuring that developments of all kinds, in both developing and the developed world, result in affected communities being "better off" in some way than before. The concept of community well-being is not inconsistent with what communities have been long seeking in relation to community development. In most ongoing and past approvals processes in Canada, there is a strong emphasis on assessing impact to the human environment with references to sustainable development, sustainability, community health, etc. As Gibson (2006) points out, "we began doing what amounted to sustainability-based assessment long ago." Early examples of this include:

- The work of former Justice Thomas Berger in his initial inquiry into the proposed Mackenzie Valley Pipeline in the mid 1970's; and
- The Ontario class environmental assessment of Crown Land timber management plans and undertakings in the 1980's.

In recent times, a number of major Canadian projects that have been subject to Panel Review, have had terms of reference that specify the need to address sustainability. Among these are:

- Voisey's Bay Mine and Mill Environmental Assessment Panel, "Environmental Impact Statement Guidelines for the Review of the Voisey's Bay Mine and Mill Undertaking" (June,1997)

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[11] Gibson, Robert J. 2007. Notes for presentation to the hearings of the Whites point Quarry and Marine Terminal Joint Review Panel. Digby, Nova Scotia. June 26, 2007.see: http://www.ceaa.gc.ca/010/0001/0001/0023/hearings_e.htm

[12] World Commission on Environment and Development. 1987. Our Common Future. Oxford University Press. London.

- Inuvialuit Game Council, MacKenzie Valley Environmental Impact Assessment Review Board and Minister of the Environment, "Environmental Impact Assessment Terms of Reference for the MacKenzie Gas Project" (July, 2005)
- White's Point Quarry and Marine Terminal Project Joint Review Panel, "Environmental Impact Statement Guidelines" (March, 2005) and
- The De Beers Gahcho Kué Project in the NWT currently being assessed by the Mackenzie Valley Environmental Impact Review Board (MVEIRB).

The Canadian Environmental Assessment Agency, acknowledges that it has a vital role to play in achieving sustainable development and by implication enhancement or at least the protection of community well-being. Furthermore the Agency acknowledges that a challenge lying before it is to "find ways to ensure the tools within the environmental assessment framework can collectively respond to environmental considerations, within the spatial and temporal context that they occur, and in a manner that supports progress toward sustainable development."

Consequently, this paper's focus on the context and application of community well-being is not setting a new standard or process. The concept of community well-being is utilized extensively in many ways and it is continually evolving. It is playing a significant role in enhancing the decision-making process at the community level and adds value to proponents and approval agencies.

What are the benefits from applying the concept of community well-being?

There is an old adage that says *"you get what you measure"*. In this case, simply defining community well-being, no matter the nature or scope of it, is not enough to make it happen. For many, the process of measuring community well-being provides a concrete focus to engage local citizens and strengthen communities in discussions about what matters most to them. The process of defining community well-being and developing community wellbeing indicators and community plans is seen by many as an excellent way to inform and involve local people and organisations, and it is a meaningful undertaking for citizens. It enables them to identify their key issues, discuss their priorities and contribute to possible actions and plans for their community. Involving citizens in the process is more likely to lead to change (hopefully increase) in CWB – people "buy-in" to or adopt changes more readily when they are a part of it from the beginning and it directly applies to them.

Of course the participation of community stakeholders in such an exercise is predicted on them have the "capacity" to participate in meaningful dialogue. Many communities simply do not have the necessary "social capital" in place that enables effective participation in community well-being dialogues of this nature. Dale (2005), defines social capital as "The set of norms, networks, and organizations through which people gain access to power and resources, and through which decision making and policy formulation occur."[13]

The application of community well-being or sustainability principles does not have to be triggered by a project or significant new development within the community. In many cases, initiatives are underway

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[13] Dale, Ann, 2005. Social Capital and Sustainable Community Development: Is There a Relationship? In Ann Dale and Jenny Onyx (editors). 2005. A Dynamic Balance: Social Capital and Sustainable Development. UBC Press.

throughout the world to measure well-being of communities. The positive results of these initiatives will be to:

1. Understand the current state of communities,
2. Assess what community characteristics residents/citizens consider to be important,
3. Organize vast amounts of information about communities, and
4. Provide a baseline of data and information that can:
   - Help direct policy makers to key community assets and deficits that need protection and corrective measures, respectively, and
   - Help local communities develop plans which leverage their strengths and addresses weakness so that they are better able to manage change and sustain themselves over the long-term.

Two recent examples of initiatives to measure community well-being include:
- The Community Accounts of Newfoundland and Labrador
  http://www.communityaccounts.ca/CommunityAccounts/OnlineData/getdata.asp

  This initiative was designed and implemented in 2005 under the joint leadership of the Memorial University and the government of Newfoundland and Labrador. The Community Accounts is intended to be used for social, community and economic development as well as private sector business development. The accounts can be used to:

  - Measure the status of the population and communities to identify issues of concern;
  - Indentify problems to determine where social and economic problems exist;
  - Assess needs to understand the nature, scope and extent of problems,
  - Ascertain root causes of problems by linking well-being indicators with one another to enable researchers to identify potential sources of issues,
  - Select communities for research where the correlation between the various factors being studied is significant,
  - Inform the development of policy by informing policy analysts and policy makers on the issues that need to be addressed for people in communities,
  - Plan and implement policies the resolve social and economic issues,
  - Design programs and services to match desired outcomes,
  - Develop programs and services to meet specific community needs,
  - Target program delivery to places where needs are greatest,
  - Monitor progress over time by following the changes in the status of people and communities over time, and
  - Evaluate if programs and service investments have resulted in social and economic change over time.

- The Community Indicators Victoria (CIV) project in Australia
  http://www.communityindicators.net.au/

  A set of community well-being indicators was established and is being measured to:
  - Provide a concrete focus to engage local citizens and strengthen communities in discussions about what matters most to them.

- Support Council decision-making by ensuring that decisions about policies are based in the best local evidence – this includes evidence on community priorities, as well as the key social, economic, environmental, cultural and governance trends in their community.
- Integrate policy and planning initiatives that show how different issues fit together and how progress in one key area of concern to local communities is related to another.

Two examples of how the notion of community well-being has used in Canada include the following:
1. The Challenge for Change – the Fogo Experiment in 1974; and
2. KNET – building capacity of First Nations through broadband connectivity in 2004.

The Fogo Experiment:

In the early 1970s the National Film Board (NFB) of Canada introduced a project called "Challenge for Change" that used community direct video to chronicle issues, challenges, and actions regarding community development and sustainability. One ambitious project was known as the Fogo Experiment and it involved a long term pilot project in "community film" on Fogo Island off the coast of Newfoundland. The Fogo Experiment was conducted in close association with community development workers and with the residents of Fogo Island who had control over some of the editing choices and who were encouraged to help decide on topics and locations of the engagement/dialogue process.

The end result was a series of films that was to aid the Islanders in understanding their resources and capabilities and which stimulated them to engage in communication with each other about common problems and ideas and tactics for change. Among other things, the films provided the catalyst that the Islanders needed to work for the establishment of a cooperative fish plant and a boating cooperative enterprise based on their own assessment of their skills and capacities and market needs.

What is striking about this project is that this early experiment in community capacity building for enhancing community well-being lead to the realization that the products represented by the films (i.e. chronicling the issues, challenges and dialogues of residents) were the least relevant aspects. It was the community involvement in the process of stimulated cooperative work and innovative change. It forced the community residents to leverage and improve existing social networks to collectively understand their issues and options, and to cooperatively find solutions and develop action plans that everyone could buy into and effectively take ownership of.

In some respects the Fogo Experiment is considered the precursor and partial supporting rationale of how the current Community Accounts program of Newfoundland should be used to enhance to a community's understanding of its well-being and to establish actions to change.

While there is little doubt that infrastructure upgrades usually bring positive change in the form of new opportunities for remote communities, it is not so easy to show how such upgrades drive economic development. Economic development is a catchy phrase that often means different things to different people, and for very remote communities with low population density, it has its own implications. The K-Net is an aboriginal network that is providing broadband connectivity to First Nations communities in the remote regions of northwestern Ontario. A case study to examine its impact on affected First Nations communities was conducted using the Sustainable Livelihoods Framework (SLF).[14]

The case study assessed community effects under five domains or capitals that were of most relevance to community members[15]. **Human Capital** refers to the people within a community, their skills, personal well-being, self-esteem, and ability to take initiative to enhance their own and their community's lives. **Social Capital** refers to people connecting to people, recognizing the importance of networking and exchange, of creating and strengthening links of trust. **Physical Capital** looks at the infrastructure aspects of economic development – which, in this case focused on the installation and application of state-of-the-art information and communication technologies (ICTs). **Natural Capital** is an important, though often overlooked, aspect of economic development. Natural resources, the land and environment, and their relationship to culture, language and heritage are aspects of the natural capital of communities. **Financial Capital** is more commonly understood in terms of economic development. Jobs, income generation, financial growth and cost savings can be measured over the long term. Under the sustainable livelihoods framework, however, the dynamism and relationships between all five components are studied, resulting in an understanding of the contribution of each to the economic health of the First Nations communities.

The case study demonstrated that community well-being was greatly enhanced. It was shown that economic development happens when human connectivity increases and when the sense of isolation and separation is reduced. In the North, "economic development" is what happens when:

- community members who have left the community because of sickness, schooling, or work keep in touch with their community and know what's happening (videoconferencing, homepages with local news, photos);
- there is more potential for those who have left to return (more access to information and the outside world", less "boring" and isolating) ;
- members within the community keep in touch with family members, especially children who are away at school;
- people stay in their community longer and still have their needs met (e.g. people needing medical or psychological treatment, kids have more time to mature before going away to high school); and
- community members see what's going on in other places (in the North or further) and gather ideas for new things they'd like to promote in their own lives.

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[14] For an overview of the SLF, see: Gartner Lee Limited. 2007. *The Role and Application of Sustainable Livelihoods Framework for Measuring and Monitoring Community Well-Being.* Discussion Paper prepared for the NWMO, November 2007.

[15] IDRC/ICA, 2004. *Harnessing ICTS: A Canadian First Nations Experience – KNET Case Study on Economic Development,* January 2004

Sample Uses and Application of Community Well-Being

There are many other benefits derived from measuring community well-being. Some of these will become evident in this section which explores how it is used in two cases and discusses the key mechanics of its application.

Community Accounts of Newfoundland and Labrador

The Province of Newfoundland and Labrador in cooperation with Memorial University has developed a comprehensive user-driver web-based program that attempts to incorporate multiple domains or attributes that seemingly affect individual and community well-being and have been mentioned in the literature (Figure 1).

Figure 1:   The Domains of Community Well-Being Utilized in the Community Accounts Program of Newfoundland and Labrador

The various domains illustrated in Figure 1 are inter-related reflecting aspects of individual and community lives which are believed to impact overall well-being. Users of the Community Accounts, can selected all or individual components of these domains to develop their customized assessment of their community well-being such as the example in Table 1 for Fogo, NL.

Table 1:   Sample Output Assessment of Community Well-Being from Community Accounts

Well-Being Account for Fogo, Newfoundland					
Indicator	**Value**	**Community Rank**	**Well-Being Rank**	**Community Charts and Maps**	
Economic Self-Reliance Ratio	67.3%	124th	🟧	view chart	view map
Income Support Assistance Incidence	6.9%	110th	🟧	view chart	view map
Personal Income Per Capita	$18,700	100th	🟧	view chart	view map
Average Couple Family Income	$56,000	98th	🟧	view chart	view map
Change in Employment	-4.0%	199th	🟧	view chart	view map
Employment Insurance Incidence	53.1%	124th	🟧	view chart	view map
Population Change	-3.7%	119th	🟧	view chart	view map
Migration Rate	-6.3%	147th	🟧	view chart	view map
High School or Above - (pop 18 to 64)	56.7%	272nd	🟧	view chart	view map
Bachelor's Degree or Higher - (pop 25 to 54)	5.7%	176th	🟥	view chart	view map
Employment Rate - (pop 18 to 64)	73.8%	153rd	🟧	view chart	view map
Life Expectancy	79.0	23rd	🟨	view chart	view map
🟥 - Ranks Low 🟧 - Ranks Average 🟨 - Ranks High					

Understanding the Well-Being Colors

In order to answer the question, "How is the area doing relative to all other communities in the province?" we take each community and line them up from lowest to highest based on the indicator values. This gives us our entire range of values. We then take the closest match to the lower 25% of communities, the middle 50% of communities, and the upper 25% of communities. The range of values representing this bottom range of communities is colored red, the top range is colored light yellow and the range of values representing the middle group of communities is colored orange. We then show where the value for your chosen geography falls (represented by the colored square), and from this you can determine how a community or region is doing compared to all communities in the province.

Other data and information, such as that relating to services and infrastructure, are highlighted on maps for users to obtain an overview of infrastructure and service locations. Although much of the data contained in the many of well-being domains are economic or physical in nature more is being added particularly to the safety and cultural domains. It is recognized by the sponsors that the Community

Accounts is very much a dynamic work-in-progress and will be continually refined to reflect emerging needs.

Community Indicators Victoria (CIV)

Community Indicators Victoria (CIV) is a collaborative project, funded by VicHealth and hosted by the McCaughey Centre, School of Population Health, at the University of Melbourne. The project emerged and grew from the need for more sophisticated measures to support policy and development processes that are responsive to the complex issues of social development. At the heart of the project is recognition that:

> "… reliance on narrow economic measures, such as Gross Domestic Product (GDP) is now widely understood as inadequate, with the economy as only one factor to consider in the measurement of social and community progress." What is required is planning models that measure the broader aspects of wellbeing; the interrelationships between economic, social, and material wellbeing; the downsides of economic growth, as well as the benefits; the limits of natural assets; the value of heritage and environment; the need to keep natural systems in balance; the importance of non-material aspects of wellbeing such as cultural, spiritual and psychological considerations; the benefits of strong communities and of social inclusion; and participation and the need to sight of benchmark values such as democracy, human rights and active citizenship.[16]

The VIC groups all well-being indicators and measures into five domains of community well-being:
1. **Social** – Healthy, safe and inclusive communities
2. **Economic** – Dynamic resilient economies
3. **Environmental** – Sustainable and built natural environments
4. **Democratic** – Democratic and engaged communities
5. **Cultural** – Culturally rich and vibrant communities

The indicators of well-being under each of the five domains are detailed in Table 2.

Table 2:   Indicators and Measures of Community Well-Being in the VIC Project

Well-Being Domain	Indicators	Sample Measures
Social – Healthy, safe and inclusive communities	Personal health and well-being	Self-reported health Life expectancy
	Community connectedness	Volunteerism Parental participation in schools
	Early childhood	Breastfeeding rates Immunization
	Personal and community safety	Workplace safety Crime
	Lifelong learning	Home internet access School retention

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[16] Wiseman, John, Warwick Heine, Anne Langworhty, Neil McLean, Joanne Pyke, Hayden Raysmith, and Mike Salvaris. 2006. Measuring Well-Being: Engaging Communities – Developing a community indicators framework for Victoria: The final report to the Victorian Community Indicators Project (VCIP)..Institute of Community Engagement and Policy Alternatives, Melbourne Australia, July 2006.

Well-Being Domain	Indicators	Sample Measures
	Service availability	Access to services
Economic – Dynamic resilient economies	Economic activity	Business activity Retained retail spending
	Employment	Employment rate
		Local employment
	Income and wealth	Food security
		Per capita income
	Skills	Education level achievement
		Qualifications
	Work-life balance	
Environmental – Sustainable and built natural environments	Open space	Access to open spaces
	Housing	Affordable housing
	Transport accessibility	Public transport patronage Number of dedicated walking and cycle paths
	Sustainable energy use	GHG emissions Renewable energy sources
	Air quality	Air quality measures
	Biodiversity	Native vegetation growth
	Water	Water consumption
	Waste Management	Household waste generation Recycling
Democratic – Democratic and engaged communities	Citizen engagement	Local female councillors Opportunity to vote for a trustworthy person
Cultural – Culturally rich and vibrant communities	Arts and culture activities	Participation rates in arts and cultural activities and events
	Leisure and recreation	Participation rates in sporting and recreational activities
	Cultural diversity	Community acceptance of diverse cultures

The CIV offers a multitude of outputs and reports, a sample of which is illustrated below (Figures 2 and 3) for two indicators only, that can be used by anyone to compile their own customized assessment of well-being for one or all communities contained in the database.

Figure 2: Sample Output from the CIV for Indicator: Personal and Community Safety - Crime

Healthy Safe and Inclusive Communities - Personal and Community Safety

Crime

Crime statistics are produced annually by Victoria Police. Summaries of offences are reported per 100,000 population to enable comparisons across different areas.

In Kingston, there were 777 recorded crimes against the person per 100,000 population in 2006-07 compared to 846 in the Southern Metro Region and the Victorian State average of 822.

In Kingston, there were 4889 recorded crimes against property per 100,000 population in 2006-07, compared to 5689 in the Southern Metro Region and the Victorian State average of 5482.

777	846	822	4889	5689	5482
Kingston	Southern Metro	Victoria	Kingston	Southern Metro	Victoria
	Person			Property	

Figure 3: Sample Output from the CIV for Indicator: Income and Wealth - Food Security

Dynamic Resilient Local Economies - Income and Wealth

Food Security

Food Security was measured in the 2007 Community Indicators Victoria Survey. Respondents were asked if there had been any times in the previous 12 months when they had run out of food and could not afford to buy more.

7.1% of persons living in Kingston had experienced food insecurity, compared to 6.9% in the Southern Metro Region and the Victorian State average of 6.0%.

| 7.1 | 6.9 | 6.0 |
| Kingston | Southern Metro | Victoria |

Observations and Lessons Learned

The above two applications of community well-being represent only a fraction of the community well-being applications internationally. Within Canada there are numerous instances of the use and application of community well-being, some of which have been documented by others.[17][18][19][20][21][22]

In all documented cases it has been expressed that the use of community well-being as a means to advance the interests of communities is not new. All use unique terminology, structure and organization of the community well-being framework, but various commonalities transcend them all:

1. **It is the process not the product that counts most**. The use and application of community well-being as a tool and framework serves as the focal point for community dialogue. The experience of others is that the act of community engagement grounded with a purpose established by the community well-being framework is the key to success.

   There is no correct method or formula to engage communities, but a common element to the above case examples is the implementation of a "participatory communication approach". This approach was first popularized, if not pioneered, by Don Snowden in the "Fogo Process" in the 1970s. The Fogo Process is a people-centred community development approach which, via simple media tools, assists communities and individuals in coming to grips with their strengths, weaknesses, opportunities and threats. The Fogo Process, captured in the then Community Challenge program, provided one model of communication for development that was ahead of its time.

   The Fogo Process began in 1973 on Fogo Island, a small island outport fishing community off the eastern coast of Newfoundland. Don Snowden led a process whereby community members were able to articulate their problems, ideas and vision on films that were later screened to community members to facilitate community discussion forums. Through the films, the residents of Fogo Island began to see that each of the villages on the island were experiencing similar problems and became aware of the need for community organization. The films were also used to bring distant politicians face-to-face (or face-to-screen) with the voices and visions of people they seldom heard. The upshot of this process was a new understanding and government policies and actions were changed, the people of Fogo Island began to organize, and the history of the Island changed forever. They were able to build upon their common strengths, address their weakness and built a renewed capacity to sustain themselves for the long-term.

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[17] Rust, Christa, 2007. Building Knowledge, Measuring Well-being: Developing sustainability indicators for Winnipeg's First Nations community. Prepared by the IIDS for the Assembly of Manitoba Chiefs, October 2007.

[18] Ontario Trillium Foundation and Canadian Policy Research Networks. 2007. Indicators of Healthy and Vibrant Communities Roundtable: A Primer

[19] Cooke, Martin. 2005. The First nations Community Well-being Index (CWB): A Conceptual Review. Strategic Research and Anaysis Directorate, Indian and Northern Affairs Canada, January 26, 2005

[20] Ontario Healthy Communities Coalition, *http://www.healthycommunities.on.ca*

[21] The Community Well-Being Index, *http:///www.ainc.inac.gc.ca/pr/ra//cwb/wbc/cwi/.e.html*

[22] Stedman, Richard C., John R. Perkins, and Thomas M. Beckley. 2005. Forest dependence and community well-being in rural Canada: variation by forest sector and region. In Can. J. For. Res. 35:215-220.

Today the technology is different and film can now be substituted for webcam technology and/or blogs – or even just plain community forums / discussions / workshops?   But the idea and process is the same.   Both the Community Accounts and CIV case examples used a variety of survey techniques and community forums to reach their communities of interest.

2. **A formal structure is required to organize the data into domains or asset groups** that constitute the determinants of community well-being.   The best framework is one that is flexible and easily accommodates the desires and expressions of the community that is engaged in building their community well-being.   All applications of the community well-being framework tend to organize data and information into domains or asset categories.   The number and character of these domains of well-being vary. Some have 3 domains and others have 5 or more.   Regardless, the important point is that they all include some representation of economic, social and environmental determinants of community well-being, and they have good balance of objective and subjective indicators and measures.

3. **No two situations or community well-being frameworks are same**. Definitions and indicators/measures of community well-being differ by community and within communities.   The true art of community well-being is in the process of engaging stakeholders to develop a common set of indicators that can be measured and tracked over time.   There are number of criteria offered by Wiseman *et al.* (2006) that provide a useful starting for seeking community well-being indicators that resonate with residents. For example, each indicator should:

    a. Be relevant and valuable to the community
    b. Be grounded in theory (have some degree of expert endorsement)
    c. Measure progress towards a stated community vision
    d. Be measurable and supported with fact-based data
    e. Be measureable over time to show trends
    f. Be disaggregated by demographic groups
    g. Be benchmarked against other relevant jurisdictions
    h. Be unambiguous and clear
    i. Be realistic and representative of what the community feels is a fair indicator of their well-being

    Overall, these indicators of community well-being should also have a balance of objective and subjective measures where feasible.   More important, most applications of the community well-being framework limit the number of indicators since that there may be many measures for each and one must be careful not to overload the assessment with extraneous information.

4. **Keep it simple.**   Case studies show that simple frameworks with user-friendly interaction and easy to understand outputs will drive its value. Focus on indicators and measures of community well-being that already have a good data source. It is pointless to identify indicators for which it is difficult to find supporting measures and data. The data sources will likely be a combination of publicly available census-type information and primary data derived from surveys.

Characteristics of a Community Well-Being Framework for the NWMO

The foregoing discussion articulates that the process of engaging communities in a dialogue about their well-being and how it may be affected is the most critical element to increasing community well-being. The strategic considerations, depicted in Figure 4, should include processes that start with a fundamental understanding of the community dynamics, issues, challenges and opportunities. From this common understanding will emerge a plan that clearly defines goals and objectives, determines activities and offers some performance measure indicators to track success.

Figure 4: Strategic Considerations and Characteristics for Increasing Community Well-Being

Only actions that are implemented, monitored and evaluated with the leadership and involvement of local residents tend to be initiated and completed with a successful outcome. In the case of Fogo Island or the KNET, community well-being was enhanced when local venues and networks were leveraged under the leadership of community leaders/elders with the active involvement of women and youth.

It should be noted that the process of enhancing community well-being is not a one-time event. It is a process that is continuous responding to ever-changing community dynamics and socio-economic circumstances of the time.